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MOHAMMED.

—*"The Koran."*

THE KORAN

COMMONLY CALLED THE
ALKORAN OF MOHAMMED

TRANSLATED INTO ENGLISH FROM THE ORIGINAL
ARABIC

By GEORGE SALE



With Explanatory Notes selected by Frederic Mynon Cooper
to which is prefixed

A LIFE OF MOHAMMED

A. L. BURT COMPANY, * * * * *
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THE GENUINE KORAN.

THE Arabian Bible, to which this Life is prefixed, is the genuine Koran, commonly called the Alcoran of Mohammed, and which was translated into English immediately from the original Arabic; and inscribed to the Right Honorable Lord John Carteret, one of the Lords of His Britannic Majesty's most Honorable Privy Council, in 1734, by George Sale, a gentleman of extraordinary learning, and a perfect master of the languages, customs, habits, manners, laws, and traditions of the Eastern Nations.

It is the only true and legitimate version of the Mohammedan Bible; and could not, perhaps, be published in a popular form, more opportunely than at the present time, when the great Mohammedan Governments are all tottering to their very foundations; and their subjects are beginning, in the fulfilment of the prophecies of the Holy Scriptures, to yield up their faith in Islamism and become converts to the Christian Religion.

BEAUTIFUL LANGUAGE OF THE KORAN.

THE Koran is universally allowed to be written with the utmost elegance and purity of language. It is confessedly the standard of the Arabian tongue. The Moslems or more orthodox believe, and are taught by the book itself, that it is inimitable by human pen; and, therefore, insisted upon as a permanent miracle, greater than the raising of the dead to life, and alone sufficient to convince the world of its heavenly origin.

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THE LIFE

OF

MOHAMMED.

WE are informed by historians, that many famous cities, distinguished above others for literature and commerce, contended which of them should have the honor of being the birthplace of Homer. He was the prince and father of poets, and has acquired the just admiration and astonishment of the world. Such a contest was, therefore, commendable, as it evinced the high opinion which men at that period had of unexampled merit. But when the character of Mohammed is attentively surveyed, whether delineated by friends or enemies, the picture is so shocking, that it is a wonder the place of his nativity has not been buried in oblivion. Any country might blush to have produced such a monster. So great, however, has the veneration of the Arabians for this arch deceiver always been, that they have not left it problematical where he first drew his breath. Everything concerning him was deemed of too much importance not to be made public, when even his remarks in the course of conversation, were considered as oracles. He was born at Mecca, a city of Arabia, famous for nothing so much as for the pilgrimages made to it, both before and after the establishment of his religion, if it be not a prostitution of the word to give it such a name. He was descended from a tribe called the Korashites, said to be the most considerable in point of influence and wealth, the two great idols of human ambition. The origin of this tribe was one Pher Koraish, who had no doubt acquired his importance by rapine and plunder, which appears to have been the chief trade of that unhappy country. This being the true descent of Mohammed according to the testimony of the most reputed authors, he was not a man of that obscure, mean, and despicable origin which many have asserted. Those who read little and think less, are ever apt to be led away by those accounts of a person they dislike, which they imagine will degrade him in the estimation of the world. This has often been the unjustifiable

conduct of too many Christians, forgetting that it would not have diminished the sterling worth of Mohammed, had he been possessed of any, though he had been brought forth by a beggar, at the root of a hedge; nor will it ever detract from that just infamy which he has brought upon himself in the eye of true discernment, that he was the hated spawn of opulence and power. The nature and circumstances of a man's birth being wholly independent of himself, make no part of the value or insignificance of his character. But as to Mohammed, it is not true that his parentage was mean and obscure. It is indeed a popular blunder, which passes with the ignorant as a matter of fact, and which Paine has adopted in his "Age of Reason," owing to the circumscribed nature of his education. "Moses," says he, "was a foundling, Jesus Christ was born in a stable, and Mohammed was a mule-driver." The design of this sentence is too obvious to require a comment; for at any time he would barter his reputation;—we had almost said, his soul, for a stroke at Christianity. But to proceed with our narrative:

Mohammed's father died when he was only two years of age, which involved his mother Amena and himself in poverty and distress. All the wealth of which his father was possessed devolved to his uncles; the principal share of which became the property of Abu Taleb, that uncle who supported him so powerfully in the propagating of his imposture, and preserved him on many occasions from being cut off by his enemies. Six years after the death of his father, his mother died also, and thus he became an almost destitute orphan at an early period of life. His grandfather, indeed, whose name was Abd' almotaleb, took him home to his house; but to enjoy the benefit of his generosity only a short time, for Abd' almotaleb died the following year. Then Abu Taleb, his uncle, took him under his protection, and in the language of Oriental historians, maintained him out of charity. With Abu Taleb he lived sixteen years, being trained up by him to the employment of a merchant, the chief source of wealth among the great men of that country. They traded to Syria, Persia, and Egypt, carrying thither such articles of commerce as they received from India, Ethiopia, and other southern regions of the globe. Mohammed served his uncle with fidelity and advantage, and he left him of his own accord.

At this period, being now twenty-five years of age, a circumstance happened in Mecca, peculiarly favorable to the advancement of his projected scheme. A merchant of considerable wealth and influence dying in the city, his widow, to whom he left the whole of his possessions and stock in trade, resolved to carry on the traffic of her husband, by which he had acquired his eminence. But being destitute of a person properly qualified for an agent or factor to foreign countries, she applied to Mohammed. Whether she knew him to be fit for this office, or depended on the attestations of such as were well acquainted with him, is not certain, but

she made him such eligible and inviting offers, as he did not deem it prudent to reject. Being taken into her service in the above capacity, he discharged the duties of his office to her entire satisfaction for the space of three years, travelling with her goods into Syria, Persia, and Egypt, and bringing back such advantageous returns as did not fail to please. In the course of his mercantile travels, he became acquainted both with Jews and Christians, whose religious opinions he would examine with as much attention as privacy would allow, or opportunity afford. He found both parties, wherever he went, miserably divided among themselves, which he no doubt considered as a favorable symptom, and a powerful encouragement to expect their speedy acceptance of the imposture which he was soon to make public. When religious controversy rises to such a height as to extinguish every spark of love, confidence, and respect, and kindle a spirit of jealousy and persecution, men are almost prepared for the reception of anything, however absurd, if it promises a removal of their present ^{inimities}. The want of unanimity has been the destruction of communities, civil and religious, in every age of the world.

Mohammed understood this; and it will appear, from the subsequent history of his life, that he made his own use of it. His countrymen also were devoted to the belief of those tenets which were known by the name of Zendicism, having a strong resemblance to the opinions of the Sadducees among the Jews, for they denied a providence, the immortality of the soul, and the resurrection from the dead. This being almost equivalent to atheism, or no religion whatever, they were in a state very favorable to his designs, and the more easily wrought upon by his artifice and cunning. Like a piece of clean paper, they were ready to receive the first impressions that offered, and those made by Mohammed had the desired effect; for nothing almost was proof against his insinuations and address.

He was now twenty-eight years of age, enjoying the advantages of a good exterior figure, as all historians allow, which being united to that winning mode of address he so eminently inherited from nature, and which he could, no doubt, successfully employ in the management of love affairs, as well as of delusion; he gained an entire victory over the widow's heart. Khadijah, for that was her name, could no longer resist the artillery of Mohammed's accomplishments, but gave him her heart and her hand, in the fortieth year of her age. Had not the Impostor's ambitious views been to him instead of everything else, it is not probable that he would have married a woman twelve years older than himself; but her extensive fortune opened to him the delightful prospect of reaching the completion of his fondest wishes. We draw this inference from the practice afterwards adopted by him, always selecting such women as were younger than himself. He was espoused to his beloved Ayesha, when she was only six years of

age, and the marriage was consummated when she was no more than eight. As females in most parts of the globe within the torrid zone arrive at womanhood at the age of nine or ten, a woman of forty in Arabia must be as constitutionally old as one of sixty in Britain. Nor is it likely that Khadijah would have married her servant had not he been possessed of a something which is always captivating in the eyes of those females who pay little respect to the more sublime accomplishments of the mind, and more especially if he had not been much younger than herself.

Mohammed's ambitious views being thus highly gratified, and his extensive influence, arising from the fortune which this union brought him, conspiring to favor his design, he began seriously to think of the most proper method of divulging his imposture. It cannot be determined whether he considered himself as injured by the revolution which took place in his affairs upon the death of his father; but certain it is, that he made every action of his life subservient to the obtaining the sovereign authority over the city of Mecca, which his ancestors had so long enjoyed. But as he rightly judged that his well-known profligacy and wickedness would form insurmountable barriers in the way of his success, he resolved to lead a life of seeming sanctity and actual retirement for the space of two years. He could not be ignorant that the venerable and interesting title of Apostle of God, or messenger from heaven, was totally incompatible with a licentious course. Voluptuous and depraved as his countrymen were, the shrewdness and sagacity which they possessed in a considerable degree could not fail to dictate to them the incongruity between his wonted mode of living and a claim to inspiration. About the age of thirty-eight, he took up his almost daily residence in a solitary cave, nigh to the city of Mecca, where he pretended to be favored with visions from the Almighty. When he returned home at night, he endeavored to persuade his wife of the truth of those wonderful relations, but it seems her incredulity was at first too great to be shaken by such assertions. She could not consider them in any other light than as the result of a disposition to play the wag; but when he persisted with the utmost solemnity to vouch for their truth, she concluded him to be deranged. He next told her, that in the forementioned cave, sacred to the communication of important discoveries from on high, he had repeated conferences with the angel Gabriel, employed by Jehovah to bring him down the Koran, which was to contain the religious system of doctrines and precepts that heaven designed for his countrymen. But here again he met with his wonted opposition, for his unbelieving spouse was determined to give credit, neither to the one nor the other. She treated both as the production of a dis-tempered brain, not apprehending the abominable purpose for which they were fabricated.

At this time there was a monk residing in his house, who being

privity to the Impostor's design, and greatly assisting him in bringing it to maturity, came opportunely in with his asseverations, justified Mohammed in all he advanced, and finally made a convert of the once incredulous Khadijah. What will not patience and perseverance accomplish? They ought to be his companions, who is concerned in any laudable undertaking which is the work of time, but in the support of a bad, they are eminently useful. They who embark in the defence of error and delusion require a command of temper, and an astonishing presence of mind, as they must expect to meet with much irony and ridicule, and have to grapple with a multitude of objections for which they cannot always be prepared. This was the case with Mohammed, in propagating his imposture, who, from his first attempt to convince his wife of the divinity of his mission, to the time at which he took up the sword in its defence, a period of no less than thirteen years, was continually exposed to scoffing and ridicule, to laughter and contempt. Yet he never once appeared to be angry, bearing all the indignities that were offered him, without seeming to repine. As ungovernable sallies of passion in support of truth never fail to injure its reception in the world, so it is no less certain, that even error itself loses its native deformity by degrees, when supported with mildness, composure, and diffidence. We are not warranted in saying, from any historical information to which we have had access, that he inherited from nature this government of himself. From the most minute attention to his life, considered as a connected whole, we are led to believe that he was either of a morose and sullen, or of a hasty, passionate temper; for the propagation of his religion by the sword has nearly as much the air of rancor and revenge, as a determined resolution to push the advantages he had obtained. But before he sounded the minds of his countrymen, on which depended the probability of his success, his cunning and ready wit no doubt pointed out the necessity of disguising his temper.

Men of an ominous disposition, who are fond of allusion and allegory, think they discover some portentous event in every accidental circumstance. To people of this turn of mind it will be a rich treat to understand, that Mohammed withdrew to the cave near Mecca, the very year in which the tyrant Phocas granted liberty to the Bishop of Rome, to assume the title of universal pastor. At the time when Antichrist was climbing to the summit of his impious dignity in the northern, a monster was forging the chains of delusion for the southern hemisphere. Whether such things are brought about by the immediate interference of God, or happen according to the established laws of nature, it is not our design at present fully to investigate. The Supreme Being, we should humbly apprehend, is as much concerned in them, as in other works of his hands, when by the wonderful law of vegetation, he makes a tree to germinate, blossom, and bear fruit. If Moham

med went to the cave in the very year in which the grant of Phocas was obtained, we do not see that it proves anything more than such an assertion as this:—that some person or other was born in the very year, the very month, and perhaps on the very day on which the author of these pages was born. Unfortunately, however, for those who wish to make more of this story than a natural occurrence, the dates affixed to the two events will not bring them together. Mohammed was born in the year of our Lord five hundred and seventy-one; the grant of Phocas is dated six hundred and six, and the Impostor took up his residence in the cave at the age of thirty-eight. Now, $38+571=609$, which carries the one three years beyond the other. If he was born in the beginning of 571, the odd year will make one year of his age; and then it will be $571+37$, or $570+38=608$, two years after the grant of Phocas. Finally, as the Arabs computed by lunar years, Mohammed was only 36 years old, and something more than ten months at the time of his retirement; that is, almost 37. If then you add this to 570 or 571, it will give 607 or 608 nearly, none of which periods will agree with the other. If these two events must be made to coincide exactly in point of time, one of three conclusions must be admitted; either that Mohammed was not born in 571, or that the grant of Phocas was not obtained in 606, or that the Impostor did not retire to the cave at the age of thirty-eight. But as all the above dates have the concurring testimony of the most reputed authors extant, it is the fairest and most rational conclusion, that the two events did not happen at the same time.

Mohammed, at the age of forty, after completing the period of his probation in the cell, assumed the title of Apostle of God, with none but Khadijah as the fruit of his exertions, only venturing, however, to practise on the credulity of his domestics and very near relations, since their influence, if it could be obtained, would give him additional encouragement to try his success with the public. For the space of four years, the converts to his new religion were only nine in number. This gloomy prospect required a degree of patience too big for the shock of disappointment. And here we beseech all zealous, hot-headed Christians to remember, that his having obtained so few proselytes for such a length of time, can be no proof, abstractly considered, of the badness of his cause; for even truth itself when it is entirely new, will be received at first with shyness and suspicion. We speak thus, because we never wish to refute error but by solid arguments, undeniably rational, and not by the spawn of fancy, whim, or ill-nature. We shall presently find him abundantly wicked, without the pitiful subterfuge of shift or evasion.

Recollecting the recluse and austere life he had led in the cave, and expecting to feel the good effects of it, from the reputation for sanctity which it had probably acquired him, he opened his imposture to the people, at the age of forty-four. The leading ideas

of all his discourses were, that God is one; that he himself was the prophet of God, sent to declare his will to men; and that they who affirm the Almighty to have sons or daughters, are chargeable with impiety, and ought to be detested. It was unquestionably his design to inveigh against the doctrine of the Trinity by one part of this assertion, and to condemn the idolatry of his countrymen by the other. They were strongly addicted to the worship of three female deities, known by the names of Allat, Menat, and Al Uzza, whom they impiously denominated the daughters of God. As was to be expected, the ridicule and opposition he met with from his hearers put his counterfeit patience to many severe trials. People did not hesitate to pronounce him a sorcerer. They openly called him a liar, and viewed everything he uttered as impertinent and fabulous. It is almost impossible to conceive how mortifying it must have been to his native pride and ambition, to be treated with less ceremony than a ballad-singer. As the fictitious mildness of his temper prevented him from betraying the wickedness of his intentions, or giving ground to suspect him as the author of a forgery, by flying out into gusts of passion; so his ready wit, of which he must be acknowledged to have had a very large share, seldom deserted him altogether on any critical emergency. Yet, amidst the innumerable objections he had to encounter on all hands, many of which he could not always be in readiness to obviate, he was sometimes left in absolute silence, to the no small diversion of those who opposed him. The cause he had espoused being so desperately wicked, and so utterly incapable of being supported by argument, we cannot wonder if he was sometimes at a loss for a fetch of cunning, to ward off the rational objections that fell so thick upon him from every quarter, on his first appearance in public. When a man undertakes the talk of a Mohammed, it would require the artifice of the devil himself to bear him always through. Yet astonishing to relate, he did go through with it, and for the space of thirteen years, employed nothing like compulsion. His wonderful patience under persecution, and his forbearing to revenge any insult, though he could certainly have wished to do it, had a very considerable share in blunting the edge of opposition. Add to this, that he had a peculiar talent of flattery, which he levelled against the weak side of the great and opulent with such a masterly hand, that he procured their protection, and made many of them converts. It is so extremely natural for mankind to love commendation, that few are always proof against its most formidable attacks. If any are so, it must be the man who has not only an extensive education, but a penetrating judgment, and an enlarged understanding. To such a man flattery always appears either as the disguise of wickedness, or a design to ridicule. The partition between flattery and honest

praise is so very thin, that a wise man will reject all commendation bestowed upon him to his face, that he may not run the hazard of being imposed on, nor carried out of himself by the suggestions of vanity. But those with whom Mohammed was concerned, were not proof against flattery under his artful management. He gained the ascendancy over many of the first rank in life, which he no doubt considered as a favorable prelude to the surrender of the poor. Although he labored four years for four converts to his cause, yet the next year of his pretended mission added thirty to their number. The influence of example is always very powerful, but that of the opulent over their dependents and inferiors can seldom be resisted. His affluent circumstances put it also in his power to bribe the needy, which he brought in to assist the example of the great; and the united force of these two accomplished his design.

It has often been said that poverty is a foe to honesty, and perhaps it is capable of doing as much mischief to a man's religious creed. The offer of plenty to him who is plunged into the extremity of want, is a strong temptation to make a sacrifice of conscience. This effect it produced in the deserts of Arabia, where men of little religion had the less sacrifice to make. A craving stomach spoke louder than reason, and the loaves and fishes wrought wonders in his favor. In addition to all the arts we have already mentioned, he incessantly applied to those passions of the human mind in his promises and threatenings, which were chiefly consulted in the regulation of their conduct. Their hopes and fears felt his heaviest artillery, as the heaven and hell of his own manufacturing will abundantly evince. In his paradise, he said there were many rivers and curious fountains, continually sending forth pleasing streams. Near these, he told his followers, they should repose themselves on most delicate and sumptuous beds, adorned with gold and precious stones, under the shadow of the trees of paradise, yielding them all manner of pleasant fruits; and that there they should enjoy most beautiful women, who would not cast an eye on any but themselves. He likewise assured them of receiving most delicious liquors and pleasant wines, without having their enjoyment interrupted by intervals of intoxication. This fulsome stuff was a tidbit for the stomach of an Arabian, constitutionally addicted to the love of pleasure, and entirely suited to the palate of its voluptuous author. It is not difficult to make men believe what they wish to be true, and of consequence no picture of human happiness to be enjoyed in futurity could have been drawn, so completely capable of subduing their opposition, inflaming their desires, and of triumphing over the dictates of reason and conscience. In the barren, parched sands of Arabia, what could be so much an object of desire as a cooling shade from the almost vertical rays of the meridian sun, or copious draughts

of refreshing, cooling liquors, to men burning with thirst? Such images increased the native impetuosity of their passions, and hurried them into the vortex of his impious delusion.

But if his description of heaven was peculiarly enchanting to those whom he aimed to deceive, his hell was no less terrible to the same description of men. He affirmed that such as would not receive his divine message, should drink boiling and stinking water, breathe nothing but hot winds, dwell forever in continual fire, and be surrounded with a black, salt smoke; eat briars and thorns, and the fruit of the tree zacon, which would be in their bellies like burning pitch. It is astonishing with what artifice and cunning these portraits are delineated. How terrible must it have been to a native of the torrid zone, visited with the intolerable heat of the sun, reflected from the burning sands, as from the mouth of an oven, and whose very zephyrs were fire, to think that such would be his state through everlasting ages, if he should continue to reject the inspiration of the Koran! By the perpetual sounding of such rewards and punishments in the ears of his countrymen, Mohammed terrified some and allured others into the belief of his mission. But he had still another engine for battering down opposition, and that was, his threatening the most dreadful judgments here upon earth, in case of non-compliance with his favorite scheme. He gave them to understand, that the old world was destroyed by a deluge, for their disobedience to Noah; that Sodom was consumed by fire and brimstone from heaven, for its treatment of Lot, and the Egyptians drowned in the Red Sea, for rejecting the mission of Moses. To these and such like instances of the divine displeasure against the workers of iniquity, he added a fiction of his own, about the destruction of Ad and Thamod, totally destroyed for similar reasons. Now, if land be an object of desire to the shipwrecked mariner, drink to the parched tongue, or ease to such as are tormented with the gout, all the promises and threatenings of Mohammed must have been equally the objects of desire and aversion. And here it is obvious to remark, that there was no sort of analogy between the above judgments, which reason would soon have pointed out to the Arabs, had not their hopes and fears been their principles of action. It was a sophistical inference, that because the Egyptians and Sodomites were made the visible monuments of the wrath of insulted Heaven, therefore all those who rejected his claim to a divine commission would also be punished; for they were rendered inexcusable by their open contempt of the warnings of Jehovah, or the miracles which were performed to subdue their unbelief; whereas the Arabians rejected the lunatic pretences of a man who could only assert, without a single evidence of the truth of his assertion.

In the above manner he continued to propagate his imposture, which acquired additional strength so fast, that many, whom no promises could as yet allure, nor threatenings intimidate, began to

be alarmed. Such as were supremely ignorant, and excessively addicted to idolatrous worship, could not hear his invectives against such a practice without fear or indignation. To have pulled the meat from their mouths under the most pungent stings of hunger, would not have been considered as greater injustice and barbarity, than the exclaiming against their deities. But men of penetration and discernment were alarmed for another reason. They saw a system of tyranny and oppression making rapid strides towards maturity, which, if not finally suppressed in a state of infancy, might soon divest them of all their possessions. This made them resolve to cut off the object of their terror and disgust, let the consequences be what they would, as they rightly judged, that of two evils the least should be chosen. Humanity itself can scarcely help lamenting that they did not succeed; but by the timely interference and vigorous exertions of Abu Taleb, his uncle, he was delivered from premeditated massacre, to be a scourge to the world. It does not appear that this man ever espoused the religion of his nephew, but such was his affection for him, far exceeding what is commonly found in that degree of consanguinity, that all his power and influence became devoted to his service when in danger from his enemies.

Mohammed being constantly urged to work miracles in confirmation of his pretended mission, by all those who continued proof against his arts of seduction, he was galled to the very soul, and greatly at a loss what answer to return. But being now so accustomed to the sneers of waggers, or the terrible blows of reason and argument, he received them as things of course, and his presence of mind coöperating with his ready wit, seldom left him for any length of time in total stupefaction. He therefore told them, without seeming to be much disconcerted, that the working of miracles formed no part of his apostleship, being entirely limited by God to preach the rewards of paradise, and the punishments of hell; the dignity of his own character, and the submission which all men were required to pay to him as the prophet of God. Soon, however, did he perceive the impotency of this argument. They considered it as reasoning in a circle, to prove his mission by itself. If you are divinely inspired, let us see your credentials, for God will send no man upon such an errand as you assert you are come on, without such undeniable tokens of the veracity of the messenger, as all men must believe, if not resolutely blind. Finding the people more than a match for him in canvassing the merits of this excuse, he had recourse to another which he deemed more conclusive. He said that their predecessors had treated the miracles of Saleh and other prophets of their own country with such ridicule and contempt, that God was determined they should never have an opportunity of behaving so again. If we suppose that this nonsensical story was an object of general belief among the Arabs, as we think it was, it behooved to have greater weight with

his hearers, than his former apology. If it was a legend of his own fabrication, he would take care to lay the supposed scene of those miracles at such a distance from Mecca, as to put it out of the power of the objectors to contradict him to his face. But being afraid that even this might fail to produce the intended effect, he said that all those whom God had from eternity ordained to believe, would do so, without the aid of miracles, while those whom he determined should not believe, could not be converted by ten thousand miracles. This was the justly exploded doctrine of fate and destiny, which many of the ancients considered as above the Almighty ; — as a blasphemous inexpressible something to which God himself was subject. Yet even this, which is no more like the Scripture doctrine of predestination than the east is like the west, or the light of a glow-worm like that of the sun, would not answer his purpose. He therefore observed that Moses and Joshua were frequently disobeyed, and rejected by wickedness and unbelief, which made God send him last of all to compel them by the sword.

It may here be remarked, that although Mohammed disclaims, in his Koran, the power of working miracles, for the reasons already mentioned, yet some of his admirers have ascribed many to him which are miracles with a vengeance. It seems he was capable of cleaving the moon in two, which no doubt required a very desperate stroke, even from a prophet's arm ! They tell us also that trees went out to meet him ; that water flowed from between his fingers ; a beam groaned at him ; a camel, poor creature, complained to him ; possibly knowing him to be a prophet, sent to redress all grievances ; and a shoulder of mutton informed him that it was poisoned. Stories have often been invented by wicked men, with a design to depreciate Christianity in the world ; but we dare not say that this bundle of absurdities was the production of any wag for a similar purpose, since Arabian writers relate them, who were superstitiously attached to everything Mohammed either said or did, and who would not have uttered a syllable to his prejudice, had they viewed it in such a light.

Perceiving that there was little probability of augmenting the number of his proselytes by the various arts he had hitherto employed, but that a cause so interesting to him was rather on the decline, he resolved to effectuate by violence, what he could not accomplish by dint of argument. The number of his adherents must, however, have been very considerable, before he could venture to undertake such a hazardous enterprise, since his ambitious views were blasted forever, and his very life at stake, if he did not succeed. Those who say the fewest, allow him to have had five hundred, others a thousand, and others more. Finding that his cause would flourish no longer at Mecca for the present, and that every moment's delay only increased his danger, by strengthening the rage and fury of his opposers, he fled to Medina, with as many as would follow him. This city is about two hundred and seventy

miles distant from Mecca, to which he certainly fled in consequence of an invitation. This favorable turn of fortune he improved in the best manner to his advantage, and the number of his followers increasing so fast, he resolved on the reduction of Mecca, with all convenient speed. The genuine dispositions of the man now began to show themselves in all their native deformity, and to evince that rapine and murder were the darlings of his soul. When his cruelty or injustice offended any of his disciples, a chapter of the Koran put everything to rights. It was a plump argument, that God authorized and countenanced him, and to gain the belief of his followers to such a daring assertion, was to magnify his villany into something meritorious. Soon after his arrival at Medina, he built a house for his own accommodation, depriving some poor orphans of the ground upon which it was erected. Such a barbarous deed excites pity in the bare relation of it, but this great prophet of God could perform it without any compunction! It is matter of lamentation to the good man, and of triumph to the infidel, that religion has been so frequently made the imp of wickedness in every age of the world. It is a melancholy proof that no degrees of impiety will shock some men, and an evidence of the stupidity of the multitude, in believing that the very worst of crimes can be the offspring of religion.

As all authors are agreed that Mohammed lived thirteen years at Mecca, and ten at Medina, at which place he died, and as his famous trip to heaven is placed in the twelfth year of his pretended mission, it will be proper to take some notice of it here. Being in bed one night with his best beloved wife Ayesha, he had a very familiar visit paid to him by the angel Gabriel. On examining the performances of Raphael, Titian or Van Dyke, we do not find that they ever painted an angel with more than two pinions. It follows, therefore, that they have never favored the world with a picture of Gabriel, since Mohammed, who behooved to know the true state of the matter, informs us that he had seventy brace of wings! It seems too, that he is as much master of etiquette as any teacher of manners whatever, for he very politely rapped at Mohammed's door. On gaining admittance, he shook the good old prophet most lovingly by the hand, telling him that he was sent to conduct him to the divine presence, to receive the finishing touches of his glorious mission. A galloway called Alborak, as white as milk, was ready to carry him, a beast on which the prophets had ridden some thousand years before. But while Gabriel held the bridle till Mohammed should mount, the creature began to kick and plunge with such fury and desperation, that he could not get up. Had the stupid animal known the honor that was intended him, in being employed to carry such a load of holiness on such an important errand, instead of exhibiting so much rusticity and want of breeding, he would have neighed with transport. However, a lucky thought came into the good man's head at this critical junc-

ture, which accomplished his aim. He faithfully promised to Alborak, that if he would let him mount, without any more ado, he should be rewarded in the end with a seat in paradise. And to say the truth, the paradise of Mohammed is fitter for quadrupeds than for rational beings. This had its intended effect, when away they set for Jerusalem much quicker than lightning. Alborak being fastened to the foot of a rock, they instantly reached the first of the seven heavens, composed entirely of solid silver. Here was an old decrepit man, who turned out to be Adam, the father of us all, and who, embracing the prophet with great tenderness, thanked God for giving him such a son, as well he might; for certainly he was a most hopeful and promising child! Here too he saw the stars hanging by golden chains suspended from the roof, which is a hint to you, ye advocates for the Copernican system, who absurdly believe that the planets roll round the sun! At the distance of five hundred years' journey, according to the usual rate of travelling upon earth, they reached the second heaven, which was all of pure gold. In it he met with Noah, who, from a deep conviction of his inferiority, recommended himself to his prayers. The third heaven was of precious stones, in which Abraham resided; but a sight of him was a trifle, compared to an angel, on whom he gazed with astonishment. The distance between his eyes was seventy thousand days' journey, and consequently his whole height was five millions forty thousand, or four times as high as all his heavens put together, since each was distant from the other five hundred years' journey. You must not be surprised if he stood right up between the third and fourth, although higher than all the seven; for if you cannot give it your reason, an Arabian can give it his faith. You may say indeed, that it requires pretty strong faith; but surely it calls for no stronger belief than the Roman Catholic possessed, when he exclaimed, on his being fairly conquered by argument, "*credo quod impossibile est!*"

The fourth heaven was made of emerald, in which Joseph dwelt:—The fifth was of adamant, the residence of Moses, with whom he had a conference:—The sixth was of carbuncle, the abode of John the Baptist; and the seventh of divine light, where he found Jesus Christ. It is worthy of observation, that all whom he saw in each heaven, recommended themselves to the efficacy of his prayers; but he confesses that he himself requested the prayers of Christ. We do not suppose that this humility was genuine, but that he paid him this compliment to flatter the Christians, who had always greater indulgences from him than the Jews, and whose favor and friendship he studiously courted. There was also a very remarkable angel in this highest heaven, for he had no fewer than seventy thousand heads, (Mohammed you see, did not deal in trifles,) in each head seventy thousand tongues, and each tongue uttered seventy thousand distinct voices at once. That is, he spoke audibly three hundred forty three millions of millions of

words in an instant, and therefore if he could write with the same expedition, he must have been able to compose eighty-five millions seven hundred and fifty thousand folio volumes almost in the twinkling of an eye, though we allow four millions of words to each !! On Mohammed's arriving within two bow-shots of the throne of God, he perceived his face covered with 70,000 veils, but when he came near it through water and snow, the hand of the Almighty was so cold, when laid upon his back, that it penetrated to the very marrow. Having obtained important secrets, which it was not lawful to utter, and having been informed that he should be (which was the very cream of the journey) the greatest man upon earth, he was conducted back again by Gabriel to the foot of the rock, where mounting Alborak, he was presently at home.

The Arabians themselves could not help laughing at this great story, when it was related by him the next day. Some of his converts were perfectly ashamed, and it occasioned a considerable diminution of his influence for a little time; but by the timely and artful interference of Abu Bekr, another of his uncles, the defection was prevented from increasing. This man was a convert to the truth of his pretended mission, and succeeded him in the regal and pontifical dignity. It became next a subject for discussion, whether it was a real journey or a vision, which gave rise to much altercation among his followers. The more rational part of them would have had it only a vision or a dream, since they found it by no means safe to give the prophet the lie by declaring it a fabrication; but that it was a real journey was the opinion which gained the victory, as it had Mohammed and Abu Bekr on its side. The Impostor himself having now had considerable experience of the success of his Koran, when viewed as a revelation, determined to give currency to this journey of his, by another chapter, in which he brings in God himself as vouching for the truth of every particular. The contemplative mind stands astonished at this stupendous wickedness, and wonders how human nature could perpetrate such deliberate villany. But indeed, when the stings of conscience are so blunted as to permit a man with impunity to commence an impostor, there is nothing in the whole compass of human depravity at which he will startle.

Being now at Medina, and enjoying the attachment of a considerable body of men, he made frequent attacks upon the adjacent towns and villages, distributing the booty taken from the vanquished among his soldiers, and reducing the inhabitants to slavery, who procured their emancipation by the acceptance of his religion. In short, after he had subdued Mecca, which he was not long in accomplishing after his flight from it, he carried his victorious arms through the greater part of Arabia, and even into Syria; and till he put his cause out of the reach of danger, it continued to be supported in the same bloody manner. Such was the terror and consternation which his victories occasioned every-

where, that many places surrendered to him which he had not actually visited in person, whose inhabitants procured their liberty on the common terms of bartering their consciences.

Having reduced Mecca, the place of his nativity, which he marched against with about ten thousand men, he put to death all those whom he suspected to be his most inveterate enemies, giving pardon to the rest on a formal recantation ; and having committed the government of the city to a confidential deputy, he returned to Medina, for he did not deem it safe to dwell any longer in a place where he might every moment run the risk of being secretly despatched.

The Arabs compute their time from the period at which Mohammed fled from Mecca, which they call the *Hegira*, a word that in their language signifies *flight*. This is similar to the Grecian method of computing from the first institution of the Olympic games, and the Roman practice of dating from the foundation of the city. Formerly the Mohammedans computed from the last war in which they had been engaged.

Mohammed having a deep rooted enmity against the Jews, made war upon all those adjacent tribes who professed that religion. It is perhaps difficult to assign a reason why his animosity had neither limits to its rage, nor termination to its existence ; but we find one circumstance mentioned by some authors, which the Impostor might view as a vindication of its occasional sallies. A certain Jew, named Caab, having a brother who had espoused the religion of Mohammed, he composed on the occasion a ludicrous poem, in which he exhibited the fooleries and nonsense of that religion in such a satirical light, that the prophet determined to take vengeance on every tribe professing Judaism on his account. Such is the tendency of satirical compositions, if well written, that they unavoidably exasperate the persons against whom they are levelled, if they do not reclaim them. Rage being the effect which Caab's poem produced, Mohammed gave strict orders to apprehend, and bring him to condign punishment. And in order the better to secure the performance of his command, he offered a reward to the person who should seize him. On his being apprehended and brought before him, the poem was recited by the author in his hearing ; after inserting the name of Abu Bekr instead of Mohammed, which it seems occurred very often, expecting thereby to mitigate his fury. But finding him by no means inclined to the side of clemency for this alteration, Caab had recourse to an expedient, which answered his purpose, rescued him from impending destruction, and even obtained him the intimacy and patronage of the prophet. The Impostor having received a new mistress by way of present, an object it seems, who was the very darling of his soul, Caab wrote a poem in commendation of her charms, so exactly suited to the palate of the pretended prophet, that he buried his resentment in an excess of kindness

Presence of mind, if it be not a virtue, is nevertheless of such importance to its possessor, that it frequently delivers him from greater trials, difficulties, and embarrassments, than any of the four which are denominated cardinal.

The whole life of Mohammed after his flight to Medina, was one continued scene of butchery and rapine. He, with his associates and followers, plundered every caravan of its valuable commodities, if not guarded by a force superior to his own, in which case he was obliged to make a precipitate retreat in order to save his life. It often happened, however, that there arose much disputation among his followers, how the booty should be divided, to which he put a final period by the eighth chapter of his Koran. He there assigned one fifth part to himself, and ordered the rest to be divided among his soldiers. Strict discipline and subordination are not easily kept up among freebooters and thieves, for even the captain of such a gang will soon dwindle into contempt, and perhaps be in danger of losing his life, if he discovers a determined resolution to have an immoderate share. Such is the nature of his employment, that he must rather make his portion the result of their concessions, than of his own stern authority. With this fact Mohammed seems to have been perfectly acquainted, and therefore as he had small hopes of composing their differences or silencing their murmurs by his exertions as a man, he had recourse to his old trade of fetching authority from heaven, and made God the umpire between him and his followers. He was very fortunate in his battles, if success in a desperately wicked cause deserves the appellation; but amidst the wonderful and mysterious vicissitudes of human affairs, it was not to be expected that he would always be victorious. The most distinguished favorites of fortune, whether in the senate or the field, never experienced uninterrupted success. At the battle of Ohud he was obliged to retreat, having lost a considerable number of his men, whom he left dead on the field. As many of his adherents concluded that the prophet of God would be invulnerable, and his army crowned with universal triumph, they could not help murmuring against him on the loss of their relations, which, as it betrayed a spirit of disaffection, he prepared himself to suppress. He attempted to persuade them that their defeat was to be ascribed to the wickedness of some who followed him, against whom it thus pleased the Almighty to testify his displeasure. It is no doubt true, that the Supreme Being has sometimes shown his hatred of vice by the complete discomfiture of the vicious; but Mohammed very artfully attributed the wickedness in this case to an improper source. If, instead of considering it as a punishment for the sins of his followers, he had honestly confessed that it was for the crimes of their leader, we should have given him credit for the acknowledgment, and considered it as pretty near the truth. In addition to this he made use of an old expedient which had frequently served his turn upon former occa-

nions—his beloved doctrine of fate and destiny. He observed that the very moment of every man's death is fixed, beyond which no caution can ever carry him, nor the greatest negligence or danger prevent him from reaching. That it is all one as to the time of his departure whether he is at home or in the field of battle. But he gave the finishing stroke to his sophistry upon this subject by affirming that such as expired in battle, in defence of religion, would unquestionably be rewarded with a seat in paradise. Nothing equal to this could have been invented, to make men fight with ungovernable fury and desperation, which the very certainty of perishing behooved to strengthen. As the prospect of death increased, their brutal ferocity would rise higher and higher, since the point of the sword was their passport to heaven. A man of an enlarged understanding may be astonished how such nonsense could become a subject of belief; but let the fact be admitted that it was believed, and then the consequences which we have stated must follow.

It would be an almost endless task to give even a catalogue of his numerous wars, and therefore we shall confine ourselves to those which more or less affected his circumstances in the world, promoted or retarded the completion of his fondest wishes, or were in any way instrumental in accelerating his death. When he compelled the city Khaibar to surrender, he took up his lodgings in the house of a principal inhabitant, being accompanied by an officer, whose name was Bashar. Sitting down to supper, very likely with a pretty sharp appetite, they fell upon a shoulder of mutton, which had been prepared for their entertainment. It is said by different authors, that the landlord's daughter took care to give it such a seasoning as might have made it their last meal upon earth. In plain English, we are told she poisoned it, and that it proved instantly fatal to Bashar, who died upon the spot. Mohammed himself not relishing the taste of it, ate very sparingly, and beholding the tragical end of his officer and companion, spat out the morsel that was then in his mouth. It seems, however, that he had previously swallowed so much as was sufficient to shatter his robust constitution, and lay it in ruins in the space of three years. Few vegetable or mineral poisons, we believe, are known to the learned of this country, but such as accomplish the dissolution of the body in a very few hours, if not dislodged from the stomach by powerful emetics. Yet we have read of poisons which did not accomplish their object till the end of many years, operating as slowly as a chronical distemper, and bringing down to the grave with the same gradual diminution of health and strength, as if the person poisoned had been in a consumption. Those who ascribe miracles to Mohammed, contrary to his own acknowledgments, probably allude to this piece of flesh when they say, that a shoulder of mutton told him it was poisoned. If this was the case, it had whispered to him in so low a tone as not to be heard, or else it had

only vociferated when it was too late. Be that as it may, the whole contexture of this story renders it extremely suspicious.

The Impostor had reduced this city to obedience by his victorious arms, and therefore we may conclude that its inhabitants would show him all possible respect, however much strained and contrary to their real sentiments that respect might be, since he had it in his power to add butchery to conquest. True, indeed, some individuals have been found among men, who could make the most desperate attempt to recover the independence of their fellow-citizens, and lose all sense of self-preservation in the magnitude of the idea. Brutus could despatch his beloved Cæsar, to preserve the liberty of his country from the assaults of despotism; but we find nothing in the character of Mohammed's landlord which can rank him with a Brutus. He must have been either an innkeeper or a private person of property. If he was the former, it certainly would not strike him to take such a step, since the prophet's money to be paid for the entertainment was as good as another's. If the latter, his invitation was the result of hospitality, and the farthest in the world from a design to murder. It will be to little purpose to say, that the perpetrators of this deed would reason with themselves thus:—If their prophet and general could once be cut off, his soldiers will become so entirely dispirited and incapable of resistance, as either to surrender to the mercy of the town or betake themselves to a precipitate flight, and hide their shame and disappointment in the shades of obscurity. This would have been a desperate supposition, in which the odds were twenty to one against them. Besides, the whole of this transaction is ascribed to a giddy girl, to which her father is not once supposed to have been privy; and therefore to make her reason in such a manner, to draw remote and dubious consequences from premises beyond the reach of a childish understanding, exceeds all power of belief. When interrogated why she ventured to commit such a horrible crime, she is made to reason with the acuteness of an Aristotle. She said, that if he really was a prophet, he would certainly know that the meat was poisoned, but if he was not, she considered it as highly meritorious to rid the world of such an infamous wretch. Here we have a view of things ascribed to a girl, perhaps not fifteen years of age, who discovered a degree of sagacity and discernment not always to be met with, even in a man of fifty. But to crown the whole, we hear nothing of any signal punishment inflicted on the offender by Mohammed, who was left in a situation to avenge himself of his adversaries, nor is it said that his successor took the smallest notice of it in a vindictive manner.

As to the single circumstance of his dying by poison, there must be some other way of accounting for it than that which passes current with the public. The persons who poisoned him, if they did it through design, would undoubtedly have kept their own secret, since the making it known was their speedy destruction. If it

was the result of accident, we should not have heard the girl reasoning like a philosopher on the merit of her conduct. In a word, it seems to be involved in impenetrable darkness how, or by whom, he was poisoned, without admitting a number of absurdities, at which reason recoils. Poisoned, however, he was, as he acknowledged on his death-bed, and therefore all that can be said with certainty is this: Mohammed having experienced the snare laid for him, either by mere accident or the superior sensibility of his palate, might perhaps think of turning this circumstance to his advantage, or of allowing his followers to make as much of it as they could, in heightening his prophetic greatness. As there was probably none present but Bashar to witness what quantity he devoured, he might ascribe his escape to the immediate hand of God, whose prophet he pretended to be, and that he was placed beyond the reach of danger by his heavenly constituent. This idea might suppress his resentment, and induce him to make no minute inquiry after the cause of this calamity, having escaped himself.

His followers having now a leader who was proof against poison, they would be still further persuaded of the truth of his mission. Had Mohammed stopped here, and observed the same cunning and privacy in his last moments, which distinguished him through life, his prophetic reputation would have been much augmented. If, instead of complaining bitterly to the mother of Bashar, that he felt the effects of the bit he had eaten at Khaibar, then corroding his very vitals, and hastening his dissolution, he had given out that his approaching death was the result of age and fatigue, bringing on that momentous period which is the common lot of humanity, his whole life would have been one consistent scheme of wickedness.

From the reduction of Khaibar to his final dissolution, a period of about three years, frequently feeling (as he thought) from occasional twitches and pains in his bowels, that he was not so invulnerable as he and his followers pretended, he became, if possible, more bloody and merciless than before, while he could stand upon his legs, confessing that to be the sole cause of his death in the extremity of his torture, which at first he wished the world to believe had done him no injury. Before his departure he nominated Abu Bekr his successor, to whose particular care and protection he recommended his beloved wife, Ayesha. He gave up the ghost in the sixty-third year of his age, according to the Arabian computation, or in the sixty-first according to ours. His death was matter of astonishment to many of his adherents, who considered it as incompatible with the nature and design of his mission. They concluded, therefore, that he was only asleep, and would assuredly return in the space of a few days. Finding him not at all disposed to return, they gave him a thousand years to finish his journey, which brought it down to 1632. As there was still no appearance

of the good prophet's coming back, they gave him a thousand years more.

Abu Bekr put a period to the controversy respecting his exit, by proving out of the Koran, that the prophet of God behooved to die. They were also divided in opinion as to the manner and place of his interment; whether his remains should be conducted to Mecca, and there deposited with his ancestors in the place of his nativity. This was likewise managed by the influence and address of his uncle, who commanded a grave to be dug in the place where Ayesha's bed stood. Here was Mohammed buried, and over his grave a mosque or place of worship was afterwards erected. It is not true the the Arabs were required to pay divine honors to him in the grave, for the pilgrimages of his followers were directed to be made to Mecca, whereas his tomb is at Medina, two hundred and seventy miles from it. We must also reject those ridiculous accounts which have been circulated, probably by Christians, of his being suspended between heaven and earth in an iron coffin, by the power of magnets, since the Mohammedans themselves never attempt to prove any such thing.

Thus have we endeavored to draw the character of Mohammed, and the various methods adopted by him to establish his imposture in the world, from the period at which he assumed the title of the Prophet of God, to the time of his decease. Lust and ambition were the two powerful motives by which he was actuated, and he reckoned no sacrifice too expensive to accomplish his aim. We have seen the various arts by which he insinuated himself into the good opinion of many, making them converts to his cause, and how respectable he became in their estimation, by the help of his wit, presence of mind, and consummate address, before he had recourse to his last expedient of giving mankind his religion at the point of the sword. For ten years his life exhibited nothing but highway robbery, plunder, and bloodshed, in which, considering the number of his forces, and the extent of the theatre upon which he acted, he exceeded in atrocity even Alexander the Great. To undertake such a task as that of the Arabian Impostor, required a mind an almost utter stranger to fear, in addition to those qualities of which we have already found him possessed. A palpable discovery of his perfidious designs would be the forerunner of an ignominious death, and even to be vanquished before the completion of his wishes, no less hazardous. Yet, in spite of every discouragement which deliberation must have suggested, without a rational argument, or the shadow of a miracle to support his impious claim, he subjugated a larger portion of the globe, than the heavenly and philanthropic religion of the Lord Jesus Christ has yet enlightened. This is a phenomenon in the history of moral revolutions, which will beggar the whole world to produce such another. It is not, however, so astonishing, that his imposture should have gained a footing in the seventh century, among igno-

rant barbarians, to whose lusts it promised to administer everlasting fuel, as that the progressive improvements of reason have not long since been its grave. The free exercise of reason will be its destruction at last; but while it continues to be crammed down the throats of mankind, it will not on a sudden give its dying groan. It is the religion of India, Persia, Turkey in Asia, Turkey in Europe, Arabia, Little Tartary, Little Bokharia, and various other countries. India is two thousand three hundred and twenty-two miles long, and two thousand one hundred broad.

	<i>Long.</i>	<i>Broad.</i>
Persia,	1225	900 miles.
Turkey in Asia,	1200	900
Turkey in Europe,	540	540
Arabia,	1330	1260
Little Tartary,	450	158
Little Bokharia,	1560	570

Russia alone, only one empire of Europe, is more than twenty-five times as large as England; yet the religion of Mohammed infects and enslaves more of the globe than six times the whole of Europe taken together!

That the unbounded gratification of his lusts was one primary object to be gained by his perilous undertaking, is clearly evinced by the multitude of his wives. Such as appear desirous to lessen their number, admit that he had no fewer than fifteen, while others (which appears nearer the truth) inform us that he had twenty-one. Five of the number died before him, among whom was Khadijah, whose fortune enabled him to begin his projected plan; other six, it seems, he divorced, either from unaccountable caprice, or because of incontinency, and ten of them were living at the time of his decease. Besides these he had many concubines. Ugly and deformed as this picture is, and consummately wicked as it represents him to have been, it were well if we had no authentic documents for making him still worse. But Mohammed not only gives the reins to his appetites, and breaks down every barrier which nature itself has erected, but lays claim in his Koran to the divine approbation, and represents a holy God as chiding him for his diffidence in being afraid to avow any passion, which he had commanded him to gratify. Let us hear no more of the crimes of Francis Spira, Julian the Apostate, or Judas Iscariot; of the bloody temper of Nero, or the sullen barbarity of a Caligula or a Domitian; for all these were pious saints or immaculate angels, in comparison with Mohammed, and must be ashamed to associate with him, even in the regions of the damned.¹

¹ Some people lay claim to such an excessive degree of benevolence, that in order to represent the Deity as merciful in their opinion, they make him unjust. To such it will perhaps sound harsh to call Mohammed a more wicked wretch than Judas Iscariot, Nero, Caligula or Domitian; but the

It will not bear dispute, that his ambition was ungovernable, since every action of his life tended, either directly or indirectly, to the acquisition of supreme authority. No man ever hazarded so much to obtain fuel for his appetites, and absolute dominion over his fellow-creatures; and he shines conspicuous above the whole human race for unmingled wickedness, as to the means he adopted. He has both men and devils fairly outdone; for although some may have been almost as wicked, yet he is the singular individual who could venture to make Almighty God the partner of his crimes, and give currency to all manner of vice by a patent from heaven. These things duly considered, we shall not wonder to find many of his followers entering the lists in his defence, and writing treatise after treatise to free him from censure; for although the Koran is sufficient to satisfy the faithful, yet infidels will always be finding fault, even with such a spotless life as that of Mohammed! If you ask his deluded followers why their prophet could be guilty of such an horrid act of injustice, (besides the impiety of it in making God commend his conduct,) in marrying such a number of wives, be not afraid that you shall go without an answer. It was that he might beget a multitude of young prophets, it being a thousand pities that the genuine breed of such a man should ever become extinct! But, oh, what an unlucky reply, when it is well known that not a woman in his whole seraglio had a child to him but Khadijah, his first wife! She bare him six, and they all died before him, except Fatima, his daughter, who was married to his cousin Ali; and it does not appear that she was any way remarkable for a prophetic spirit.

Setting aside altogether the impiety of calling God in to justify such conduct, there are very few men to be found who will attempt a vindication of polygamy, even upon rational principles. The primary design of marriage, with all the duties consequent on the union of the sexes, plead for monogamy in the strongest terms, which is further strengthened by the almost perfect equality in the number of males and females up and down the earth. The proportion taken in many places with the greatest accuracy, is as 12 to 12, or 26 to 24. The God of nature seems wisely to have intended this surplus in the number of males, to provide for those accidents and dangers to which their more active and enterprising life exposes them. The man, therefore, who is guilty of polygamy, nay, even of bigamy itself, commits as glaring an act of injustice against the whole human race, as if he spent his lifetime in acts of robbery and theft. It is of consequence impossible to vindicate the conduct of Mohammed in this respect, even admitting that his polygamy had not been rendered more shocking by his own dreadful

single circumstance of making Jehovah support his debauchery will justify the charge. Even Judas repented, but Mohammed went to the grave, in so far as we know, without a pang of remorse, although he had been the instrument of damning myriads.

blasphemy; and to crown all, the supposed object of such deportment never was obtained. I say the supposed object, for notwithstanding his adherents endeavor to extenuate his guilt on the fore-mentioned grounds, it does not appear that the Impostor looked any farther than the glutting of his appetites. Young prophets or no prophets he considered as of little consequence; and indeed his voluptuous course of life was inimical to procreation.

His votaries have likewise been much perplexed how to defend his conduct in propagating his religion by the sword. To gain the assent of mankind to the truth of any proposition, it is necessary that it be supported by convincing arguments, since the human mind has it not in its power to believe without evidence, no more than it can reject what is matter of fact, and demonstrated to be so, whatever it may pretend. Hence every species of persecution for conscience' sake is the most flagrant injustice, the highest insult which can be offered to the Almighty, and a tacit acknowledgment that the cause thus supported will not bear examination. For if it will, why are not men permitted to examine it with the utmost attention, since the native beauty of truth is such, that to see and admire it are inseparably connected. Jesus Christ was so diametrically opposite to Mohammed in this, as well as in everything else, that he seemed afraid lest mankind should believe him with too much precipitation. "If I do not the works of my Father, believe me not." That is, if raising the dead, giving sight to such as were born blind, and feeding thousands with the food of a few individuals, do not demonstrate the power of Jehovah, and exclude the possibility of fraud and deception, I beseech you to turn your backs upon me, as in duty bound, and reject me as an impostor. But as Mohammed had nothing to offer which would bear inspection, he considered it as the most effectual method to make an appeal to the heart; and surely nothing can touch the heart so feelingly as the point of a sword! The learned amongst his followers, (for learned men are not always proof against delusion,) have undertaken a defence of him in a very singular manner. They observe that as there are a variety of attributes in the divine essence, God has sent different personages in different periods of the world, to manifest, sometimes one attribute, and sometimes another. Accordingly they say that Jesus Christ was sent to manifest the righteousness of God; Solomon to exhibit his wisdom, glory, and majesty; Moses his wonderful providence and amazing clemency; but that it was reserved for Mohammed to show forth his fortitude by the power of the sword. That is to say, God appointed him to unman the human race, to reduce them from rational beings to necessary agents, to render them no longer accountable to their Maker, and compel them to do evil. The divine attributes are no doubt many and various, but it is utterly impossible that any one of them can ever be magnified at the expense of the rest. God is essentially consistent with himself. and the manifestation of one

attribute can never be the destruction of another. He who says that Jehovah is so merciful as not to punish the workers of iniquity, exhibits him as unjust; and to affirm that he is so just as not to pardon the sincere penitent, on his own terms, is to charge him with tyranny. In like manner to assert that God will ever force man to believe anything by external violence, is in effect maintaining that he is sorry he has given him such faculties, by which alone he is capable of discriminating between the operations of his own hands and the shifts of a deceiver. This hint of forcing men to believe has been borrowed from Mohammed by the Church of Rome, and to do her justice she has faithfully improved it. It may be proper to observe, for the information of those who are not qualified for abstruse speculations, that the criminality of compelling men to believe, does not entirely depend on the falsity or wickedness of the proposition to which their assent is demanded. It is cruel and unjust to say to any person, you shall believe that it is proper to worship the devil, or that his ghostly holiness can pardon iniquity. But it is equally base and tyrannical to force a man to believe with a dagger at his breast, that the providence of God extends over all; that the soul is immortal, or that the three angles of any triangle whatever are equal to two right angles; for till the understanding is enlightened, and the conscience persuaded of the propriety of a man's conduct, his reception of truth itself is, under such circumstances, morally evil as it relates to him, although it be not so in the abstract. If, then, it be unjust to compel a man to believe truth, since he thereby for the present flies in the face of conscience, it must be infinitely more so to force him to believe a lie, especially if that lie assumes the venerable garb of religion. Let it not be imagined, however, that this will justify any man in remaining ignorant of such truths as nearly concern his present and future happiness, when he enjoys the rational means of being better informed; for God will only consider that ignorance as innocent which is clearly invincible. Neither will the above reasoning justify the inference, that it is cruel in any Protestant government to impose certain restraints; for example, on Roman Catholics, because such a step is not designed to make them believe anything, but only to prevent that moral, and especially that political mischief which would unavoidably follow from their uncontrolled action upon the principles they believe already.

God forbid that Protestants should ever persecute, and thereby make a formal renunciation of the spirit of Christianity; but we trust they will ever discover the vigilance for which they have hitherto been so famous, in guarding their native land from the worst of all tyranny.

It being agreed on all hands that Mohammed was extremely ignorant, in so far as that expression is opposed to education, could he accomplish his designs without any assistance? This is an important inquiry, because he could neither read nor write, the com-

mon fate of every person in Mecca, except a single individual, who was a relation of Khadijah's, and who had been both a Christian and a Jew. He was likewise brought up to a reverence for idolatry and unacquainted with the principles of Judaism and Christianity, both of which his Koran plainly shows that its authors certainly understood. How he acquired this knowledge deserves some consideration. He travelled, it is true, into Syria, Persia, and Egypt, while factor or agent for her who became his first wife, in all which countries he would find many disciples both of Moses and of Christ. but such a minute inquiry into their principles, if made in public, while he discovered no inclination to become a convert to either, would have excited general curiosity to find out his reason, and this again would have left no uncertainty as to the source of his information. A man, ignorant of both, must have required considerable time and attention to become so well versed in their tenets, as the author of the Koran must be allowed to have been. We should suppose that all the knowledge he could acquire in the course of travelling would be very trifling, as it would come accidentally in his way; for a man whose success depended on privacy would not be very inquisitive. Besides, when men are engaged in traffic, and have their ideas engrossed with the disposal of their commodities, they are not in a humor to talk much about religion. Yet no man can read the Koran without being assured that he did receive assistance from some quarter, but there are two circumstances which increase our difficulty in coming at the truth. Christians who were filled with indignation at the wickedness of Mohammed might perhaps be disposed to exaggerate in this as well as in some other things relating to the Impostor; and his followers being determined to support the divinity of its origin, would not make any circumstance public which would injure this opinion, if able to keep it a secret, however well acquainted they might be with the truth. Taking therefore the testimony of those authors who can be least suspected of having any such despicable end to serve as that of indulging in a spirit of malevolence, we may rest assured of this truth, that Mohammed was aided in the composition of his Koran by a Jew and a Christian. The Jew's name was Abdia Ben Salon, whom the Impostor called Abd'allah, according to the Arabian method of terminating Hebrew words. The name of the Christian monk was Sergius or Bahira, the first given him by the Western, and the second by the Eastern churches. That the man is one and the same, appears from the uniformity of the descriptions given of him; and the reason why he is called Sergius in the West and Bahira in the East, may have been owing to a change of opinions, and subsequent change of name, the Western churches continuing to call him Sergius from their ignorance of the change, and the same cause inducing the Eastern churches to call him always Bahira.

All I find related of Abdia or Abd'allah worthy of notice is,

that he was a man of amazing artifice and cunning, probably a native of Persia, and so absolute a stranger to remorse of conscience on the commission of evil, that he was a match for any thing, however desperately wicked. He was a man of profound erudition, skilled in all the abstruse learning of the seed of Abraham, and even promoted to the literary dignity of a Rabbi. A respectable author called Johannes Andreas, who, from being a Mohammedan turned Christian, avers that Abd'allah wrote all Mohammed's pretended revelations for the space of ten years. This instantly lets the cat out of the bag, for however much his employer might insist that he was only his amanuensis, we who have an opportunity of investigating the matter with calmness and attention, must dispute his veracity. A regard to truth was none of Mohammed's failings, and therefore all he could say upon the subject, will not free him from the imputation of having this fellow for an accomplice. Being as little disposed to boggle at immorality as he could possibly be himself, he could not have found a person in the world better qualified for his purpose. But as Bahira could just as easily have betrayed Mohammed as he had deserted his former principles, the Impostor, who no doubt perceived this, sent him quietly to the other world, when he had no further use for him. Two may perhaps keep a secret, however wicked, but it is extremely dangerous to trust any more. Iniquitous designs have such a tendency to beget a spirit of jealousy, even in the projectors, and to excite a competition for fame or emolument, that they perpetually cherish the seeds of their own destruction. Without honesty a community of thieves cannot long exist, and without a degree of confidence in an accomplice which it is almost impossible to call forth, an Impostor is in perpetual danger of having those for his greatest enemies who are privy to his scheme. If they are chiefly concerned in its fabrication, and in giving it some shadow of consistency and plausibility, the least air of superiority on his part may shake it to its very basis, and neglecting to reward them in such an ample manner as they expect, may lay it in ruins. Of all these circumstances Mohammed seems to have been perfectly aware, and therefore he deemed it the safest and most prudent method to dispatch Bahira, since this would render it impossible for him to tell any tidings. It would be absurd to expect a particular account of this murder in any historian, but the inquisitive mind can discover sufficient premises from which to infer this conclusion. If it was ever known to any that Mohammed was the personal perpetrator of the deed, it would naturally be ascribed to any cause rather than the just one. But from the observations already made, the true reason can hardly be controverted by a reflecting mind. And while the horrid wickedness of Bahira must be execrated by every pious soul, this diminishes not the guilt of Mohammed in imbruing his hands in his blood. They were both monsters, but the employer of the monk was infinitely the greater

villain, since he added murder to delusion, united a wish to deceive the world with a breach of trust, and basely violated the confidence which he had induced Bahira to repose in him. Indeed we deem the receiver of stolen goods as bad at least as the thief, and therefore the countenancer of a scheme so wicked in its nature, and so dangerous in its tendency, met, in a premature death, the fate he deserved.

As we wish to omit nothing of importance which can either exhibit the folly and superstition of the Mohammedans, or the extreme wickedness of their prophet, disdaining at the same time to father anything upon him for which we can discover no authentic documents; it will be proper to present the reader in this place with the ridiculous stories concerning this monk, which are firmly believed by the disciples of the Impostor. We are told that Bahira meeting Mohammed in a city called Bostra, on the confines of Syria, instantly knew him to be the great prophet that was to come into the world, to make a clearer revelation of the will of God to men. The mark by which he recognized him was a light shining from his face, and which at the creation of the world was stamped upon Adam. The unity of this luminous appearance was preserved from the days of Adam to the time of Abraham, when it was converted into two, one resting upon Isaac, and the other on Ismael. The light of Isaac, they observe, was soon manifested in the many prophets who descended from him, but the light of Ismael was veiled till the time of Mohammed, in whom it shone forth with such brilliancy, that Bahira knew him in a moment! This is a clumsy, ill-made allusion to the shining of Moses' face, when he came down from the mount, which rendered it extremely difficult for the Israelites to look upon him. They all saw the light, which must always be perceived by persons who have the use of their eyes; but the light on Mohammed's face could only touch the optics of Bahira. Everybody else in the public market must have been blind, while the apostate monk was as quick-sighted as a cat. It is said by others, that he knew Mohammed by the seal of his prophetic mission stamped between his shoulders. It is a pity they have not condescended to tell us whether this mark was on the bare buff, or on his outer doublet. If on his upper garment, hundreds must have seen it as well as Bahira, and if he instantly stript to the skin to make the wonderful discovery, how came it to pass that all this hurry and bustle escaped the observation of the multitude? If it is pretended that he took him aside to examine it privately, how came he to know that such a mark was there? It is manifest that he would not, that he could not have taken such a step without some previous conviction or suspicion of its existence; but how he acquired this, is the question. It is extremely curious that he should know him by a certain mark, which he did not know was there prior to an examination. Had he known it by a supernatural impulse, he

would have told the public that this was the prophet of God, the messenger of the great Allah, and that there was a particular mark between his shoulders, which they might examine if they pleased. Nothing of this, however, was attempted, for it seems it was enough that Bahira knew such a mark to be there, and what it signified, without permitting the people to act the absurd part of judging for themselves. Those who would not wish to have their conduct touched by the dirty hand of inspection, should prevent mankind, if possible, from the horrid crime of thinking. This was the prudent, cautious conduct of Mohammed and Bahira; but the passive obedience of the multitude in giving credit to the existence of a light which they did not see, and of a mark they were never required to examine, remains to be accounted for, and perhaps always will. Truth is always consistent with itself, but falsehood is so disjointed and incoherent in all its parts, that eagle-eyed investigation must discover its cloven foot.

The deluded votaries of Mohammed being determined to reject every idea of his having received assistance in the composition of his Koran, convert his very ignorance into an argument for its divinity. They allow him to have been destitute of the first principles of any art or science, challenging the world to produce such a work under similar circumstances. It is as capable of demonstration as any problem of Euclid, that he had it not from God, because his design in fabricating his imposture, and the means he employed to insure its success in the world, are absolutely repugnant to every notion of the Almighty, which the lowest and most degraded state of the human understanding can possibly form. It succeeded by humoring the darling passions of corrupt nature, and durst never make an appeal to the common sense of mankind. Thus much will be granted, that the Koran, after deducting the blasphemy, absurdity, and contradiction with which it abounds, is the very standard of elegance in the original, discovering beauties as a composition in the Arabic tongue, which no ignorant man could ever have exhibited. But this can be no argument in favor of its divine origin, while it carries in its bosom the insignia of the devil, and abounds in obscenity and profligacy.¹ It is nothing in its favor, that it sets out with supporting the unity of the divine nature, and so repeatedly asserts that God is one. This only betrays the cloven foot of Abd'allah his Jewish confederate, who, in spite of all his Rabbinical ingenuity, artifice, and caution, could not wholly conceal the faith which he formerly professed, not

¹ But were it even possible to obtain a miraculous power in order to vindicate a lie, that power would not make a rational being credit any doctrine or precept which dishonors God. For instance, a miracle could not make men believe that the Almighty is the author of sin, much less will the language of the Koran, however elegant, support his divinity while every sentence of it almost is an open insult to the Majesty of heaven and earth.

only in one, but in many places of the Arabian Bible. But the truth is, he did not wish to conceal it, since a part of it, at least, was to compose the part of the Koran, no doubt with Mohammed's consent and approbation, after he came to understand it. When ever any mention is made of rites and ceremonies, whether to be espoused or rejected, the mysterious jargon of the Talmud discovers to the discerning mind who was his principal coadjutor. Without the aid of some who better understood the Supreme Being than an egregiously ignorant man, born and brought up in an idolatrous country, the Koran could not have had even the despicable merit of mingling this doctrine with so much wickedness. It is a systematical vindication of robbery, debauchery, and murder, not only sanctioned by the life of its author, but blasphemously supported by the authority of God himself, which the Impostor says he received from the angel Gabriel.

We do not suppose that it was material to Mohammed what he taught, provided his countrymen could be brought to believe its divine origin, whether from God or from the gods; the legality of the means by which he proposed to enforce its observance, and the undoubted equity of his claim to supreme dominion, both in things secular and religious. True, indeed, he had much opposition to expect from Jews and Christians, in the infancy of his scheme, of which we have already taken notice, and therefore it was a piece of consummate policy, for which he was certainly indebted to the plotting head of Abd'allah, to admit into his system some peculiar leading doctrine, which both parties believed. We cannot allow that Arabian divinity taught men such ideas of God, as a Jew could communicate, and which, it must be confessed, abound in the Koran, notwithstanding the wickedness it makes the Almighty to countenance. Idolatry is incompatible with such ideas, for when worship is divided among a thousand deities, the mind can have no such exalted conceptions of any individual. This was the case with the Greeks and Romans. Under the fictitious character of Jupiter, the greatest authors would have us to perceive Almighty God, the independent ruler of the universe; but as Jupiter was a thief, a whoremonger and adulterer; a scandal even to mankind, and as he died, and was buried, we should as soon credit the Koran as adopt such a sentiment. Mohammed, then, by giving the unity of God a place in his Bible, took off a considerable part of that horror at his religion, which must otherwise have been felt by Christians and Jews. It was thus the easier for him to make proselytes of people so torn to pieces by dissension as the Eastern churches of the Christians then were, many of whose members chimed in with his delusions; and his own countrymen being without any religion, properly so called, were the more likely to espouse opinions which offered no violence to their passions. It was also a grand manœuvre for making converts of the Jews, who could by no means stomach the doctrine of the Trinity. If any system

so completely wicked could bid fair to suit the palates of every description of men at the period when, and in the country where the scene was laid, that of Mohammed was undoubtedly the system. Yet we have seen that the first thirteen years of his pretended mission were spent to little purpose, considering how he labored, and the arts he employed, for it could not bear the touchstone of reason and argument. This made him finally resolve to adopt the method already taken notice of, and which he so faithfully used for the last ten years of his life — to give speedy and extensive circulation to his opinions by the invincible logic of the sword. Nay, it is still customary with Mohammedan preachers to deliver their discourses to the people with a sword by their side, not only as expressive of the sublime manner in which that religion was first propagated, but as evincing also what every man has to expect, if he ventures to dispute its divinity, or recede from its defence. This accounts for its extensive spread, and the long duration of its existence, since no man dares venture to renounce it, without the certain prospect of making his escape to some land of liberty, or of meeting death in its most dreadful forms.

Mohammed, whose time-serving disposition made him readily humor every whim, caprice, or superstitious attachment of his countrymen, if calculated to accelerate the accomplishment of his designs, changed his first resolution of making his disciples turn towards Jerusalem in performing their mummery worship, and gratified their wishes to give Mecca the honor. At this place there was a temple long before the time of Mohammed, consecrated to idolatry, and converted by him to purposes not less wicked and impious. It is said by the Arabians, that it was originally built in the celestial regions, sacred to the devotional exercises of angelic spirits. According to them, paradise was situated in heaven, and Adam also worshipped in this temple before his fall. Even in his lapsed condition, it seems he retained a very high veneration for it, and therefore humbly entreated the Almighty to let him have one like it upon earth. In compliance with his importunity, the Supreme Being sent him down one in a curtain of light, which fell in the beloved city of Mecca, the place of the prophet's nativity. But the third son of Adam, called Seth, wishing to have a building something more substantial, erected one upon the spot, composed of stones and clay, retaining, however, the exact model of the visionary fabric.

It is deeply affecting to a philanthropic heart, to consider how many millions of rational beings are degraded to the rank of brutes by the consummate artifice and wickedness of a single individual. They go about their religious farrago, as if they worshipped God in the best possible manner, resulting from a well-informed judgment, and an explicit, indubitable revelation of his mind and will. Superstitious to a most extravagant height, they are often employed in sobbing and sighing, entreating Allah to forgive their iniquities,

and all on a sudden they are as merry as pipers, feasting and revelling like an assembly of Bacchanalians. Every year they retire to a hill, called in their language, *Gibbel el orphat*, or the mountain of knowledge, two months and nine days after the fast of Ramadan, to receive from the Iman or priest the supposed honorable title of Hadgee. On their way to Mecca from this mountain, each gathers forty-nine small stones, which they throw by sevens at a time at three pillars in the vicinity of the mountain, calling out, stone the devil and them that please him.

Within the temple of Mecca, said to be about ten times as large in circumference as the Royal Exchange of London, stands a solid square edifice, called the Beat Allah, to which the Arabs pay such an enthusiastic regard, that they deem it unspeakable happiness to be soaked with the rain which comes from the roof of it. The temple is without any ornaments or images, as they abhor idolatry, at least in profession; it is destitute of pews or seats, and the floor is covered with mats. They believe that the patriarch Abraham or Ibrahim built the Beat at the divine command, and his own sepulchre, according to them, is but a few paces from it. The city of Mecca is but a mean place, without any walls as a defence, and the houses are despicable. It is situated in one of the most barren spots of Arabia, about a day's journey from the Red Sea.

Having formerly mentioned the journey of Mohammed to heaven, and commented upon it as it deserved, it may here be necessary to assign his reason for the fabrication of such an absurd story. He found that many of his assertions were deemed ridiculous, and that it would be an endless task to compose a chapter for the confirmation of everything he might have occasion to advance. He therefore tried how his trip to heaven would take with the multitude, to the belief of which he found means to gain their assent, by bringing in Almighty God to vouch for its truth. To have invented this story sooner than he did, would have spoiled all, but after it was believed that he was divinely inspired, it was easy to give it currency by the composition of a chapter. This made oral tradition as much respected among the Arabs as it was among the Jews, who often raised it to a level with the Scriptures, and thus Mohammed gained the object which he certainly had in view. The volumes of tradition, made up of his sayings and remarks, are called the *Sonnah*.

As Mohammed always admitted the inspiration of the Old and New Testament, or the divine mission of Moses and Jesus Christ, he thereby stole insensibly on the affections of Jews and Christians. To have considered them as impostors, and publicly to have avowed that these were his sentiments, might have procured him their warmest opposition; but to insinuate that God only designed his mission to be more effectual than theirs, and finally to accomplish what they had not brought about, was a masterly snare, which they could not well avoid. To combat the preconceived opinions

of mankind with success, can only be done by a real messenger from heaven, while artful villany may delude the most penetrating by granting all they desire. But this acknowledgment of Mohammed pointed still farther, and was designed to establish the belief of a proposition more interesting to him — that these very Scriptures predicted his coming as prophet from on high. If the Impostor himself pretended that he was the subject of prophecy, the idea must have been suggested to him by the united cunning of Abd'allah and Bahira, although we do not find it very explicitly laid to his charge; but it has not wanted advocates among his ablest adherents. We are assured that God cannot predict the coming of a deceiver, as a prophet sent by him, consistently with the honor of his glorious attributes, which he must ever defend, because he would thereby confound the distinction between good and evil, and render it impossible for his rational creatures to discriminate between truth and falsehood. While acquainted with the character and doctrines of Mohammed, it would be impossible to believe a revelation as coming from heaven, should it contain the most distant hint that he was a prophet of God. Such an idea would destroy every mark of divine originality, except we could demonstrate that it was a wicked interpolation. But as both the Old and New Testaments have been quoted in proof of the justice of his claim, it will not be deemed impertinent to examine such quotations.

When Moses was about to bless the children of Israel a little before his death, he thus spoke, Deut. xxxiii. 2: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them." It is no doubt an unquestionable fact, that the Lord's coming from Sinai is descriptive of the giving of the law to the children of Israel, when in terrific majesty he descended to its burning top, and when the mountain, enveloped with smoke, seemed a magazine of fire. It may also be allowed that Seir is a mountain in the vicinity of ancient Salem, and thus Moses and Christ may be represented. But when the advocates for the mission of Mohammed indulge in their sophistry, and wish to consider Mecca as the place intended by Paran, they either show their ignorance of its geographical situation, or expect that it is a very easy matter to impose upon mankind. Paran being situated on the confines of Palestine, in Arabia Petræa, no less than five hundred miles from Mecca, the undoubted birthplace of the Impostor, makes it a very unlucky circumstance for the credit of his religion. As well might we prove that Euclid was buried in Ireland, from the first chapter of Genesis, as that Mohammed, who was born at Mecca, drew his first breath at Paran. But the abettors of a desperate cause are often obliged to hazard a desperate proof of its goodness.

In Psalm l. 2, it is thus written: "Out of Zion, the perfection

of beauty, God hath shined." In one particular version of the book of Psalms, it runs thus: "Out of Zion God hath showed a glorious crown;" which last words are by some translators turned into Arabic by *ecilan mahmudan*, an honorable crown, and last of all by a most wonderful metempsychosis, it is made the crown of Mohammed! When or how God showed the crown of the Impostor out of Zion, is a nice speculation, except with the touch of a magician's wand, we could convert Zion into Mecca, which, by the way, would be no more difficult or impracticable, than to change Mecca into Paran.

In the book of the prophet Isaiah, chapter xxi. verse 7, we find the following declaration: "He saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels." In some old versions it is, a rider upon an ass, and a rider upon a camel. From the manner of Christ's triumphant entrance into Jerusalem, Arabic writers conceive him to be intended by the rider on an ass, and as their countrymen use camels for beasts of burden, to be sure Mohammed is the champion, which here rode upon a camel! According to this mode of interpreting Scripture, there is no absurdity which it may not be made to prove. You have only to change the primary signification into a second diametrically opposite, this second into a third, and so on through a thousand stages, if need be, till you bring it to the meaning required. Thus you may prove that the angles at the base of an isosceles triangle are equal to each other, by the music of the spheres, or the eternity of the world from the nature of cause and effect.

Once more, our Saviour informs his disciples, in his valedictory discourse: "If I go not away, the comforter will not come unto you;" John xvi. 7. The deluded votaries of Mohammed, wishing to make the world believe that their beloved prophet is here intended, have taken care to call him Paraclete, which is derived from a Greek word, signifying the comforter, a most easy and expeditious method of applying the whole Bible to him. So it seems Jesus said, that if he did not go away, the holy, the just, the merciful and benevolent Mohammed would not make his appearance, to have his chaste ears grated by the filthy conversation of the wicked, which would have been a loss to mankind not easily made up. Although it is almost impossible to abstain from the indulgence of irony upon such a subject, yet as some may deem it inconsistent with the dignified gravity of historical diction, we shall set it wholly aside, and challenge the sober reason of the whole human race to point out the comfort arising from the religion of Mohammed to a single individual. Could it originate from his rapine and plunder, or the rivers of blood which he has been the instrument of shedding? Did it flow from the conduct which he allowed men to exhibit here upon earth, from the tremendous punishments of his new invented hell, or the fulsome enjoyments of his fool's paradise? All this was incompatible with substantial

comfort, incapable of yielding satisfaction to a reflecting mind, and fit only to be imparted by an Arabian Paraclete. There are no doubt seasons, especially among ignorant barbarians, when the veriest phantom may have the power to terrify, and every silly, sinful gratification possess charms to allure; but when the soul is once thoroughly alive to a sense of its danger, or inspired with just notions of its original dignity, it must be something more than burning pitch that can make it truly alarmed, and more refined fruition than a bacchanalian heaven can present, that will be found sufficient to gratify its desires. The blasphemy and absurdity of Mohammed's claim to a share in the predictions of the sacred prophets, can only be surpassed by the stupidity of the people who can set their seal to its truth and justice.

As we are now treating of the cunning and artifice of Mohammed, the above instances of which must have originated from Abdallah and Bahira, we shall here take occasion to mention another which was purely his own. Being afflicted with that incurable malady, the epilepsy or falling sickness, he made even this subservient to the promotion of his designs, with the most consummate address. When the convulsions came upon him, of which it is probable he had previous information, he declared that he was then so much overpowered by the abundance of the revelations imparted to him, that he could not contain himself. The effulgence of the Angel Gabriel agitated him in a manner delightfully violent, by the celestial visions he was commanded to bring him from heaven. This was every way similar to the *numine afflatus* of some of the ancient oracles, and both were most eminently the work of the devil. They equally imposed on the credulity of mankind, and were leagued against the salvation of their immortal souls, though unacquainted with each other.

We formerly mentioned the undoubted evidence we have that Mohammed had wicked men to assist him in the composition of his Koran, but we omitted a circumstance which is a further corroboration of the same fact. In his journey to heaven, he saw a cock of a most stupendous size, whose very wings covered the surface of the sun, and caused an eclipse of that glorious luminary. He is, it seems, the angel of the cocks, who intercedes with Heaven in behalf of the whole tribe, and when the Almighty sings a morning hymn, he harmoniously joins in concert, so very loud and shrill, that all creatures in the universe hear it, except men and fairies. But on the day of judgment he will crow no more, which will be a warning to every creature, except the two forementioned classes. Mohammedans reckon three voices which God always delights to hear: the first is the voice of him who is constantly employed in reading the Koran; the second, the voice of that man who gets up early to pray; and the third the voice of this huge cock. It was a capital stroke of policy to exclude all men from hearing this creature's crowing, since no other animal or insect could call

him a liar. To be employed in singing hymns is incompatible with absolute perfection and eternal independence, and therefore to ascribe such an exercise to God, is no better than blasphemy. All this nonsense about the cock was not the result of Mohammed's own prolific invention, but entirely manufactured by Abd'allah, from the Babylonish Talmud, in which there is a similar story, a particular account whereof may be seen in Buxtorf's Hebrew Lexicon.

From all that has been said, it is manifest that the issue of the dispute between us and the enemies of Christianity, must terminate in this — having asserted that an impostor must be supremely wicked, assisted only by wicked men, have secular interest entirely in view, and being capable of carrying his point, without terror and compulsion; it remains for the votaries of deism to prove, that these are not essential prerequisites of every deceiver. If they cannot do this, let them try to fix any one of them upon the system of doctrines and opinions given to the world by Christ, and we shall not hesitate to renounce it as an impious cheat. But if light and darkness; nay, if good and evil differ not more essentially than Jesus and Mohammed, the divine mission of one of them is from thence fully established. The religion of Mohammed is a religion of war and bloodshed, but that of Christ recommends peace and benevolence. The one cannot exist without rapine and plunder, while the same horrid actions are an eternal disgrace to the other, prevent its rapid spreading through all nations of the earth, and often draw down the vengeance of heaven on its unworthy professors. Peace is its darling theme, and peace it shall yet spread from pole to pole, in spite of all the tyrants and plunderers upon earth. When it goes forth triumphant, trampling on every opposition, and repairing the ruins of Mohammedan butchery, "then shall the wolf dwell with the lamb, and the leopard lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. The cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. The sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." Here is a plain intimation that men would not devour each other in the ferocious manner they do, were the gospel universally felt in its renovating power, and firmly believed. Every war, except that which is purely defensive, represents man in a more odious light than the beasts of prey, who never worry or destroy their own species. We may, therefore, learn humanity from the very tiger, and blush and be ashamed at the deportment of the lion. Things morally and eternally wrong are not changed in their nature by refinement and polish. It is indeed possible to give butchery such an outward glitter as to deceive the unwary; but the philosophical eye sees it butchery still.

We have much need to recommend the benevolent spirit of Christianity to the notice of each other, as well as transport it to the Pacific Ocean; for the civilized European who murders mankind with a gilded bauble called a sword, the Indian who scalps, and the cannibal who eats his fellow-creature, are alike unacquainted with the gospel of Jesus. Nation shall not always rise against nation, nor kingdom against kingdom; for when the name of Jesus is universally revered, men shall not learn the destructive art of war any more. The earth is large enough to contain us all, and God intends that we should live upon it in peace, harmony, and comfort. The gospel shall annihilate those furious passions which gave war birth, and still administer fuel to its devastations, and the whole world shall yet consider the exploits of Alexander, Miltiades, or Julius Cæsar as the deadly tricks of a madman. The celestial hierarchy proclaimed peace on earth, and good-will towards men at the nativity of Christ, and therefore those blessings shall be enjoyed in their utmost extent, when the knowledge of him pervades the globe. Then our ears will no more be stunned by recitals of mad crusades in support of a thing falsely called religion, nor of empires courting disgrace by conquest and murder. Powder, bullets, cannon, bombs, howitzers, and grenades will be no more known, except the benevolent heart may think proper to preserve them as monuments of human folly, and pointing to them with pity and astonishment, exclaim — Lo! these are the things which were held in estimation by our progenitors when mankind were lunatics. Let it not, however, be imagined, that the Christian religion disclaims self-defence. No! — Such indeed have been the ideas of enthusiasm, cant, and hypocrisy, in order to gain converts; but the man who will not defend himself, his family, or his country, is an enemy to God. The militia, therefore, of every nation under heaven should be spoken of in terms of the highest respect, because they never unsheath the glittering sword but in defence of their country. Yet, at the arrival of the glorious period which is to behold Christianity universally established in the world, even the militia will be no more required; for when none upon earth are disposed to attack, defence must be useless. Delightful era in the annals of the world! Not a single individual bearing the name of man can be such a monster as not to long for it. Is it not a desirable thing that man should become the friend instead of the greatest enemy of man; glory in the felicity and not in the destruction of his neighbor; do everything in his power to make his life comfortable, and convert all instruments of murder into laboring utensils? Drive on, O Time, thy chariot wheels, and bring the ever memorable epoch when men shall gain the use of their faculties — when there shall be nothing to hurt or destroy, no garments rolled in blood, nor groans of expiring myriads to harrow up the soul of pity. These being the happy effects which the universal spread of Christianity must produce, in spite of its

enemies and mongrel professors, the monstrous blasphemy and absurdities of Mohammed must fall before it like Dagon before the ark. The contest is between barbarity and benevolence, between Jehovah and a monster in the shape of a man, and therefore judge who shall gain the victory.

But after we have an impartial delineation of Mohammed's life, it is extremely natural to ask, what is the use of it in the library of a Christian? It can be no more agreeable to the benevolent heart of a disciple of Jesus than the life of that licensed thief and butcher of the human race, Alexander the Great, considered in itself, but it may be made interesting in another point of view. He who has the honor of being an advocate for the New Testament, has no doubt been often told that it is an imposition upon the public, a system calculated to deceive the world, and as much an imposture as the Arabian Koran. To show, either how far this is founded in fact, or how clearly it demonstrates the ignorance as well as the wickedness of those who make the assertion, we shall now attempt a comparison of the lives and systems of the two. We hope to demonstrate as clearly as the divine existence, or any axiom in mathematics, that if Jesus Christ was an impostor, Mohammed was unquestionably a prophet sent from God. We shall prove that there is no other alternative, and therefore if Mohammed was a deceiver, the divinity of the mission of Christ follows of consequence. In drawing this contrast we shall do what we believe was never done before in a controversy of a religious nature. We shall appeal to none but the enemies of Christ, and none shall be permitted to speak for Mohammed but his determined friends. This is more than any deist could reasonably expect, and more, we presume, than he would venture to demand. But as men of the most abandoned principles and deportment never have stained the character of Christ with anything immoral or ambitious, and as the greatest advocates for the mission of Mohammed have never been able to deny that he was extremely wicked, this concession will do no injury, uncommon and unprecedented as it is.

The very circumstance which proves that Mohammed was a most infamous impostor, demonstrates that Jesus was a prophet sent from God. No two personages ever appeared in the world more perfect and absolute contrasts to each other than the founders of the Turkish and Christian religion. Christ was pure and unspotted in the whole of his deportment, even confining ourselves to the attestations of his enemies; but Mohammed was a sink of iniquity, lust, and ambition, if we listen to his friends. Jesus employed no weapons in defence of his mission but the artillery of reason and argument, joined to the impetuous influence of stupendous miracles, while Mohammed could do nothing without the energy of the sword. Christ gave the world a system of doctrines and precepts, the belief and practice of which must make men

supremely happy, although they should be reduced to nothing at death; while the doctrines of Mohammed and his various injunctions can yield no solid comfort to a rational mind, even in this life, but must unquestionably bring them to everlasting torment, if there is a state of being beyond the present. Ignorant and uncultivated as the Arabs might be in the days of this arch-deceiver, they could never be so completely stupid and unacquainted with everything which a God must require from his creatures, whether relating to faith or manners, as their acceptance of his system plainly indicated, had they not been forced. But it is impossible to conceive how men should refuse to be pious, benevolent, and just. These three words contain an epitome of the gospel, and therefore to embrace it with the sword brandishing defiance, would not be half so astonishing as to reject it without any restraint. But this contrast is too laconic to reach conviction to every mind, which renders it necessary to spread out the leading ideas in the subsequent paragraphs.

Before a man can deliberately undertake to be an impostor, he must be supremely wicked, entirely incapable of remorse of conscience, and the determined enemy of everything that is good. He must take no thought of the provocation given to the Almighty by such a step, nor of the probability that he may be made a standing monument of the divine indignation. The truth of this assertion requires little proof. To cheat a man out of a sum of money, or of anything else to which he has a legal title, is, by the general consent of mankind, allowed to be criminal. To extend the scale, and attempt to cheat thousands in a similar manner, is a still higher degree of guilt; but to endeavor to impose upon the whole human race, and cheat them out of the everlasting happiness of their precious souls, is a species of iniquity for which no language has a name. It is a thousand times worse than all the murders ever committed, and a forgery upon Heaven to an infinite amount. Such a monster was Mohammed, his friends being judges, for their numerous apologies for his insatiable lust and ungovernable ambition are demonstrations of his wickedness. But the character of Christ was holy and unspotted, free from every tincture of pride or ambition, for all attempts to raise him to regal magnificence were rejected with disdain. He went about continually doing good, and his life was a beautiful transcript of that sublime piety and virtue which he inculcated upon others. This all his first enemies have allowed, who examined his life with uncommon attention, and the microscopic eye of deism has not yet found a blot in it. Vaninus, who died a martyr for atheism, having spent much time in the investigation of the character of Christ to see if he could discover in it any symptoms of an ambitious spirit, or a thirst for secular authority, at last gave up the search as altogether hopeless. Reader, whether of these two, think you, was the prophet of God? We leave you to answer the question.

for we would not insult your understanding by answering it for you.

The whole system of an impostor must be a bundle of contradictions, for what he commands at one time, he will find it necessary to countermand at another. Personal ease, safety, and grandeur being the only motives by which he can be actuated, the current of popular opinion must frequently be humored, and the stern mandate of to-day, become the humble recantation of to-morrow. Thus it fared with the Koran of Mohammed, in which he was often under the necessity of contradicting himself, either to obtain something which he deemed good, or to avoid some serious danger. It is a motley jumble of inconsistencies, for what is a crime in one chapter is a commendable action in another. His admirers have laid their heads together in order to account for this, while a person with half an eye must perceive it to be unaccountable. That God should inspire a man to call vice virtue, and virtue vice, is the most horrid blasphemy that can be conceived. But the system of the Lord Jesus, how consistent throughout! All its doctrines and precepts, its promises, threatenings, and encouragements bear upon one point — the manifestation of the divine glory, and the substantial happiness of the human race. While the Koran makes God the author of sin, and exhibits him as highly pleased with every species of debauchery, the New Testament affirms that he is the enemy of all unrighteousness, and must be angry with the wicked every day. Mohammed says, you cannot displease Allah by vice and wickedness; but Christ says, there is no possibility of obtaining the divine favor and friendship in a course of impiety. Finally, Mohammed says, men shall be brutes even in paradise, where wine and sensuality will constitute their happiness; but Christ says, nothing but absolute purity shall dwell in heaven, where men will be delivered from all manner of corruption, pollution, or defilement, and swallowed up, if we may so express it, in the boundless ecstasies of beatific vision.

An impostor must be incapable of producing any evidence of his pretended mission, sufficient to satisfy a rational being, because he is not a messenger from that God who has all nature at his command. He will not venture to make the experiment of working a miracle, being conscious to himself that he has not the power. Mohammed of consequence never attempted to work any, but labored to remove the importunity of the multitude upon that subject by the shifts and evasions which have been already mentioned. But Christ made no shifts or evasions, for in open day, without previous preparation, and before numbers who were prejudiced against him, he performed the most stupendous miracles. He gave sight to those who were born blind, raised the dead, and fed five thousand men with food sufficient for fifty. We will not ask the apostles, we will not ask a single Christian upon earth whether Jesus ever wrought any miracles; but we will ask Celsus, Por-

phyry, Tacitus, or Tryphon, all sworn enemies to Christ, and they will acknowledge he did. Celsus, it is true, ascribed them to the power of magic, but the facts themselves he never presumed to controvert. It was reserved for Celsus to discover that legerdemain could fill a man's belly, and is an assertion which must make a deist blush, a thing not very easily accomplished.

But it is said that miracles are not capable of proof from human testimony, and therefore they cannot be believed. As unalterable experience, says Hume, has established the laws of nature, the proof against a miracle from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. That may readily be admitted, and yet it is no argument at all against the truth of a miracle. Facts are immutably the same independent of our conceptions respecting them. A miracle is an object of sense, and therefore can be fully attested by credible witnesses, as the assassination of Julius Cæsar. Whatever is possible can be proved, but a miracle, says Hume, admits of none, and is rather a subject of derision than of argument; therefore, in opposition to his own premises, it is a fact in the nature of things impossible. Perhaps it may be said that it admits of proof from the testimony of sense; but this makes nothing for the cause of infidelity. All mankind have as good a right as Hume had to demand satisfactory evidence. If that evidence be the report of the senses, it is easy to see that in all ages and nations miracles must be wrought to gain the assent of men; there must be an uniform suspension of the laws of nature, to support the claim of any revelation. But according to his own account, that which we see happen in an uniform and regular manner, is not miraculous; and here again the possibility of such events is denied. The whole force of Hume's artillery against miracles is included in the following sentence, which, as he terms it himself, is a maxim worthy of our attention. He affirms that "no testimony is sufficient to establish a miracle, unless the testimony be of such a nature, that its falsehood would be more miraculous than the fact which it endeavors to establish. Then, and not till then, can it pretend to command my belief or opinion." Although we hope to make it appear that such evidence can never be obtained, and would, upon his hypothesis, destroy itself; yet it was at least candid to tell us what kind of evidence he would have deemed sufficient. To say that any event can be more miraculous than a miracle, is not the language of philosophy; for although every miracle requires an exertion of power above human, yet we cannot say that one miracle is more miraculous than another miracle, because it may require a superior degree of power. That the testimony of any person or persons can be miraculous, is physically impossible. The supposition of falsehood, in their relation of facts, may be truly astonishing; but it can never be called a suspension of the laws of nature. When he laid down this favorite maxim with such an air of triumph, he cer-

tainly was not aware that it would destroy itself. The force of the evidence which he allows sufficient to establish the truth of a religious miracle, is the only circumstance that must have rendered his assent impossible. If the testimony be more miraculous than the fact which it is brought to support, it follows from his own concession that a miracle must be believed. But were that testimony to assume a miraculous nature, it would not only disprove the miracle it designed to establish, according to another beloved position of his, but necessarily destroy its own authority, abstractly considered. The whole amount, therefore, of this wonderful maxim is, to demand an impossibility in proof of what is possible, and which, though it could be granted, would be an everlasting barrier against the belief of miracles, even upon his own hypothesis. It would be to make one miracle prove another, while all such events, according to him, are subjects of derision, not of argument. Nay, it would be to prove a lesser miracle by a greater, or to establish the truth of what is highly incredible, by something that is more so. Admirable logic indeed! We cannot help being grieved, that the man who could write the matchless history of England should have been betrayed into the vindication of such ineffable stupidity, merely from a spirit of opposition to the Christian religion.

Mohammed declares he could work no miracles, but Christ wrought many, his enemies being judges. They are objects of sense, and consequently as capable of proof as any matter of fact. The only circumstance which can affect their credibility is the suspicious character of eye-witnesses; but when it is impossible that they could be deceived themselves, and when no reason can be assigned by which it may appear that they meant to deceive others, no sophistry upon earth can prove why they should not be credited.

Finally, no man who resolves to commence impostor must venture to exclaim against the peculiar foibles, nor even the daring vices of those whom he means to delude. This would be to rouse their indignation against him, to pave the way to innumerable sufferings, perhaps to death itself, and give the finishing stroke to his system as soon as it is formed. Sensual happiness, grandeur, and dominion, being the only objects he can possibly have in view by endeavoring to delude mankind, and thus to rob God of his right; he will study their humors with as much care and indefatigable industry as men can study the sciences. Poverty and contempt, persecution and death, being the chief objects of his horror and aversion, he will shun them with as much assiduity as the jawe of a lion. As he designs to attain the unmolested, the unlimited gratification of his appetites and passions by such a dreadful step, he will be extremely cautious how he censures. All these things must be foreseen by a deceiver, in the above manner he will find it necessary to act, and all the forementioned dangers he must labor to avoid. What avails his scheme, if he is imprisoned for

life or put to death? To what purpose is it to aim at supreme authority, if any step of his conduct should exclude him from it forever? These things were well understood, and artfully managed by Mohammed, who yielded to the darling passions of his countrymen, and denied them the gratification of no appetite which they were determined to indulge. Not contented with allowing them to sin here, and encourage them in vices to which they were probably strangers before, he allowed them to hope for all manner of sensuality through everlasting ages. But Christ waged perpetual war with every species of iniquity, and reprobated the most favorite vices of the greatest personages upon earth. In proportion as error and wickedness became popular, and consequently when it was dangerous for a deceiver to meddle with them, he increased in the thunder of his eloquence and force of his reasoning against them, making no secret of the terrible vengeance of Almighty God, which the wretched abettors of such a cause had to expect. Amidst innumerable trials, afflictions, and persecutions, he pursued impiety with a steady pace, and even in the certain prospect of death itself, he maintained his opposition to the commission of wickedness. Instead of compromising the matters between men's preconceived opinions and his system, he combated every argument in support of error and absurdity, with a resolute firmness which nothing could intimidate. By a candid examination of this concise contrast, it will appear manifest that Christ and Mohammed are antipodes to each other, and that if the one of them be a deceiver, it is absolutely impossible that the other can.

It is extremely difficult in some cases to hate wickedness, without at the same time abhorring its perpetrator; but if an historian is not capable of doing so, it is not to be expected that he will always speak the truth. To admit everything against Mohammed which ignorance or malice may deem it proper to advance, is to deprive ourselves of the power of refuting the most consummate nonsense against Christianity. For example, Celsus wishes the world to believe that Christ wrought miracles by the power of magic; but who in his senses will take the infidel's word for this? While reason declares it physically impossible to fill a man's belly by legerdemain, ten thousand ship-loads of such a man as Celsus may affirm it, without running the hazard of being believed by any.

In contemplating the wonderful revolution accomplished by Mohammed, the inquisitive mind seems not altogether satisfied with its ostensible reasons. If capable of bringing about the subjugation of souls, it may be said that they do not appear adequate to the task of continuing it in existence, and encouraging its spread. It must be granted that his flattering the great, and bribing the poor; his indulgence of sensuality upon earth, and voluptuous paradise beyond the grave, joined to the irresistible argument

of compulsion or force, could not fail to overpower for a little; but how has even the energy of the sword kept it so long in being? An eminent personage once said of Christianity, If this work be of men, it will come to nothing, but if it be of God, ye cannot overthrow it. No man, I trust, for the honor of his own understanding, will ever apply this to the religion of Mohammed, and infer that it must be from heaven, as it has continued above a thousand years. Such an inference would be sophistical and absurd. It is wholly destitute of external evidence, as we have formerly evinced, and it contains innumerable internal marks of forgery and deception.

If this inference will not hold good, perhaps it may be said that its existence upon earth for so long a period is totally inexplicable. Men have been as securely fettered by the manacles of despotism in a political, as the Arabs ever were in a spiritual sense by the imposture of Mohammed, and yet they have brought about their own emancipation in defiance of opposition. From being the abject slaves of unlimited power, they have passed to a state of independence like a shock of electricity. Such phenomena, it must be granted, have been beheld in the political world, and consequently it is logical enough to conclude that a similar escape might be made from the fangs of spiritual despotism. It ought, however, to be remembered, that men are seldom so much concerned about their souls as their bodies, nor so much taken up with how they shall be in a future state, as how they shall acquire ease, honor, and independence while they sojourn upon earth. Add to this, that if conscience can be kept quiet, and an unlimited toleration given to the indulgence of their favorite passions; it is not such a difficult matter as at first sight we might imagine, to continue them in chains. Give most men those things for which corrupt nature has a strong predilection, and you may make them accede to any religious absurdity you think proper to propose. The cause of this easy credulity in religious matters is very obvious, for Gallio like, they care for none of these things. While it is beyond the limits of the human understanding to say at present, whether an invasion or a mental revolution will ultimately prove the overthrow of the fooleries of Mohammed, we would add to the above speculations, that it is allowed to flourish in the course of divine providence, for the following reasons.

The Supreme Being often permits men to have their consciences enslaved by spiritual tyranny, as a scourge for the stupendous height of wickedness at which they have arrived, or for the glaring abuse of favorable opportunities of escaping from ignorance. Ingratitude, negligence, self-conceit, and profligacy of manners forged the chains of delusion by which the Church of Rome has been fettered for so many centuries. Had Christians highly valued and suitably improved the blessings of the everlasting gospel, we had never heard of that many-headed monster who usurped the place of

God, but whose horrid dominion, we **trust**, is now drawing to its end. In like manner, if the Arabs and others had consulted reason more than lust and a desire to plunder, the dictates of conscience rather than the hope of present and everlasting sensuality, their abandoned prophet would have fallen the unpitied victim of his own impiety. But when the ignorance of mankind is not purely invincible; when they continue in rebellion against God, and in the indulgence of their appetites, contrary to the light, even of reason itself; it is only just that they should be made the dupes of the greatest villain. This accounts for the present ignorance and barbarism of the Africans, as well as the infatuation of the sons of Ishmael.

But we also conceive that so large a portion of the globe is allowed to be subjugated by the forgery of Mohammed, to be a standing monument of the divine goodness to us, and of the terrible judgments we may reasonably dread, if we do not improve our blessings. Thousands among us are almost as capable of being made the dupes of imposition as the Arabians were, and surely their abuse of the light of nature was not so criminal in the sight of God, as our total indifference about the gospel of his Son. We may therefore be left to be cheated out of our reason by some dexterous impostor, while others growing wise by the consequences of our folly, may read our horrid crimes in their tremendous punishment. It is needless to dissemble, that we do not deserve the divine favors we enjoy, which are equalled by nothing but our ingratitude, and of consequence they may be speedily withdrawn. Where is now the celestial knowledge once enjoyed by the sable natives of Africa's burning climes, when the immortal Origen preached to them the merits of a Saviour? Is it fled, without leaving a trace behind that it once was there, except in the faithful page of history, and shall not we tremble? If we are at present as enlightened as we are wicked, let us not forget that we were barbarians in the days of Julius Cæsar. What has been our fate already may be so again, which ought to rouse us to a sense of our danger. Let the miserable condition of all Mohammedan countries inspire us with gratitude to the Almighty for his distinguishing love, and make us study to avert his judgments by universal reformation. The divine permission of such a cheat speaks a bold and animated language, full of instruction and reproof. If we have such a lofty opinion of our own penetration, and the wonderful acuteness of our reasoning powers, as to be persuaded that we could never become the willing supporters of absurdity and fraud, let us recollect what the power of the sword has accomplished already.

If a mental revolution in Mohammedan countries will never be able to accomplish its objects, as it has to contend with the superior power of tyranny in arms, we may safely conclude that a formidable invasion will bury in oblivion the blasphemy of the

Koran, and give millions the opportunity of thinking for themselves.

Although we had never heard of the character of Mohammed; of his debauchery, injustice, cruelty, and cunning, it would be no difficult matter to demonstrate the Koran to be a forgery from its internal structure. Could we suppose it possible that he ever wrought any miracles, — at least what might pass for such in the judgment of an ignorant rabble, — they behooved it to be considered as absolute delusion, arising from the agency of the devil, or the power of magic. When reason analyzes the Arabian Bible, and examines its contents chapter by chapter, with the impartiality of an independent judge, she needs not the want of miracles to pronounce it a fabrication. By this noble faculty alone are we qualified to discriminate between right and wrong, truth and falsehood, or what is agreeable to, or incompatible with, the eternal reason and fitness of things. The book, therefore, which justifies a plurality of wives, breaks down the barriers that separate virtue and vice, sanctions robbery and plunder, and offers an apology for every species of murder, cannot be from God, and neither angel, man nor devil, could convince us of the reverse.

But independent of all external evidence, whether arising from miracles, or the accomplishment of prophecy, it is easy to demonstrate the divine origin of the New Testament from its internal structure. It contains, in addition to anything mentioned before, some doctrines which are said to be beyond the reach of the human understanding, and therefore the conclusion of infidelity is, that it cannot be from God. The very opposite is the fair and rational inference, for how in the name of wonder can it be a forgery, when it is allowed in some respects to be beyond our reach, even after it is given to the world? Had it been in all respects as plain as the relation of two and two to four, we should have more easily believed that God was not its author, for in all his other works of creation and providence we find mysteries in abundance. Mysteries in the gospel, therefore, are only consistent with analogy, and proclaim their author to be the omnipotent Jehovah. But it is affirmed that our future happiness is not affected by the mysteries of creation, since we may enjoy the favor of God forever, though we should not comprehend even one among a thousand. So do we assert of the gospel, that such things as transcend the grasp of all human research are never made the conditions of eternal life, for a man may be happy through everlasting ages, according to the solemn declarations of the word of God, without comprehending such doctrines as are professedly mysterious. Faith and repentance are the conditions on which it offers mankind the pardon of sin, the protection of the Almighty through the whole career of life, and never-ending felicity beyond death and the grave. It contains nothing degrading to the author of our being, incompatible with historical facts,

or the peace, good order, and happiness of society ; but recommends and enforces the idea of subordination, which is the determined enemy of anarchy and confusion. In short, it proposes to make man in all respects what dispassionate reason declares he ought to be, and would, were its dictates and precepts universally obeyed, make this sublunary state a lively emblem of heaven. Paradise would then be restored, and every fabulous description of the golden age by the poets of antiquity, be completely verified.

We admire the blessings we enjoy, and perhaps we do not admire in vain, but can you call the best of them any other than perpetual remembrancers of human folly and wickedness ? Even the grand palladium of English liberty, trial by jury, reminds us that we are sinners, whereas if the gospel were universally believed, such trials would be a palpable absurdity, and there would soon be no words for judge, advocate, or witness, in the whole compass of human language. It is man's ignorance of the gospel, and contempt of its moral requisition, that have multiplied the crimes in the catalogue of human wickedness. Men who deny this deduce their ideas from the superstition, blasphemy, and nonsense, which priestcraft has attached to Christianity, and which have made it assume the appearance of a monster, as unlike the religion of the gospel, as light is to darkness. Is it then possible that the religion of Mohammed can continue much longer, as it is in every particular the very reverse of Christianity ; or can the glorious gospel of the Son of God be always confined to a small portion of the globe ! No individual nor combination of monsters, however formidable, shall be able to preserve the imposture of Mohammed from everlasting destruction, nor all the infidels in the universe, set boundaries to the kingdom of the great Messiah.

THE
K O R A N;
COMMONLY CALLED
THE ALCORAN OF MOHAMMED;
TRANSLATED INTO ENGLISH IMMEDIATELY FROM THE ORIGINAL ARABIC;
BY GEORGE SALE, GENT.

1734.

"Nulla falsa doctrina est, quæ non aliquid veri permisceat."
AUGUSTIN. *Quest. Evang.* 1. 2. 0. 40

A TABLE OF THE CHAPTERS

OF

THE KORAN.¹

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AL KORAN.*

CHAPTER I.

INTITLED, THE PREFACE, OR INTRODUCTION ; REVEALED
AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD

PRAISE be to GOD, the LORD of all creatures ; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious ; not of those against whom thou art incensed, nor of those who go astray.

CHAPTER II.

INTITLED, THE COW ; REVEALED PARTLY AT MECCA, AND
PARTLY AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A. L. M.¹ There is no doubt in this book ; it is a direction to the pious, who believe in the mysteries of faith, /

¹ There are twenty-nine chapters in the Koran, which have this peculiarity — that they begin with certain letters of the alphabet. Some with a single one, others with more. These letters the Mohammedans believe to be peculiar marks of the Koran, and to conceal several profound mysteries — the certain understanding of which, the more intelligent confess, has not been communicated to any mortal, the prophet only excepted.

* For all explanatory notes see Appendix, page 473.

2 who observe the appointed times of prayer, and distribute
 3 alms out of what we have bestowed on them, and who be-
 7 lieve in that revelation, which hath been sent down unto thee
 8- and that which hath been sent down unto the prophets
 before thee, and have firm assurance of the life to come :
 these are directed by their LORD, and they shall prosper.
 As for the unbelievers, it will be equal to them whether
 thou admonish them, or do not admonish them ; they will
 not believe. GOD hath sealed up their hearts and their
 hearing ; a dimness covereth their sight, and they shall suf-
 fer a grievous punishment. There are some who say, We
 believe in GOD, and the last day ; but are not *really* be-
 lievers : they seek to deceive GOD, and those who do be-
 lieve, but they deceive themselves only, and are not sensible
 thereof. There is an infirmity in their hearts, and GOD
 hath increased that infirmity ; and they shall suffer a most
 painful punishment, because they have disbelieved. When
 one saith unto them, Act not corruptly in the earth ; they
 reply, Verily we are men of integrity. Are not they them-
 selves corrupt doers ? but they are not sensible thereof.
 And when one saith unto them, Believe ye as others be-
 lieve ; they answer, Shall we believe as fools believe ? Are
 not they themselves fools ? but they know it not. When
 they meet those who believe, they say, We do believe : but
 when they retire privately to their devils, they say, We
 really *hold* with you, and only mock *at those people* : GOD
 shall mock at them, and continue them in their impiety
 they shall wander in confusion. There are *the men* who
 have purchased error at the price of *true* direction : but
 their traffic hath not been gainful, neither have they been
rightly directed. They are like unto one who kindleth a
 fire, and when it hath enlightened all around him, GOD
 taketh away their light and leaveth them in darkness, they
 shall not see ; *they are* deaf, dumb, and blind, therefore will
 they not repent.¹ Or like a stormy cloud from heaven,
 fraught with darkness, thunder, and lightning, they put their
 fingers in their ears because of the noise of the thunder,
 for fear of death ; GOD encompasseth the infidels : the
 lightning wanteth but little of taking away their sight ; so
 often as it lighteneth them, they walk therein, but when
 darkness cometh on them, they stand still ; and if GOD so
 pleased he would certainly deprive them of their hearing

and their sight, for GOD is almighty.¹ O men of Mecca, serve your LORD who hath created you, and those who have been before you: peradventure ye will fear *him*; who hath spread the earth as a bed for you, and the heaven as a covering, and hath caused water to descend from heaven, and thereby produced fruits for your sustenance. Set not up therefore any equals unto GOD, against your own knowledge. If ye be in doubt concerning that *revelation* which we have sent down unto our servant, produce a chapter like unto it, and call upon your witnesses besides GOD, if ye say truth. But if ye do *it* not, nor shall *ever be able to do it*; justly fear the fire whose fuel is men and stones, prepared for the unbelievers. But bear good tidings unto those who believe, and do good works, that they shall have gardens watered by rivers; so often as they eat of the fruit thereof for sustenance, they *shall* say, this is what we have formerly eaten of; and they shall be supplied with *several sorts of fruit* having a mutual resemblance to one another. There shall they enjoy wives subject to no impurity, and there shall they continue forever. Moreover, GOD will not be ashamed to propound in a parable a gnat, or even a more despicable thing: for they who believe will know it to be the truth from their LORD; but the unbelievers will say, What meaneth GOD by this parable? he will thereby mislead many, and will direct many thereby: but he will not mislead *any* thereby, except the transgressors, who make void the covenant of GOD after the establishing thereof, and cut in sunder that which GOD hath commanded to be joined, and act corruptly in the earth; they shall perish. How *is it that* ye believe not in GOD? Since ye were dead, and he gave you life; he will hereafter cause you to die, and will again restore you to life; then shall ye return unto him. It is he who hath created for you whatsoever is on earth, and then set his mind to *the creation of* heaven, and formed it into seven heavens; he knoweth all things. When thy LORD said unto the angels, I am going to place a substitute on earth; they said, Wilt thou place there one who will do evil therein, and shed blood? but we celebrate thy praise, and sanctify thee.² GOD answered, Verily I know that which ye know not; and he taught Adam the names of all things, and then proposed them to the angels, and said, Declare unto me the names

of these things if ye say truth. They answered, Praise be unto thee; we have no knowledge but what thou teachest us, for thou art knowing and wise. GOD said, O Adam, tell them their names. And when he had told them their names, GOD said, Did I not tell you that I know the secrets of heaven and earth, and know that which ye discover, and that which ye conceal?¹ And when we said unto the angels, Worship Adam; they *all* worshipped *him*, except Eblis, *who* refused, and was puffed up with pride, and became of the *number of* unbelievers. And we said, O Adam, dwell thou and thy wife in the garden, and eat of *the fruit* thereof plentifully wherever ye will; but approach not this tree, lest ye become of *the number of* the transgressors. But Satan caused them to forfeit *paradise*, and turned them out of *the state of happiness* wherein they had been; whereupon we said, Get ye down, the one of you an enemy unto the other; and there shall be a dwelling-place for you on earth, and a provision for a season.² And Adam learned words of *prayer* from his LORD, and GOD turned unto him, for he is easy to be reconciled and merciful. We said, Get ye all down from hence; hereafter shall there come unto you a direction from me, and whoever shall follow my direction, on them shall no fear come, neither shall they be grieved; but they who shall be unbelievers, and accuse our signs of falsehood, they shall be the companions of *hell fire*, therein shall they remain forever. O children of Israel, remember my favor wherewith I have favored you; and perform *your* covenant with me, and I will perform *my* covenant with you; and revere me: and believe in the *revelation* which I have sent down, confirming that which is with you, and be not the first who believe not therein, neither exchange my signs for a small price; and fear me. Clothe not the truth with vanity, neither conceal the truth against your own knowledge; observe the stated times of prayer, and pay your legal alms, and bow down yourselves with those who bow down. Will ye command men to do justice, and forget your own souls? yet ye read the book of *the law*: do ye not therefore understand? Ask help with perseverance and prayer; this indeed is grievous unless to the humble, who *seriously* think they shall meet their LORD, and that to him they shall return. O children of Israel, remember my favor wherewith I have favored you, and tha

I have preferred you above all nations; dread the day *wherein one* soul shall not make satisfaction for *another* soul, neither shall any intercession be accepted from them, nor shall any compensation be received, neither shall they be helped. Remember when we delivered you from the people of Pharaoh, who grievously oppressed you, they slew your male children, and let your females live: therein was a great trial from your LORD. And when we divided the sea for you and delivered you, and drowned Pharaoh's people while ye looked on. And when we treated with Moses forty nights; then ye took the calf *for your God*, and did evil; yet afterwards we forgave you, that peradventure ye might give thanks. And when we gave Moses the book *of the law*, and the distinction *between good and evil*, that peradventure ye might be directed. And when Moses said unto his people, O my people, verily ye have injured your own souls, by your taking the calf *for your God*; therefore be turned unto your Creator, and slay those among you *who have been guilty of that crime*; this will be better for you in the sight of your Creator: and *thereupon* he turned unto you, for he is easy to be reconciled, and merciful. And when ye said, O Moses, we will not believe thee, until we see GOD manifestly; therefore a punishment came upon you, while ye looked on; then we raised you to life after ye had been dead, that peradventure ye might give thanks. And we caused clouds to overshadow you, and manna and quails to descend upon you, *saying*, Eat of the good things which we have given you for food: and they injured not us, but injured their own souls. And when we said, Enter into this city, and eat *of the provisions* thereof plentifully as ye will; and enter the gate worshipping, and say, Forgiveness! we will pardon you your sins, and give increase unto the well-doers. But the ungodly changed the expression into another, different from what had been spoken unto them; and we sent down upon the ungodly indignation from heaven, because they had transgressed. And when Moses asked drink for his people, we said, Strike the rock with thy rod; and there gushed thereout twelve fountains *according to the number of the tribes*, and all men knew their *respective* drinking-place.¹ Eat and drink of the bounty of GOD, and commit not evil on the earth, acting unjustly. And when ye said, O Moses, we will by no means be satisfied with one

kind of food; pray unto thy LORD therefore for us, that he would produce for us of that which the earth bringeth forth, herbs and cucumbers, and garlic, and lentils, and onions; Moses answered, Will ye exchange that which is better, for that which is worse? Get ye down into Egypt, for *there* shall ye find what ye desire: and they were smitten with vileness and misery, and drew on themselves indignation from GOD. This *they suffered*, because they believed not in the signs of GOD, and killed the prophets unjustly; this, because they rebelled and transgressed. Surely those who believe, and those who Judaize, and Christians, and Sabians, whoever believeth in GOD, and the last day, and doth that which is right, they shall have their reward with their LORD; *there shall come* no fear on them, neither shall they be grieved. *Call to mind* also when we accepted your covenant, and lifted up the mountain of *Sinai* over you, *saying*, Receive the law which we have given you, with a resolution to keep it, and remember that which is contained therein, that ye may beware. After this ye again turned back, so that if it had not been for GOD's indulgence and mercy towards you, ye had certainly been destroyed. Moreover ye know *what befell* those of your nation who transgressed on the Sabbath day; We said unto them, Be ye *changed into apes*, driven away from the society of men.¹ And we made them an example unto those who were contemporary with them, and unto those who came after them, and a warning to the pious. And when Moses said unto his people, Verily GOD commandeth you to sacrifice a cow; they answered, Dost thou make a jest of us!² Moses said, GOD forbid that I should be *one* of the foolish. They said, Pray for us unto thy LORD, that he would show us what *cow* it is. Moses answered, He saith, She is neither an old cow, nor a young heifer, but of a middle age between both: do ye therefore that which ye are commanded. They said, Pray for us unto thy LORD, that he would show us what color she is of. Moses answered, He saith, She is a red cow, intensely red, her color rejoiceth the beholders. They said, Pray for us unto thy LORD, that he would further show us what *cow* it is, for *several* cows with us are like one another, and we, if GOD please, will be directed. Moses answered, He saith, She is a cow not broken to plough the earth, or water the field, a sound one, there is no blemish in her. They said

Now hast thou brought the truth. Then they sacrificed her ; yet they wanted but little of leaving it undone. And when ye slew a man, and contended among yourselves concerning him, GOD brought forth *to light* that which ye concealed. For we said, Strike *the dead body* with part of *the sacrificed cow* : so GOD raiseth the dead to life, and sheweth you his signs, that peradventure ye may understand. Then were your hearts hardened after this, even as stones, or exceeding *them* in hardness : for from some stones have rivers bursted forth, others have been rent in sunder, and water hath issued from them, and others have fallen down for fear of GOD. But GOD is not regardless of that which ye do. Do ye therefore desire that *the Jews* should believe you ? yet a part of them heard the word of GOD, and then perverted it, after they had understood it, against their own conscience. And when they meet the true believers, they say, We believe : but when they are privately assembled together, they say, Will ye acquaint them with what GOD hath revealed unto you, that they may dispute with you concerning it in the presence of your LORD ? Do ye not therefore understand ? Do not they know that GOD knoweth that which they conceal as well as that which they publish ? But there are illiterate men among them, who know not the book *of the law*, but only lying stories, although they think otherwise. And woe unto them, who transcribe *corruptly* the book *of the law* with their hands, and then say, This is from GOD : that they may sell it for a small price. Therefore woe unto them because of that which their hands have written ; and woe unto them for that which they have gained. They say, The fire *of hell* shall not touch us but for a *certain* number of days. Answer, Have ye received any promise from GOD *to that purpose* ? for GOD will not act contrary to his promise : or do ye speak concerning GOD that which ye know not ? Verily whoso doth evil, and is encompassed by his iniquity, they *shall be* the companions of *hell* fire, they shall remain therein forever : but they who believe and do good works, they shall be the companions of paradise, they shall continue therein forever. Remember also, when we accepted the covenant of the children of Israel, *saying*, Ye shall not worship *any other* except GOD, and *ye shall show* kindness to *your* parents and kindred, and to orphans, and to the poor, and speak that which is good unto men, and be constant at

prayer, and give alms. Afterwards ye turned back, except a few of you, and retired afar off. And when we accepted your covenant, *saying*, Ye shall not shed your *brother's* blood, nor dispossess one another of your habitations; then ye confirmed *it*, and were witnesses *thereto*. Afterwards ye were they who slew one another, and turned several of your *brethren* out of their houses, mutually assisting each other against them with injustice and enmity; but if they come captives unto you, ye redeem them: yet it is *equally* unlawful for you to dispossess them. Do ye therefore believe in part of the book of *the law*, and reject other part thereof? But whoso among you doth this, shall have no other reward than shame in this life, and on the day of resurrection they shall be sent to a most grievous punishment; for GOD is not regardless of that which ye do. These are they who have purchased this present life, at the price of that which is to come; wherefore their punishment shall not be mitigated, neither shall they be helped. We formerly delivered the book of *the law* unto Moses, and caused apostles to succeed him, and gave evident miracles to Jesus the son of Mary, and strengthened him with the holy spirit. Do ye therefore, whenever an apostle cometh unto you with that which your souls desire not, proudly reject *him*, and accuse some of imposture, and slay others? *The Jews* say, Our hearts are uncircumcised: but GOD hath cursed them with their infidelity; therefore few shall believe. And when a book came unto them from GOD, confirming *the scriptures* which were with them, although they had before prayed for assistance against those who believed not, *yet* when that came unto them which they knew *to be from God*, they would not believe therein: therefore the curse of GOD shall be on the infidels. For a vile *price* have they sold their souls, that they should not believe in that which GOD hath sent down; out of envy, because GOD sendeth down his favors to such of his servants as he pleaseth: therefore they brought on themselves indignation on indignation; and the unbelievers shall suffer an ignominious punishment. When one saith unto them, Believe in that which GOD hath sent down; they answer, We believe in that which hath been sent down unto us: and they reject what *hath been revealed* since, although it be the truth, confirming that which is with them. Say, Why therefore have ye slain the prophets of GOD in times

past, if ye be true believers? Moses formerly came unto you with evident signs, but ye afterwards took the calf *for your god* and did wickedly. And when we accepted your covenant, and lifted the mountain of *Sinai* over you, *saying*, Receive *the law* which we have given you, with a resolution *to perform it*, and hear; they said, We have heard, and have rebelled: and they were made to drink down the calf into their hearts for their unbelief. Say, A grievous thing hath your faith commanded you, if ye be true believers? Say, if the future mansion with GOD be *prepared* peculiarly for you, exclusive of the rest of mankind, wish for death, if ye say truth; but they will never wish for it, because of that which their hands have sent before them; GOD knoweth the wicked-doers; and thou shalt surely find them of all men the most covetous of life, even *more* than the idolaters: one of them would desire his life to be prolonged a thousand years, but none shall reprieve himself from punishment, that his life may be prolonged: GOD seeth that which they do. Say, Whoever is an enemy to Gabriel (for he hath caused *the Koran* to descend on thy heart, by the permission of GOD, confirming that which was before *revealed*, a direction, and good tidings to the faithful); whosoever is an enemy to GOD, or his angels, or his apostles, or to Gabriel, or Michael, verily GOD is an enemy to the unbelievers. And now we have sent down unto thee evident signs, and none will disbelieve them but the evil-doers. Whenever they make a covenant, will some of them reject it? yea, the greater part of them do not believe. And when there came unto them an apostle from GOD, confirming that *scripture* which was with them, some of those to whom the scriptures were given cast the book of GOD behind their backs, as if they knew it not: and they followed *the device* which the devils devised against the kingdom of Solomon; and Solomon was not an unbeliever; but the devils believed not, they taught men sorcery, and that which was sent down to the two angels at Babel, Harût and Marût: yet those two taught no man until they had said, Verily we are a temptation, therefore be not an unbeliever. So men learned from those two *a charm* by which they might cause division between a man and his wife; but they hurt none thereby, unless by GOD's permission, and they learned that which would hurt them, and not profit them; and yet they knew that he who bought

that *art* should have no part in the life to come, and woful *is the price* for which they have sold their souls, if they knew it. But if they had believed, and feared GOD, verily the reward *they would have had* from GOD would have been better, if they had known it. O true believers, say not *to our apostle*, Râina; but say Ondhorna; and hearken: the infidels shall suffer a grievous punishment. It is not the desire of the unbelievers, either among those unto whom the scriptures have been given, or among the idolaters, that any good should be sent down unto you from your LORD. but GOD will appropriate his mercy unto whom he pleaseth; for GOD is exceeding beneficent. Whatever verse we shall abrogate, or cause *thee* to forget, we will bring a better than it, or one like unto it. Dost thou not know that God is almighty? Dost thou not know that unto GOD belongeth the kingdom of heaven and earth? neither have ye any protector or helper except GOD. Will ye require of your apostle according to that which was formerly required of Moses? but he that hath exchanged faith for infidelity, hath already erred from the straight way. Many of those unto whom the scriptures have been given, desire to render you again unbelievers, after ye have believed; out of envy from their souls, even after the truth is become manifest unto them; but forgive *them*, and avoid *them*, till GOD shall send his command; for GOD is omnipotent. Be constant in prayer, and give alms; and what good ye have sent before for your souls, ye shall find it with GOD; surely GOD seeth that which ye do. They say, Verily none shall enter paradise, except they who are Jews or Christians: this is their wish. Say, Produce your proof of *this*, if ye speak truth. Nay, but he who resigneth himself to GOD, and doth that which is right, he shall have his reward with his LORD: there shall *come* no fear on them, neither shall they be grieved. The Jews say, The Christians are *grounded* on nothing; and the Christians say, The Jews are *grounded* on nothing; yet they *both* read the scriptures. So likewise say they who know not *the scripture*, according to their saying. But GOD shall judge between them on the day of the resurrection, concerning that about which they *now* disagree. Who is more unjust than he who prohibiteth the temples of GOD, that his name should be remembered therein, and who hasteth to destroy them? Those

men cannot enter therein, but with fear: they shall have shame in this world, and in the next a grievous punishment. To GOD *belongeth* the east and the west; therefore whithersoever ye turn yourselves to pray, there is the face of GOD; for GOD is omnipresent and omniscient. They say, GOD hath begotten children: GOD forbid! To him *belongeth* whatever is in heaven, and on earth; all is possessed by him, the Creator of heaven and earth; and when he decreeth a thing, he only saith unto it, Be, and it is. And they who know not *the scriptures* say, Unless GOD speak unto us, or thou show us a sign, *we will not believe*. So said those before them, according to their saying: their hearts resemble each other. We have already shown manifest signs unto people who firmly believe; we have sent thee in truth, a bearer of good tidings and a preacher; and thou shalt not be questioned concerning the companions of hell. But the Jews will not be pleased with thee, neither the Christians, until thou follow their religion; say, The direction of GOD is the *true* direction. And verily if thou follow their desires, after the knowledge which hath been given thee, thou shalt find no patron or protector against GOD. They to whom we have given the book of *the Koran*, and who read it with its true reading, they believe therein; and whoever believeth not therein, they shall perish. O children of Israel, remember my favor wherewith I have favored you, and that I have preferred you before all nations; and dread the day wherein *one* soul shall not make satisfaction for *another* soul, neither shall any compensation be accepted from them, nor shall any intercession avail, neither shall they be helped. *Remember* when the LORD tried Abraham by *certain* words, which he fulfilled: GOD said, Verily I will constitute thee a model of religion unto mankind; he answered, And also of my posterity; GOD said, My covenant doth not comprehend the ungodly. And when we appointed the *holy* house of *Mecca* to be a place of resort for mankind, and a place of security; and *said*, Take the station of Abraham for a place of prayer; and we covenanted with Abraham and Ismael, that they should cleanse my house for those who should compass it, and those who should be devoutly assiduous *there*, and those who should bow down and worship. And when Abraham said, LORD make this a territory of security, and boun-

teously bestow fruits on its inhabitants, such of them as believe in GOD and the last day; GOD answered, And whoever believeth not, I will bestow on him little; afterwards I will drive him to the punishment of *hell* fire; an ill journey shall it be! And when Abraham and Ismael raised the foundations of the house, *saying*, LORD, accept it from us, for thou art he who heareth and knoweth: LORD, make us also resigned unto thee, and of our posterity a people resigned unto thee, and show us our holy ceremonies, and be turned unto us, for thou art easy to be reconciled, and merciful: LORD, send them likewise an apostle from among them, who may declare thy signs unto them, and teach them the book of *the Koran* and wisdom, and may purify them; for thou art mighty and wise. Who will be averse to the religion of Abraham, but he whose mind is infatuated? Surely we have chosen him in this world, and in that which is to come he shall be one of the righteous. When his LORD said unto him, Resign thyself unto me; he answered, I have resigned myself unto the LORD of all creatures. And Abraham bequeathed this religion to his children, and Jacob *did the same, saying*, My children, verily GOD hath chosen this religion for you, therefore die not, unless ye also be resigned. Were ye present when Jacob was at the point of death? when he said to his sons, Whom will ye worship after me? They answered, We will worship thy GOD, and the GOD of thy fathers Abraham, and Ismael, and Isaac, one GOD, and to him will we be resigned. That people are now passed away, they have what they have gained, and ye shall have what ye gain; and ye shall not be questioned concerning that which they have done. They say, Become Jews or Christians that ye may be directed. Say, Nay, *we follow* the religion of Abraham the orthodox, who was no idolater. Say, We believe in GOD, and that which hath been sent down unto us, and that which hath been sent down unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which was delivered unto Moses, and Jesus, and that which was delivered unto the prophets from their LORD: We make no distinction between any of them, and to GOD are we resigned. Now if they believe according to what ye believe, they are surely directed, but if they turn back, they are in schism. GOD shall support thee against them, for he is

in the hearer, the wise. The baptism of GOD *have we received*, and who is better than GOD to baptize? him do we worship. Say, Will ye dispute with us concerning GOD, who is our LORD, and your LORD? we have our works, and ye have your works, and unto him are we sincerely devoted. Will ye say, truly Abraham, and Ismael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say, are ye wiser, or GOD? And who is more unjust than he who hideth the testimony which he hath *received* from GOD? But GOD is not regardless of that which ye do. That people are passed away, they have what they have gained, and ye shall have what ye gain, nor shall ye be questioned concerning that which they have done. The foolish men will say, What hath turned them from their Keblah, towards which they formerly *prayed*?¹ Say unto GOD *belongeth* the east and the west: he directeth whom he pleaseth into the right way. Thus have we placed you, O *Arabians*, an intermediate nation, that ye may be witness against *the rest of* mankind, and that the apostle may be a witness against you. We appointed the Keblah, towards which thou didst formerly *pray*, only that we might know him who followeth the apostle, from him who turneth back on the heels; though this *change* seem a great matter, unless unto those whom GOD hath directed. But GOD will not render your faith of none effect; for GOD is gracious and merciful unto man. We have seen thee turn about thy face towards heaven *with uncertainty*, but we will cause thee to turn thyself towards a Keblah that will please thee. Turn, therefore, thy face towards the holy temple of *Mecca*; and wherever ye be, turn your faces towards that *place*. They to whom the scripture hath been given, know this to be truth from their LORD. GOD is not regardless of that which ye do. Verily although thou shouldest show unto those to whom the scripture hath been given all kinds of signs, yet they will not follow thy Keblah, neither shalt thou follow their Keblah; nor will one part of them follow the Keblah of the other. And if thou follow their desires, after the knowledge which hath been given thee, verily thou wilt become *one* of the ungodly. They to whom we have given the scripture know *our apostle*, even as they know their own children; but *some* of them hide the truth, against their own knowledge. Truth is from thy LORD, therefore thou shalt not doubt

Every sect hath a certain tract *of heaven* to which they turn themselves *in prayer*; but do ye strive to run after good things; wherever ye be, GOD will bring you all back *at the resurrection*, for GOD is almighty. And from what place soever thou comest forth, turn thy face towards the holy temple; for this is truth from thy LORD; neither is GOD regardless of that which ye do. From what place soever thou comest forth, turn thy face towards the holy temple; and wherever ye be, thitherward turn your faces, lest men have matter of dispute against you; but as for those among them who are unjust doers, fear them not, but fear me, that I may accomplish my grace upon you, and that ye may be directed. As we have sent unto you an apostle from among you, to rehearse our signs unto you, and to purify you, and to teach you the book *of the Koran* and wisdom, and to teach you that which ye knew not: therefore remember me, and I will remember you, and give thanks unto me, and be not unbelievers. O *true* believers, beg assistance with patience and prayer, for GOD is with the patient. And say not of those who are slain in fight for the religion of GOD, that *they are dead*; yea, *they are living*: but ye do not understand. We will surely prove you *by afflicting you* in some measure with fear, and hunger, and decrease of wealth, and *loss* of lives, and *scarcity* of fruits: but bear good tidings unto the patient, who, when a misfortune befall-eth them, say, We are GOD's and unto him shall we surely return. Upon them shall be blessings from their LORD and mercy, and they are the rightly directed. Moreover Safa and Merwah are *two* of the monuments of God: whoever therefore goeth on pilgrimage to the temple *of Mecca* or visiteth it, it shall be no crime in him, if he compass them both.¹ And as for him who voluntarily performeth a good work; verily GOD is grateful and knowing. They who conceal any of the evident signs, or the direction which we have sent down, after what we have manifested unto men in the scripture, GOD shall curse them; and they who curse shall curse them. But as for those who repent and amend, and make known *what they concealed*, I will be turned unto them, for I am easy to be reconciled and merciful. Surely they who believe not, and die in their unbelief, upon them shall be the curse of GOD, and of the angels, and of all men; they shall remain under it forever, their punishment

shall not be alleviated, neither shall they be regarded. Your GOD is one GOD ; there is no GOD but He, the most merciful. Now in the creation of heaven and earth, and the vicissitude of night and day, and in the ship which saileth in the sea, *loaden* with what is profitable for mankind, and in the *rain* water which GOD sendeth from heaven, quickening thereby the dead earth, and replenishing the same with all sorts of cattle, and in the change of winds, and the clouds that are compelled to do service between heaven and earth, are signs to people of understanding : yet some men take idols beside GOD, and love them as with the love *due to* GOD ; but the true believers are more fervent in love towards GOD. Oh that they who act unjustly did perceive, when they behold their punishment, that all power belongeth unto GOD, and that he is severe in punishing ! When those who have been followed shall separate themselves from their followers, and shall see the punishment, and the cords of *relation* between them shall be cut in sunder ; the followers shall say, If we could return *to life*, we would separate ourselves from them, as they have *now* separated themselves from us. So GOD will show them their works ; they shall sigh grievously, and shall not come forth from the fire of *hell*. O men, eat of that which is lawful and good on the earth ; and tread not in the steps of the devil, for he is your open enemy. Verily he commandeth you evil and wickedness, and that ye should say that of GOD which ye know not. And when it is said unto them *who believe not*, Follow that which GOD hath sent down ; they answer, Nay, but we will follow that which we found our fathers practise. What ? though their fathers knew nothing, and were not *rightly* directed ? The unbelievers are like unto one who crieth aloud to that which heareth not so much as *his* calling, or the sound of *his* voice. *They are* deaf, dumb, and blind, therefore do they not understand. O true believers, eat of the good things which we have bestowed on you for food, and return thanks unto GOD, if ye serve him. Verily he hath forbidden you *to eat* that which dieth of itself, and blood and swine's flesh, and that on which any other name but GOD's hath been invoked. But he who is forced by necessity, not lusting, nor returning *to transgress*, it shall be no crime in him *if he eat of those things*, for GOD is gracious and merciful. Moreover they who conceal *any part* of the

scripture which GOD hath sent down unto them, and sell it for a small price, they shall swallow into their bellies nothing but fire; GOD shall not speak unto them on the day of resurrection, neither shall he purify them, and they shall suffer a grievous punishment. These are they who have sold direction for error, and pardon for punishment: but how great will their suffering be in the fire! This *they shall endure*, because GOD sent down the book of the Koran with truth, and they who disagree concerning that book are certainly in a wide mistake. It is not righteousness that ye turn your faces *in prayer* towards the east and the west, but righteousness is of him who believeth in GOD and the last day, and the angels, and the scriptures, and the prophets; who giveth money for GOD's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer, and giveth alms; and of those who perform their covenant, when they have covenanted, and who behave themselves patiently in adversity, and hardships, and in time of violence; these are they who are true, and these are they who fear GOD. O true believers, the law of retaliation is ordained you for the slain: the free *shall die* for the free, and the servant for the servant, and a woman for a woman: but he whom his brother shall forgive may be prosecuted, *and obliged to make satisfaction* according to what is just, and a fine shall be set on him with humanity. This is indulgence from your LORD, and mercy. And he who shall transgress after this, *by killing the murderer*, shall suffer a grievous punishment. And in this law of retaliation ye have life, O ye of understanding, that peradventure ye may fear. It is ordained you, when any of you is at the point of death, if he leave any goods, *that he bequeath* a legacy to his parents, and kindred, according to what shall be reasonable. This is a duty *incumbent* on those who fear GOD. But he who shall change *the legacy*, after he hath heard it *bequeathed by the dying person*, surely the sin thereof shall be on those who change it, for GOD is he who heareth and knoweth. Howbeit he who apprehendeth from the testator any mistake or injustice, and shall compose *the matter* between them, that shall be no crime in him, for GOD is gracious and merciful. O true believers, a fast is ordained you, as it was ordained unto those before you, that ye may fear GOD. A certain num-

ber of days *shall ye fast*: but he among you who shall be sick, or on a journey, *shall fast an equal* number of other days. And those who can *keep it, and do not*, must redeem *their neglect* by maintaining of a poor man. And he who voluntarily dealeth better *with the poor man than he is obliged*, this shall be better for him. But if ye fast, it will be better for you, if ye knew it. The month of Ramadan *shall ye fast*, in which the Koran was sent down *from heaven*, a direction unto men, and declarations of direction, and the distinction *between good and evil*. Therefore, let him among you who shall be present in this month, fast the same *month*; but he who shall be sick, or on a journey, *shall fast* the *like* number of other days. GOD would *make this* an ease unto you, and would not *make it* a difficulty unto you; that ye may fulfil the number *of days*, and glorify GOD, for that he hath directed you, and that ye may give thanks. When my servants ask thee concerning me, Verily I am near; I will hear the prayer of him that prayeth, when he prayeth unto me: but let them hearken unto me, and believe in me, that they may be rightly directed. It is lawful for you, on the night of the fast, to go in unto your wives; they are a garment unto you, and ye are a garment unto them. GOD knoweth that ye defraud yourselves *therein*, wherefore he turneth unto you, and forgiveth you. Now, therefore, go in unto them; and earnestly desire that which GOD ordaineth you, and eat and drink, until ye can plainly distinguish a white thread from a black thread by the daybreak: then keep the fast until night, and go not in unto them, but be constantly present in the places of worship. These are the prescribed bounds of GOD, therefore draw not near them *to transgress them*. Thus GOD declareth his signs unto men, that ye may fear *him*. Consume not your wealth among yourselves in vain; nor present it unto judges, that ye may devour part of men's substance unjustly, against your own consciences. They will ask thee concerning the phases of the moon: Answer, They are times appointed unto men, and to *show the season of* the pilgrimage to Mecca. It is not righteousness that ye enter *your* houses by the back parts thereof, but righteousness is of him who feareth GOD. Therefore enter *your* houses by their doors; and fear GOD, that ye may be happy. And fight for the religion of GOD against those who fight against you; but transgress not by

attacking them first, for GOD loveth not the transgressors. And kill them wherever ye find them, and turn them out of that whereof they have dispossessed you; for temptation *to idolatry* is more grievous than slaughter; yet fight not against them in the holy temple, until they attack you therein; but if they attack you, slay them *there*. This shall be the reward of infidels. But if they desist, GOD is gracious and merciful. Fight therefore against them, until there be no temptation *to idolatry*, and the religion be GOD's; but if they desist, then let there be no hostility, except against the ungodly. A sacred month for a sacred month, and the holy limits of *Mecca*, if they attack you therein, do ye also attack them therein in retaliation; and whoever transgresseth against you *by so doing*, do ye transgress against him in like manner as he hath transgressed against you, and fear GOD, and know that GOD is with those who fear him. Contribute out of your substance toward the defence of the religion of GOD, and throw not yourselves with your own hands into perdition; and do good, for GOD loveth those who do good. Perform the pilgrimage of *Mecca*, and the visitation of GOD; and, if ye be besieged, send that offering which shall be the easiest; and shave not your heads, until your offering reacheth the place of sacrifice. But, whoever among you is sick, or is troubled with any distemper of the head, must redeem the shaving his head, by fasting, or alms, or some offering. When ye are secure from enemies, he who tarrieth in the visitation of the temple of *Mecca* until the pilgrimage, shall bring that offering which shall be the easiest. But he who findeth not anything to offer, shall fast three days in the pilgrimage, and seven when ye are returned: they shall be ten days complete. This is incumbent on him whose family shall not be present at the holy temple. And fear GOD, and know that GOD is severe in punishing. The pilgrimage must be performed in the known months: whosoever therefore purposeth to go on pilgrimage therein, let him not know a woman, nor transgress, nor quarrel in the pilgrimage. The good which ye do, GOD knoweth it. Make provision for your journey; but the best provision is piety and fear me, O ye of understanding. It shall be no crime in you, if ye seek an increase from your LORD, by trading during the pilgrimage. And when ye go in procession from *Arafat* remember GOD near the holy monument; and remem-

ber him for that he hath directed you, although ye were before this of *the number* of those who go astray. Therefore go in procession from whence the people go in procession, and ask pardon of GOD, for GOD is gracious and merciful. And when ye have finished your holy ceremonies, remember GOD, according as ye remember your fathers, or with a more reverent commemoration. There are some men who say, O LORD, give us *our portion* in this world; but such shall have no portion in the next life: and there are others who say, O LORD, give us good in this world and also good in the next world, and deliver us from the torment of *hell* fire. They shall have a portion of that which they have gained: GOD is swift in taking an account. Remember GOD the *appointed* number of days; but if any haste *to depart from the valley of Mina* in two days, it shall be no crime in him. And if any tarry longer, it shall be no crime in him, in him who feareth GOD. Therefore fear GOD, and know that unto him ye shall be gathered. There is a man who causeth thee to marvel by his speech concerning this present life, and calleth God to witness that which is in his heart, yet he is most intent in opposing thee; and when he turneth away *from thee*, he hasteth to act corruptly in the earth, and to destroy that which is sown, and springeth up: but GOD loveth not corrupt doing. And if one say unto him, Fear GOD; pride seizeth him, together with wickedness; but hell shall be his reward, and an unhappy couch shall it be. There is also a man who selleth his soul for the sake of those things which are pleasing unto God; and GOD is gracious unto *his* servants. O true believers, enter into the true religion wholly, and follow not the steps of Satan, for he is your open enemy. If ye have slipped after the declarations *of our will* have come unto you, know that GOD is mighty and wise. Do *the infidels* expect less than that GOD should come down to them overshadowed with clouds, and the angels *also*? but the thing is decreed, and to GOD shall *all* things return. Ask the children of Israel how many evident signs we have showed them; and whoever shall change the grace of GOD after it shall have come unto him, verily GOD will be severe in punishing *him*. The present life was ordained for those who believe not, and they laugh the faithful to scorn; but they who fear GOD shall be above them, on the day

of the resurrection: for GOD is bountiful unto whom he pleaseth without measure. Mankind was of one faith, and GOD sent prophets bearing good tidings, and denouncing threats and sent down with them the scripture in truth, that it might judge between men of that concerning which they disagreed: and none disagreed concerning it, except those to whom the same *scriptures* were delivered, after the declarations of GOD's *will* had come unto them, out of envy among themselves. And GOD directed those who believed, to that truth concerning which they disagreed, by his will: for GOD directeth whom he pleaseth into the right way. Did ye think ye should enter paradise, when as yet no such thing had happened unto you, as *hath happened* unto those who have been before you? They suffered calamity, and tribulation, and were afflicted; so that the apostle, and they who believed with him, said: When *will* the help of GOD come? Is not the help of GOD nigh? They will ask thee what they shall bestow *in alms*: Answer, The good which ye bestow, *let it be given* to parents, and kindred, and orphans, and the poor and the stranger. Whatsoever good ye do, GOD knoweth it. War is enjoined you *against the* Infidels; but this is hateful unto you: yet perchance ye hate a thing which is better for you, and perchance ye love a thing which is worse for you: but GOD knoweth and ye know not. They will ask thee concerning the sacred month, *whether they may* war therein: Answer, To war therein is grievous; but to obstruct the way of GOD, and infidelity towards him, and *to keep men* from the holy temple, and to drive out his people from thence, is more grievous in the sight of GOD, and the temptation *to idolatry* is more grievous than to kill *in the sacred months*. They will not cease to war against you, until they turn you from your religion, if they be able: but whoever among you shall turn back from his religion, and die an infidel, their works shall be vain in this world, and the next; they shall be the companions of *hell* fire, they shall remain therein forever. But they who believe, and who fly for the sake of religion, and fight in GOD's cause, they shall hope for the mercy of GOD; for GOD is gracious and merciful. They will ask thee concerning wine and lots Answer, In both there is great sin, and *also some* things of use unto men; but their sinfulness is greater than their

use. They will ask thee also what they shall bestow in *alms*: Answer, What ye have to spare. Thus GOD sheweth *his* signs unto you, that peradventure ye might seriously think of this present world, and of the next. They will also ask thee concerning orphans: Answer, To deal righteously with them is best; and if ye intermeddle with *the management of what belongs* to them, *do them no wrong*; they are your brethren: GOD knoweth the corrupt dealer from the righteous; and if GOD please, he will surely distress you, for GOD is mighty and wise. Marry not *women who are idolaters*, until they believe: verily a maid-servant who believeth, is better than an idolatress, although she please you more. And give not *women who believe* in marriage to the idolaters, until they believe: for verily a servant who is a true believer, is better than an idolater, though he please you more. They invite unto *hell* fire, but GOD inviteth unto paradise and pardon through his will, and declareth his signs unto men, that they may remember. They will ask thee also concerning the courses of women: Answer, They are a pollution: therefore separate yourselves from women in their courses, and go not near them, until they be cleansed. But when they are cleansed, go in unto them as GOD hath commanded you, for GOD loveth those who repent, and loveth those who are clean. Your wives are your tillage; go in therefore unto your tillage in what manner soever ye will: and do first some act *that may be profitable* unto your souls; and fear GOD, and know that ye must meet him; and bear good tidings unto the faithful. Make not GOD the object of your oaths, that ye will deal justly, and be devout, and make peace among men; for God is he who heareth and knoweth. GOD will not punish you for an inconsiderate word in your oaths; but he will punish you for that which your hearts have assented unto: GOD is merciful and gracious. They who vow to *abstain* from their wives, are *allowed* to wait four months: but if they go back *from their vow*, verily GOD is gracious and merciful; and if they resolve on a divorce, GOD is he who heareth and knoweth. The *women who are divorced* shall wait concerning themselves until they have their courses thrice, and it shall not be lawful for them to *consecrate* that which GOD hath created in their wombs, if they believe in GOD and the last day; and their husbands will

act more justly to bring them back at this *time*, if they desire a reconciliation. The women ought also to *behave towards their husbands* in like manner as *their husbands should behave* towards them, according to what is just : but the men ought to have a superiority over them. GOD is mighty and wise. Ye may divorce *your wives* twice ; and then either retain *them* with humanity, or dismiss *them* with kindness. But it is not lawful for you to take away anything of what ye have given them, unless both fear that they cannot observe the ordinance of GOD. And if ye fear that they cannot observe the ordinance of GOD, it shall be no crime in either of them on account of that for which *the wife* shall redeem herself. These are the ordinances of GOD ; therefore transgress them not ; for whoever transgresseth the ordinances of GOD, they are unjust doers. But if *the husband* divorce her *a third time*, she shall not be lawful for him again, until she marry another husband. But if he *also* divorce her, it shall be no crime in them if they return to each other, if they think they can observe the ordinances of GOD, and these are the ordinances of GOD, he declareth them to people of understanding. But when ye divorce women, and they have fulfilled their prescribed time, either retain them with humanity, or dismiss them with kindness ; and retain them not by violence, so that ye transgress ; for he who doth this surely injureth his own soul. And make not the signs of GOD a jest : but remember GOD's favor towards you, and that he hath sent down unto you the book of the Koran, and wisdom admonishing you thereby ; and fear GOD, and know that GOD is omniscient. But when ye have divorced *your wives*, and they have fulfilled their prescribed time, hinder them not from marrying their husbands, when they have agreed among themselves according to what is honorable. This is given in admonition unto him among you who believeth in GOD, and the last day. This is most righteous for you, and most pure. GOD knoweth, but ye know not. Mothers *after they are divorced* shall give suck unto their children two full years, to him who desireth the time of giving suck to be completed ; and the father shall be obliged to maintain them and clothe them *in the mean time*, according to that which shall be reasonable. No person shall be obliged beyond his ability. A mother shall not be compelled to *what is unreasonable* on account of her child.

nor a father on account of his child. And the heir *of the father* shall be obliged to do in like manner. But if they choose to wean *the child before the end of two years*, by common consent, and on mutual consideration, it shall be no crime in them. And if ye have a mind to provide a nurse for your children, it shall be no crime in you, in case ye fully pay what ye offer *her*, according to that which is just. And fear GOD, and know that GOD seeth whatsoever ye do. Such of you as die, and leave wives, *their wives* must wait concerning themselves four months and ten *days*, and when they shall have fulfilled their term, it shall be no crime in you, for that which they shall do with themselves, according to what is reasonable. GOD well knoweth that which ye do. And it shall be no crime in you, whether ye make public overtures of marriage unto *such women, within the said four months and ten days*, or whether ye conceal *such your designs* in your minds: GOD knoweth that ye will remember them. But make no promises unto them privately, unless ye speak honorable words; and resolve not on the knot of marriage until the prescribed time be accomplished; and know that GOD knoweth that which is in your minds, therefore beware of him and know that GOD is gracious and merciful. It shall be no crime in you, if ye divorce your wives, so long as ye have not touched them, nor settled any dowry on them. And provide for them (he who is at his ease must provide according to his circumstances, and he who is straitened according to his circumstances) necessities, according to what shall be reasonable. *This is* a duty incumbent on the righteous. But if ye divorce them before ye have touched them, and have already settled a dowry on them, *ye shall give them* half of what ye have settled, unless they release *any part*, or he release *part* in whose hand the knot of marriage is; and if ye release *the whole*, it will approach nearer unto piety. And not forget liberality among you, for GOD seeth that which ye do. Carefully observe the *appointed* prayers, and the middle prayer, and be assiduous *therein*, with devotion towards GOD. But if ye fear *any danger*, pray on foot or on horseback; and when ye are safe remember GOD, how he hath taught you what as yet ye knew not. And such of you as shall die and leave wives, ought to bequeath their wives a year's maintenance, without putting them out *of their houses*: but if they go out *volun-*

tarily, it shall be no crime in you, for that which they shall do with themselves, according to what shall be reasonable; God is mighty and wise. And unto those who are divorced, a reasonable provision *is also due; this is a duty incumbent* on those who fear God. Thus God declareth his signs unto you, that ye may understand. Hast thou not considered those, who left their habitations, (and they were thousands,) for fear of death?¹ And God said unto them, 'Die; then he restored them to life, for God is gracious towards mankind; but the greater part of men do not give thanks. Fight for the religion of God, and know that God is he who heareth and knoweth. Who is he that will lend unto God on good usury? verily he will double it unto him manifold; for God contracteth and extendeth *his hand* as he pleaseth, and to him shall ye return. Hast thou not considered the assembly of the children of Israel, after *the time of Moses*; when they said unto their prophet Samuel, Set a king over us, that we may fight for the religion of God. *The prophet* answered, If ye are enjoined to go to war, will ye be near refusing to fight? They answered, And what should ail us that we should not fight for the religion of God, seeing we are dispossessed of our habitations, and *deprived* of our children? But when they were enjoined to go to war, they turned back, except a few of them: and God knew the ungodly. And their prophet said unto them, Verily God hath set Talut, king over you: they answered, How shall he reign over us, seeing we are more worthy of the kingdom than he, neither is he possessed of great riches? Samuel said, Verily God hath chosen him before you, and hath caused him to increase in knowledge and stature, for God giveth his kingdom unto whom he pleaseth; God is bounteous and wise. And their prophet said unto them, Verily the sign of his kingdom shall be, that the ark shall come unto you: therein shall be tranquillity from your LORD, and the relics which have been left by the family of Moses and the family of Aaron; the angels shall bring it.² Verily this shall be a sign unto you, if ye believe. And when Talut departed with his soldiers he said, Verily God will prove you by the river: for he who drinketh thereof, shall not be on my side (but he who shall not taste thereof he shall be on my side), except he who drinketh a draught out of his hand. And they drank thereof, except a few of them. And when they had passed

the river, he and those who believed with him, they said, We have no strength to-day, against Jalut and his forces. But they who considered that they should meet GOD *at the resurrection*, said, How often hath a small army discomfited a great one, by the will of GOD ! and GOD is with those who patiently persevere. And when they went forth to battle against Jalut and his forces, they said, O LORD, pour on us patience, and confirm our feet, and help us against the unbelieving people. Therefore they discomfited them, by the will of GOD, and David slew Jalut. And GOD gave him the kingdom and wisdom, and taught him his will ; and if GOD had not prevented men, the one by the other, verily the earth had been corrupted : but GOD is beneficent towards *his* creatures. These are the signs of GOD : we rehearse them unto thee with truth, and thou art surely *one* of those who have been sent *by* GOD. These are the apostles ; we have preferred some of them before others ; some of them hath GOD spoken unto, and hath exalted the degree of others of them. And we gave unto Jesus the son of Mary manifest signs, and strengthened him with the holy spirit. And if GOD had pleased, they who came after those *apostles* would not have contended among themselves, after manifest signs had been shown unto them. But they fell to variance ; therefore some of them believed, and some of them believed not ; and if GOD had so pleased, they would not have contended among themselves ; but GOD doth what he will. O true believers, give *alms* of that which we have bestowed unto you, before the day cometh wherein there shall be no merchandizing, nor friendship, nor intercession. The infidels are unjust doers. GOD ! there is no GOD but he ; the living, the self-subsisting : neither slumber nor sleep seizeth him ; to him *belongeth* whatsoever is in heaven, and on earth. Who is he that can intercede with him, but through his good pleasure ? He knoweth that which is past, and that which is to come unto them, and they shall not comprehend anything of his knowledge, but so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burden unto him.¹ He is the high, the mighty. Let there be no violence in religion. Now is right direction manifestly distinguished from deceit : whoever therefore shall deny Tagut, and believe in GOD, he shall surely take hold on a strong handle, which shall not be broken ; GOD is he

who heareth and seeth. GOD is the patron of those who believe; he shall lead them out of darkness into light: but *as to* those who believe not, their patrons are Tagut; they shall lead them from the light into darkness; they shall be the companions of *hell* fire, they shall remain therein forever. Hast thou not considered him who disputed with Abraham concerning his LORD, because GOD had given him the kingdom? When Abraham said, My LORD is he who giveth life, and killeth: he answered, I give life, and I kill. Abraham said, Verily GOD bringeth the sun from the east, now do thou bring it from the west. Whereupon the infidel was confounded; for GOD directeth not the ungodly people. Or *hast thou not considered* how he *behaved* who passed by a city which had been destroyed, even to her foundations?¹ He said, How shall GOD quicken this *city*, after she hath been dead? And GOD caused him to die for an hundred years, and afterwards raised him to life. And GOD said, how long hast thou tarried *here*? He answered, A day, or part of a lay. GOD said, Nay, thou hast tarried *here* a hundred years. Now look on thy food and thy drink, they are not yet corrupted; and look on thine ass: and this *have we done* that we might make thee a sign unto men. And look on the bones *of thine ass*, how we raise them, and afterwards clothe them with flesh. And when *this* was shown unto him, he said, I know that GOD is able to do all things. And when Abraham said, O LORD, show me how thou wilt raise the dead; GOD said, Dost thou not yet believe? He answered, Yea, but *I ask this* that my heart may rest at ease. GOD said, take therefore four birds, and divide them; then lay a part of them on every mountain; then call them, and they shall come swiftly unto thee: and know that GOD is mighty and wise.² The similitude of those who lay out their substance, for advancing the religion of GOD, is as a grain of *corn* which produceth seven ears, and in every ear an hundred grains; for GOD giveth twofold unto whom he pleaseth. GOD is bounteous and wise. They who lay out their substance for the religion of GOD, and afterwards follow not what they have so laid out by reproaches or mischief, they shall have their reward with their LORD; upon them shall no fear come, neither shall they be grieved. A fair speech and to forgive, is better than alms followed by mischief. GOD is rich and merciful. O true believers, make not your

alms of none effect by reproaching, or mischief, as he who layeth out what he hath to appear unto men *to give alms*, and believeth not in GOD and the last day. The likeness of such a one is as a flint covered with earth, on which a violent rain falleth, and leaveth it hard. They cannot prosper in anything which they have gained, for GOD directeth not the unbelieving people. And the likeness of those who lay out their substance from a desire to please GOD, and for an establishment for their souls, is as a garden on a hill, on which a violent rain falleth, and it bringeth forth its fruits twofold; and if a violent rain falleth not on it, yet the dew *falleth thereon*: and GOD seeth that which ye do. Doth any of you desire to have a garden of palm-trees and vines, through which rivers flow, wherein ye may have all *kinds of* fruits, and that he may attain to old age, and have a weak offspring? then a violent fiery wind shall strike it, so that it shall be burned. Thus GOD declareth his signs unto you, that ye may consider. O true believers, bestow *alms* of the good things which ye have gained, and of that which we have produced for you out of the earth, and choose not the bad thereof, to give it *in alms*, such as ye would not accept yourselves, otherwise than by connivance: and know that GOD is rich and worthy to be praised. The devil threateneth you with poverty, and commandeth you filthy covetousness; but GOD promiseth you pardon from himself and abundance: GOD is bounteous and wise. He giveth wisdom unto whom he pleaseth; and he unto whom wisdom is given hath received much good: but none will consider, except the *wise* of heart. And whatever alms ye shall give, or *whatever* vow ye shall vow, verily GOD knoweth it; but the ungodly shall have none to help *them*. If ye make your alms to appear, it is well; but if ye conceal them, and give them unto the poor, this *will be* better for you, and will atone for your sins; and GOD is well informed of that which ye do. The direction of them belongeth not unto thee; but GOD directeth whom he pleaseth. The good that ye shall give *in alms shall redound* unto yourselves; and ye shall not give unless out of desire of *seeing* the face of GOD. And what good thing ye shall give *in alms*, it shall be repaid you, and ye shall not be treated unjustly; unto the poor who are wholly employed in fighting for the religion of GOD, and cannot go to and fro on the earth; whom the

ignorant man thinketh rich, because of their modesty : thou shalt know them by this mark, they ask not men with importunity ; and what good ye shall give *in alms*, verily GOD knoweth it. They who distribute *alms* of their substance night and day, in private and in public, shall have their reward with the LORD ; on them shall no fear come, neither shall they be grieved. They who devour usury shall not arise *from the dead*, but as he ariseth whom Satan hath infected by a touch : this *shall happen to them* because they say, Truly selling is but as usury : and yet GOD hath permitted selling and forbidden usury. He therefore who when there cometh unto him an admonition from his LORD abstaineth *from usury for the future*, shall have what is past *forgiven him*, and his affair belongeth unto GOD. But whoever returneth *to usury*, they shall be the companions of *hell fire*, they shall continue therein forever. GOD shall take his blessing from usury, and shall increase alms : for GOD loveth no infidel, or ungodly person. But they who believe and do that which is right, and observe the stated times of prayer, and pay their legal alms, they shall have their reward with their LORD : there shall come no fear on them, neither shall they be grieved. O true believers, fear GOD, and remit that which remaineth of usury, if ye *really* believe ; but if ye do it not, hearken unto war, *which is declared against you* from GOD and his apostle : yet if ye repent, ye shall have the capital of your money. Deal not unjustly *with others*, and ye shall not be dealt with unjustly. If there be any *debtor* under a difficulty of *paying his debt*, let his *creditor* wait till it be easy *for him to do it* ; but if ye remit it as alms, it will be better for you, if ye knew it. And fear the day wherein ye shall return unto GOD ; then shall every soul be paid what it hath gained, and they shall not be treated unjustly. O true believers, when ye bind yourselves one to the other in a debt for a certain time, write it down ; and let a writer write between you according to justice, and let not the writer refuse writing according to what GOD hath taught him ; but let him write, and let him who oweth the debt dictate, and let him fear GOD his LORD, and not diminish aught thereof. But if he who oweth the debt be foolish, or weak, or be not able to dictate himself, let his agent dictate according to equity ; and call to witness two witnesses of your *neighboring* men ; but if there be not two men, *let there be a*

man and two women of those whom ye shall choose for witnesses : if one of those *women* should mistake, the other of them will cause her to recollect. And the witnesses shall not refuse, whensoever they shall be called. And disdain not to write it down, be it a large *debt*, or be it a small one, until its time of *payment* : this will be more just in the sight of GOD, and more right for bearing witness, and more easy, that ye may not doubt. But if it be a present bargain which ye transact between yourselves, it shall be no crime in you, if ye write it not down. And take witnesses when ye sell one to the other, and let no harm be done to the writer, nor to the witness ; *which* if ye do, it will surely be injustice in you : and fear GOD, and GOD will instruct you, for GOD knoweth all things. And if ye be on a journey, and find no writer, *let pledges be taken* : but if one of you trust the other, let him who is trusted return what he is trusted with, and fear GOD his LORD. And conceal not the testimony, for he who concealeth it hath surely a wicked heart : GOD knoweth that which ye do. Whatever is in heaven and on earth is GOD's : and whether ye manifest that which is in your minds, or conceal it, GOD will call you to account for it, and will forgive whom he pleaseth, and will punish whom he pleaseth, for GOD is almighty. The apostle believeth in that which hath been sent down unto him from his LORD, and the faithful *also*. Every one of *them* believeth in GOD, and his angels, and his scriptures, and his apostles : we make no distinction at all between his apostles. And they say, We have heard, and do obey : *we implore* thy mercy, O LORD, for unto thee must we return. GOD will not force any one beyond its capacity : it shall have *the good* which it gaineth, and it shall suffer *the evil* which it gaineth. O LORD, punish us not, if we forget, or act sinfully : O LORD, lay not on us a burden like that which thou hast laid on those who have been before us ; neither make us, O LORD, to bear what we have not strength to *bear*, but be favorable unto us, and spare us, and be merciful unto us. Thou art our patron, help us therefore against the unbelieving nations.

CHAPTER III.

INTITLED, THE FAMILY OF IMRAN ; REVEALED AT MEDINA

IN THE NAME OF THE MOST MERCIFUL GOD.

AL. M. There is no GOD but GOD, the living, the self-subsisting : he hath sent down unto thee the book *of the Koran* with truth, confirming that which was *revealed* before it ; for he had formerly sent down the law, and the gospel a direction unto men ; and he had also sent down the distinction *between good and evil*. Verily those who believe not the signs of GOD shall suffer a grievous punishment ; for GOD is mighty, able to revenge. Surely nothing is hidden from GOD, *of that which is* on earth, or in heaven : it is he who formeth you in the wombs, as he pleaseth ; there is no GOD but he, the mighty, the wise. It is he who hath sent down unto thee the book, wherein are some verses clear to be understood, they are the foundation of the book ; and others are parabolical. But they whose hearts are perverse will follow that which is parabolical therein, out of love of schism, and a desire of the interpretation thereof ; yet none knoweth the interpretation thereof, except God. But they who are well grounded in the knowledge say, We believe therein, the whole is from our LORD ; and none will consider except the prudent. O LORD, cause not our hearts to swerve *from truth*, after thou hast directed us : and give us from thee mercy, for thou art he who giveth. O LORD, thou shalt surely gather mankind together, unto a day *of resurrection* : there is no doubt of it, for GOD will not be contrary to the promise. As for the infidels, their wealth shall not profit them anything, nor their children, against GOD : they shall be the fuel of *hell* fire. According to the wont of the people of Pharaoh, and of those who went before them, they charged our signs with a lie ; but GOD caught them in their wickedness, and GOD is severe in punishing. Say unto those who believe not, Ye shall be overcome, and thrown together into hell ; and an unhappy couch *shall it be*. Ye have already had a miracle *shown you* in two armies, which attacked each other : one army fought for GOD's true religion, but the other were infidels ; they saw *the faithful*

twice as many as themselves in *their* eyesight ; for GOD strengthened with his help whom he pleaseth. Surely herein was an example unto men of understanding.¹ The love and eager desire of wives, and children, and sums heaped up of gold and silver, and excellent horses, and cattle, and land, is prepared for men : this is the provision of the present life ; but unto GOD shall be the most excellent return. Say, Shall I declare unto you better *things* than this ? For those who are devout *are prepared* with their LORD gardens through which rivers flow ; therein shall they continue forever : and *they shall enjoy* wives free from impurity, and the favor of GOD ; for GOD regardeth *his* servants who say, O LORD, we do sincerely believe ; forgive us therefore our sins, and deliver us from the pain of *hell* fire : the patient, and the lovers of truth, and the devout, and the almsgivers, and those who ask pardon *early* in the morning. GOD hath borne witness that there is no GOD but he ; and the angels, and *those who are* endowed with wisdom, *profess the same* ; who executeth righteousness ; there is no GOD but he ; the mighty, the wise. Verily the *true* religion in the sight of GOD is Islam ; and they who had received the scriptures dissented not *therefrom*, until after the knowledge of *God's unity* had come unto them, out of envy among themselves ; but whosoever believeth not in the signs of GOD, verily GOD will be swift in *bringing him to account*. If they dispute with thee, say, I have resigned myself unto GOD, and he who followeth me *doth the same* ; and say unto them who have received the scriptures, and to the ignorant, Do ye profess *the religion of Islam* ? now if they embrace Islam, they are surely directed ; but if they turn their backs, verily unto thee *belongeth* preaching *only* ; for GOD regardeth his servants. And unto those who believe not in the signs of GOD, and slay the prophets without a cause, and put those men to death who teach justice ; denounce unto them a painful punishment. These are they whose works perish in this world, and in that which is to come ; and they shall have none to help them. Hast thou not observed those unto whom part of the scripture was given ? They were called unto the book of GOD, that it might judge between them ; then some of them turned their backs, and retired afar off. This *they did* because they said, the fire of *hell* shall by no means touch us, but for a *certain* number of days ; and that which they had falsely devised

hath deceived them in their religion. How then *will it be with them*, when we shall gather them together at the day of judgment, of which there is no doubt; and every soul shall be paid that which it hath gained, neither shall they be treated unjustly? Say, O GOD, who possessest the kingdom; thou givest the kingdom unto whom thou wilt, and thou takest away the kingdom from whom thou wilt: thou exaltest whom thou wilt, and thou humblest whom thou wilt: in thy hand is good, for thou art almighty. Thou makest the night to succeed the day: thou bringest forth the living out of the dead, and thou bringest forth the dead out of the living; and providest food for whom thou wilt without measure. Let not the faithful take the infidels for their protectors, rather than the faithful: he who doth this shall not be *protected* of GOD at all; unless ye fear any danger from them: but GOD warneth you to beware of himself; for unto GOD must ye return. Say, Whether ye conceal that which is in your breasts, or whether ye declare it, GOD knoweth it; for he knoweth whatever is in heaven, and whatever is on earth: GOD is almighty. On the *last* day every soul shall find the good which it hath wrought, present; and the evil which it hath wrought, it shall wish that between itself and that were a wide distance: but GOD warneth you to beware of himself; for GOD is gracious unto his servants. Say, If ye love GOD, follow me: *then* GOD shall love you, and forgive you your sins; for GOD is gracious and merciful. Say, Obey GOD, and *his* apostle; but if ye go back, verily GOD loveth not the unbelievers. GOD hath surely chosen Adam, and Noah, and the family of Abraham, and the family of Imran above the *rest of the* world; a race *descending* the one from the other: GOD is he who heareth and knoweth. *Remember* when the wife of Imran said, LORD, verily I have vowed unto thee that which is in my womb, to be dedicated to *thy service*; accept *it* therefore of me; for thou art he who heareth and knoweth. And when she was delivered of it, she said, LORD, verily I have brought forth a female (and GOD well knew what she had brought forth), and a male is not as a female. I have called her MARY; and I commend her to thy protection, and *also* her issue, against Satan driven away with stones.¹ Therefore the LORD accepted her with a gracious acceptance, and caused her to bear an excellent offspring. And Zacharias took care

of the child; whenever Zacharias went into the chamber to her, he found provisions with her: *and* he said, O Mary, whence hadst thou this? she answered, This is from GOD. for GOD provideth for whom he pleaseth without measure. There Zacharias called on his LORD, *and* said, LORD, give me from thee a good offspring, for thou art the hearer of prayer. And the angels called to him, while he stood praying in the chamber, *saying*, Verily GOD promiseth thee a son named John, who shall bear witness to the Word *which cometh* from GOD; an honorable person, chaste, and one of the righteous prophets. He answered, LORD, how shall I have a son, when old age hath overtaken me, and my wife is barren? *The angel* said, So GOD doth that which he pleaseth. Zacharias answered, LORD, give me a sign. *The angel* said, Thy sign shall be, that thou shalt speak unto no man for three days, otherwise than by gesture: remember thy LORD often, and praise *him* evening and morning. And when the angels said, O Mary, verily GOD hath chosen thee, and hath purified thee and hath chosen thee above *all* the women of the world: O Mary, be devout towards thy LORD, and worship, and bow down with those who bow down. This is a secret history: we reveal it unto thee, although thou wast not present with them when they threw in their rods *to cast lots* which of them should have the education of Mary; neither wast thou with them, when they strove among themselves. When the angels said; O Mary, verily GOD sendeth thee good tidings, *that thou shalt bear* the Word *proceeding* from himself; his name shall be CHRIST JESUS the son of Mary, honorable in this world and in the world to come, and *one* of those who approach near *to the presence of* GOD and he shall speak unto men in the cradle,¹ and when he is grown up; and he shall be *one* of the righteous: she answered, LORD, how shall I have a son, since a man hath not touched me? *the angel* said, So GOD createth that which he pleaseth: when he decreeth a thing, he only saith unto it, Be, and it is: GOD shall teach him the scripture, and wisdom, and the law, and the gospel; and *shall appoint him his* apostle to the children of Israel; *and he shall say*, Verily I come unto you with a sign from your LORD; for I will make before you, of clay, as it were the figure of a bird; when I will breathe thereon, and it shall become a bird, by the permission of GOD; and I will heal him that hath been

blind from his birth; and the leper: and I will raise the dead by the permission of GOD: and I will prophesy unto you what ye eat, and what ye lay up for store in your houses. Verily herein will be a sign unto you, if ye believe.¹ And *I come* to confirm the law which was *revealed* before me and to allow unto you as lawful part of that which hath been forbidden you: and I come unto you with a sign from your LORD; therefore fear GOD, and obey me. Verily GOD is my LORD, and your LORD; therefore serve him. This is the right way. But when Jesus perceived their unbelief, he said, Who *will be* my helpers towards GOD? The apostles answered, We *will be* the helpers of GOD; we believe in GOD, and do thou bear witness that we are true believers. O LORD, we believe in that which thou hast sent down, and we have followed thy apostle; write us down therefore with those who bear witness *of him*. And *the Jews* devised a stratagem *against him*; but GOD devised a stratagem *against them*; and GOD is the best deviser of stratagems.² When GOD said, O Jesus, verily I will cause thee to die, and I will take thee up unto me, and I will deliver thee from the unbelievers; and I will place those who follow thee above the unbelievers, until the day of resurrection: then unto me shall ye return, and I will judge between you of that concerning which ye disagree. Moreover, as for the infidels, I will punish them with a grievous punishment in this world, and in that which is to come; and there shall be none to help them. But they who believe, and do that which is right, he shall give them their reward: for GOD loveth not the wicked doers. These signs and this prudent admonition do we rehearse unto thee. Verily the likeness of Jesus in the sight of GOD is as the likeness of Adam; he created him out of the dust, and then said unto him, Be; and he was. *This is* the truth from thy LORD; be not therefore *one* of those who doubt; and whoever shall dispute with thee, concerning him, after the knowledge which hath been given thee, say *unto them*, Come, let us call together our sons and your sons, and our wives and your wives, and ourselves and yourselves; then let us make imprecations, and lay the curse of GOD on those who lie. Verily this is a true history: and there is no GOD, but GOD; and GOD is most mighty and wise. If they turn back, GOD well knoweth the evil doers. Say, O ye who have received the scripture, come to a just determi-

nation between us and you ; that we worship not *any* except GOD, and associate no creature with him ; and that the one of us take not the other for lords, beside GOD. But if they turn back, say, Bear witness that we are true believers. O ye to whom the scriptures have been given, why do ye dispute concerning Abraham, since the Law and the Gospel were not sent down until after him ? Do ye not therefore understand ? Behold ye are they who dispute concerning that which ye have some knowledge in ; why therefore do you dispute concerning that which ye have no knowledge of ? GOD knoweth, but ye know not. Abraham was neither a Jew nor a Christian ; but he was of the true religion, one resigned unto God, and was not of the *number of the idolaters*. Verily the men who are the nearest of kin unto Abraham are they who follow him ; and this prophet, and they who believed on him : GOD is the patron of the faithful. Some of those who have received the scriptures desire to seduce you ; but they seduce themselves only, and they perceive it not. O ye who have received the scriptures, why do ye not believe in the signs of GOD, since ye are witnesses of them ? O ye who have received the scriptures, why do you clothe truth with vanity, and knowingly hide the truth ? And some of those to whom the scriptures were given say, Believe in that which hath been sent down unto those who believe, in the beginning of the day ; and deny it in the end thereof ; that they may go back from their faith ; and believe him only who followeth your religion. Say, Verily the true direction is the direction of GOD, that there may be given unto some other a revelation like unto what hath been given unto you. Will they dispute with you before your Lord ? Say, Surely excellence is in the hand of GOD, he giveth it unto whom he pleaseth ; GOD is bounteous and wise : he will confer peculiar mercy on whom he pleaseth ; for GOD is endued with great beneficence. There is of those who have received the scriptures, unto whom if thou trust a talent he will restore it unto thee ; and there is also of them, unto whom if thou trust a dinâr, he will not restore it unto thee, unless thou stand over him continually with great urgency. This they do, because they say, We are not obliged to observe justice with the heathen : but they utter a lie against GOD, knowingly. Yea, whoso keepeth his covenant, and feareth God, GOD surely loveth those who fear him. But they who make mer-

chandise of GOD's covenant, and of their oaths, for a small price, shall have no portion in the next life, neither shall GOD speak to them or regard them on the day of resurrection, nor shall he cleanse them; but they shall suffer a grievous punishment. And there are certainly some of them who read the scriptures perversely, that ye may think *what they read* to be really in the scriptures, yet it is not in the scripture; and they say, This is from GOD; but it is not from GOD: and they speak that which is false concerning GOD, against their own knowledge. It is not *fit* for a man, that GOD should give him a book of *revelations*, and wisdom, and prophecy; and then he should say unto men, Be ye worshippers of me, besides GOD; but *he ought to say*, Be ye perfect in knowledge and in works, since ye know the scriptures, and exercise yourselves therein. GOD hath not commanded *you* to take the angels and the prophets for *your* lords: Will he command *you* to become infidels, after ye have been true believers? And *remember* when GOD accepted the covenant of the prophets, *saying*, *This* verily is the scripture and the wisdom which I have given you: hereafter shall an apostle come unto you, confirming the truth of that *scripture* which is with you; ye shall surely believe in him, and ye shall assist him. GOD said, Are ye firmly resolved, and do ye accept my covenant on this *condition*? They answered, We are firmly resolved: *God* said, Be ye therefore witnesses; and I also bear witness with you: and whosoever turneth back after this, they are surely the transgressors. Do they therefore seek any other religion but GOD's? since to him is resigned whosoever is in heaven or on earth, voluntarily or of force: and to him shall they return. Say, We believe in GOD, and that which hath been sent down unto us, and that which was sent down unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which was delivered to Moses, and Jesus, and the prophets from their LORD; we make no distinction between any of them; and to him are we resigned. Whoever followeth any other religion than Islam, it shall not be accepted of him: and in the next life he shall be of those who perish. How shall GOD direct men who have become infidels after they had believed, and borne witness that the apostle was true, and manifest declarations *of the divine will* had come unto them? for GOD directeth not the ungodly people. Their

reward shall be, that on them *shall fall* the curse of GOD and of angels, and of all mankind: they shall remain under the same forever; their torment shall not be mitigated, neither shall they be regarded; except those who repent after this, and amend; for GOD is gracious and merciful. Moreover they who become infidels after they have believed, and yet increase in infidelity, their repentance shall in no wise be accepted, and they are those who go astray. Verily they who believe not, and die in their unbelief, the world full of gold shall in nowise be accepted from any of them, even though he should give it for his ransom; they shall suffer a grievous punishment, and they shall have none to help them. Ye will never attain unto righteousness until ye give in alms of that which ye love: and whatever ye give, GOD knoweth it. All food was permitted unto the children of Israel, except what Israel forbade unto himself, before the Pentateuch was sent down. Say *unto the Jews*, Bring hither the Pentateuch and read it, if ye speak truth. Whoever therefore contriveth a lie against GOD after this, they will be evil doers. Say, GOD is true: follow ye therefore the religion of Abraham the orthodox; for he was no idolater. Verily the first house appointed unto men *to worship in* was that which was in Becca; blessed, and a direction to all creatures. Therein are manifest signs: the place where Abraham stood; and whoever entereth therein, shall be safe. And *it is a duty* towards GOD, *incumbent* on those who are able to go thither, to visit this house; but whosoever disbelieveth, verily GOD needeth not *the service* of any creature. Say, O ye who have received the scriptures, why do ye not believe in the signs of GOD? Say, O ye who have received the scriptures, why do ye keep back from the way of GOD, him who believeth? Ye seek to make it crooked, and yet are witnesses *that it is the right*: but GOD will not be unmindful of what ye do. O true believers, if ye obey some of those who have received the scripture, they will render you infidels, after ye have believed; and how can ye be infidels, when the signs of GOD are read unto you, and his apostle is among you? But he who cleaveth firmly unto GOD, is already directed in the right way. O believers, fear GOD with his true fear; and die not unless ye also be true believers. And cleave all *of you* unto the covenant of GOD, and depart not *from it*, and remember the favor of GOD

towards you : since ye were enemies, and he reconciled your hearts, and ye became companions and brethren by his favor : and ye were on the brink of a pit of fire, and he delivered you thence. Thus GOD declareth unto you his signs, that ye may be directed. Let there be people among you who invite to the best *religion* ; and command that which is just, and forbid that which is evil ; and they shall be happy. And be not as they who are divided, and disagree *in matters of religion*, after manifest proofs have been brought unto them : they shall suffer a great torment. On the day of *resurrection* some faces shall become white, and *other* faces shall become black. And unto them whose faces shall become black, GOD *will say*, Have ye returned unto *your* unbelief, after ye had believed ? therefore taste the punishment, for that ye have been unbelievers : but they whose faces shall become white *shall be* in the mercy of GOD, therein shall they remain forever. These are the signs of GOD : we recite them unto thee with truth. GOD will not deal unjustly with *his* creatures. And to GOD *belongeth* whatever is in heaven and on earth ; and to GOD shall *all* things return. Ye are the best nation that hath been raised up unto mankind : ye command that which is just, and ye forbid that which is unjust, and ye believe in GOD. And if they who have received the scriptures had believed, it had surely been the better for them : there are believers among them, but the greater part of them are transgressors. They shall not hurt you, unless with a *slight* hurt ; and if they fight against you, they shall turn their backs to you ; and they shall not be helped. They are smitten with vileness wheresoever they are found ; unless *they obtain security by entering into* a treaty with GOD, and a treaty with men : and they draw on themselves indignation from GOD, and they are afflicted with poverty. This *they suffer*, because they disbelieved the signs of GOD, and slew the prophets unjustly ; this, because they were rebellious, and transgressed. *Yet* they are not *all* alike : there are of those who have received the scriptures, upright people ; they meditate on the signs of GOD in the night season, and worship ; they believe in GOD, and the last day ; and command that which is just, and forbid that which is unjust, and zealously strive *to excel* in good works ; these are of the righteous. And ye shall not be denied *the reward* of the good which ye do ; for GOD knoweth the

pious. As for the unbelievers, their wealth shall not profit them at all, neither their children, against GOD: they *shall be* the companions of *hell* fire; they shall continue therein forever. The likeness of that which they lay out in this present life, is as a wind wherein there is a scorching cold: it falleth on the standing corn of those men who have injured their own souls, and destroyeth it. And GOD dealeth not unjustly with them; but they injure their own souls. O true believers, contract not an intimate friendship *with any* besides yourselves; they will not fail to corrupt you. They wish for that which may cause you to perish: their hatred hath already appeared from out of their mouths; but what their breasts conceal is yet more inveterate. We have already shown you signs *of their ill will towards you*, if ye understand. Behold, ye love them, and they do not love you: ye believe in all the scriptures, and when they meet you, they say, We believe; but when they assemble privately together, they bite their fingers' ends out of wrath against you. Say *unto them*, Die in your wrath: verily GOD knoweth the innermost part of *your* breasts. If good happen unto you, it grieveth them; and if evil befall you, they rejoice at it. But if ye be patient, and fear *God*, their subtlety shall not hurt you at all; for GOD comprehendeth whatever they do. *Call to mind* when thou wentest forth early from thy family, that thou mightest prepare the faithful a camp for war; and GOD heard and knew *it*; when two companies of you were anxiously thoughtful, so that ye became faint-hearted; but GOD was the supporter of them both; and in GOD let the faithful trust. And GOD had already given you the victory at Bedr, when ye were inferior *in number*; therefore fear GOD, that ye may be thankful. When thou saidst unto the faithful, Is it not enough for you, that your LORD should assist you with three thousand angels sent down *from heaven*? Verily if ye persevere, and fear *God*, and *your enemies* come upon you suddenly, your LORD will assist you with five thousand angels, distinguished *by their horses and attire*. And this GOD designed only as good tidings for you that your hearts might rest secure; for victory is from GOD alone, the mighty, the wise. That he should cut off the uttermost part of the unbelievers, or cast them down, or that they should be overthrown and unsuccessful, *is nothing to thee*. It is no business of thine; whether

God be turned unto them, or whether he punish them; they are surely unjust doers. To GOD belongeth whatsoever is in heaven and on earth: he spareth whom he pleaseth, and he punisheth whom he pleaseth; for GOD is merciful. O true believers, devour not usury, doubling it twofold; but fear GOD, that ye may prosper: and fear the fire which is prepared for the unbelievers; and obey GOD, and *his* apostle that ye may obtain mercy. And run with emulation to *obtain* remission from your LORD, and paradise, whose breath *equalleth* the heavens and the earth, which is prepared for the godly; who give alms in prosperity and adversity; who bridle their anger, and forgive men; for GOD loveth the beneficent.¹ And who, after they have committed a crime, or dealt unjustly with their own souls, remember GOD, and ask pardon for their sins, (for who forgiveth sins except GOD?) and persevere not in what they have done knowingly; their reward shall be pardon from their LORD, and gardens wherein rivers flow, they shall remain therein forever: and how excellent is the reward of those who labor! There have already been before you examples of punishment of *infidels*, therefore go through the earth, and behold what hath been the end of those who accuse *God's apostles* of imposture. This *book* is a declaration unto men, and a direction and an admonition to the pious. And be not dismayed, neither be ye grieved; for ye shall be superior to the *unbelievers* if ye believe. If a wound hath happened unto you *in war*, a like wound hath already happened unto the *unbelieving* people: and we cause these days of *different success* interchangeably to succeed each other among men; that GOD may know those who believe, and may have martyrs from among you: (GOD loveth not the workers of iniquity;) and that GOD might prove those who believe, and destroy the infidels. Did ye imagine that ye should enter paradise, when as yet GOD knew not those among you who fought strenuously *in his cause*; nor knew those who persevered with patience? Moreover ye did sometimes wish for death before that ye met it; but ye have now seen it, and ye looked on, *but retreated from it*. Mohammed is no more than an apostle; the *other* apostles have already deceased before him: if he die, therefore, or be slain, will ye turn back on your heels? but he who turneth back on his heels will not hurt God at all; and God will surely reward the thankful. No soul can

die unless by the permission of GOD, according to *what is written* in the book containing the determinations of things. And whoso chooseth the reward of this world, we will give him thereof: but whoso chooseth the reward of the world to come, we will give him thereof: and we will surely reward the thankful. How many prophets have encountered those who had many myriads of *troops*: and yet they desponded not in their mind for what had befallen them in fighting for the religion of GOD; and were not weakened, neither behaved themselves in an abject manner? GOD loveth those who persevere patiently. And their speech was no other than what they said, Our LORD forgive us our offences, and our transgressions in our business; and confirm our feet, and help us against the unbelieving people. And GOD gave them the reward of this world, and a glorious reward in the life to come; for GOD loveth the well-doers. O ye who believe, if you obey the infidels, they will cause you to turn back on your heels, and ye will be turned back and perish: but GOD is your LORD; and he is the best helper. We will surely cast a dread into the hearts of the unbelievers, because they have associated with GOD that concerning which he sent them down no power: their dwelling shall be the fire of *hell*; and the receptacle of the wicked shall be miserable. GOD had already made good unto you his promise, when ye destroyed them by his permission, until ye became faint-hearted, and disputed concerning the command of *the apostle*, and were rebellious; after *God* had shown you what ye desired. Some of you chose this present world, and others of you chose the world to come. Then he turned you *to flight* from before them, that he might make trial of you: (but he hath now pardoned you: for GOD is endued with beneficence towards the faithful;) when ye went up *as ye fled*, and looked not back on any: while the apostle called you, in the uttermost part of you. Therefore *God* rewarded you with affliction on affliction, that ye be not grieved *hereafter* for the *spoils* which ye fail of, nor for that which befalleth you, for GOD is well acquainted with whatever ye do. Then he sent down upon you after affliction security; a soft sleep which fell on some part of you; but *other* part were troubled by their own souls; falsely thinking of GOD, a foolish imagination saying, Will anything of the matter *happen* unto us? Say, Verily, the matter *belongeth* wholly

unto GOD. They concealed in their minds what they declared not unto thee; saying, If anything of the matter had happened unto us, we had not been slain here. Answer, If ye had been in your houses, verily they would have gone forth to fight, whose slaughter was decreed, to the places where they died, and *this came to pass* that GOD might try what was in your breasts, and might discern what was in your hearts; for GOD knoweth the innermost parts of the breasts of men. Verily they among you who turned their backs on the day whereon the two armies met each other at *Ohod*, Satan caused them to slip for some *crime* which they had committed: but now hath GOD forgiven them; for GOD is gracious and merciful. O true believers, be not as they who believed not, and said of their brethren when they had journeyed in the land or had been at war, If they had been with us, those had not died, nor had these been slain: *whereas what befell them was so ordained* that GOD might take it matter of sighing in their hearts. GOD giveth life, and causeth to die: and GOD seeth that which ye do. Moreover if ye be slain, or die in defence of the religion of GOD; verily pardon from GOD, and mercy, is better than what they heap together of *worldly riches*. And if ye die, or be slain, verily unto GOD shall ye be gathered. And as to the mercy granted unto the disobedient from GOD, thou O Mohammed, hast been mild towards them; but if thou hadst been severe, and hard-hearted, they had surely separated themselves from about thee. Therefore forgive them, and ask pardon for them: and consult them in the affair of war; and after thou hast deliberated, trust in GOD; for GOD loveth those who trust in him. If GOD help you, none shall conquer you; but if he desert you, who is it that will help you after him? Therefore in GOD let the faithful trust. It is not the part of a prophet to defraud, for he who defraudeth shall bring with him what he hath defrauded any one of, on the day of the resurrection. Then shall every soul be paid what he hath gained; and they shall not be treated unjustly. Shall he therefore who followeth that which is well-pleasing unto GOD be as he who bringeth on himself wrath from GOD, and whose receptacle is hell? an evil journey shall it be thither. There shall be degrees of rewards and punishments with GOD, for GOD seeth what they do. Now hath GOD been gracious unto the believers when he raised up among them an apostle

of their own nation, who should recite his signs unto them, and purify them, and teach them the book of *the Koran* and wisdom : whereas they were before in manifest error. After a misfortune had befallen you *at Ohod*, (ye had already obtained two equal advantages) do ye say, Whence cometh this ? Answer, This is from yourselves : for GOD is almighty. And what happened unto you, on the day whereon the two armies met, was certainly by the permission of GOD ; and that he might know the ungodly. It was said unto them, Come, fight for the religion of GOD, or drive back *the enemy* : they answered, if we had known *ye went out* to fight, we had certainly followed you. They were on that day nearer unto unbelief, than they were to faith ; they spake with their mouths, what was not in their hearts : but GOD perfectly knew what they concealed ; who said of their brethren, *while themselves* stayed *at home*, if they had obeyed us, they had not been slain. Say, Then keep back death from yourselves, if ye say truth. Thou shalt in nowise reckon those who have been slain *at Ohod*, in the cause of GOD, dead ; nay, they are sustained alive with their LORD, rejoicing for what GOD of his favor hath granted them ; and being glad for those who, coming after them, have not as yet overtaken them ; because there shall no fear come on them, neither shall they be grieved. They are filled with joy for the favor *which they have received* from GOD and *his* bounty ; and for that GOD suffereth not the reward of the faithful to perish. They who hearkened unto GOD and *his* apostle, after a wound had befallen them *at Ohod*, such of them as do good works, and fear *God*, shall have a great reward ; unto whom *certain* men said, Verily the men of *Mecca* have already gathered *forces* against you, be ye therefore afraid of them : but *this* increased their faith, and they said, GOD is our support, and the most excellent patron. Wherefore they returned with favor from GOD, and advantage : no evil befell them : and they followed what was well pleasing unto GOD : for GOD is endowed with great liberality. Verily that devil would cause you to fear his friends : but be ye not afraid of them : but fear me, if ye be true believers. They shall not grieve thee, who emulously hasten unto infidelity ; for they shall never hurt GOD at all. GOD will not give them a part in the next life, and they shall suffer a great punishment. Surely those who purchase infidelity with

faith shall by no means hurt God at all, but they shall suffer a grievous punishment. And let not the unbelievers think, because we grant them lives long and prosperous, that it is better for their souls: we grant them long and prosperous lives only that their iniquity may be increased; and they shall suffer an ignominious punishment. GOD is not *disposed* to leave the faithful in the condition which ye are now in, until he sever the wicked from the good; nor is GOD *disposed* to make you acquainted with what is a hidden secret, but GOD chooseth such of his apostles as he pleaseth, *to reveal his mind unto*: believe therefore in GOD, and his apostles; and if ye believe, and fear God, ye shall receive a great reward. And let not those who are covetous of what God of his bounty hath granted them imagine that *their avarice* is better for them: nay, rather it is worse for them. That which they have covetously reserved shall be bound as a collar about their neck, on the day of the resurrection: unto GOD *belongeth* the inheritance of heaven and earth; and GOD is well acquainted with what ye do. GOD hath already heard the saying of those who said, Verily God is poor, and we are rich: we will surely write down what they have said, and the slaughter which they have made of the prophets without a cause; and we will say *unto them*, Taste ye the pain of burning. This *shall they suffer* for the *evil* which their hands have sent before them, and because GOD is not unjust towards mankind; who *also* say, Surely God hath commanded us, that we should not give credit to *any* apostle, until *one* should come unto us with a sacrifice, which should be consumed by fire. Say, Apostles have already come unto you before me, with plain proofs, and with the *miracle* which ye mention: why therefore have ye slain them, if ye speak truth? If they accuse thee of imposture, the apostles before thee have also been accounted impostors, who brought evident demonstrations, and the scriptures, and the book which enlighteneth *the understanding*. Every soul shall taste of death, and ye shall have your reward on the day of resurrection; and he who shall be far removed from *hell* fire, and shall be admitted into paradise, shall be happy: but the present life is only a deceitful provision. Ye shall surely be proved in your possessions, and *in* your persons; and ye shall bear from those unto whom the scripture was delivered before you, and from the idolaters, much hurt: but if ye be

patient and fear *God*, this is a matter that is absolutely determined. And when GOD accepted the covenant of those to whom the book of the *law* was given, *saying*, Ye shall surely publish it unto mankind, ye shall not hide it : yet they threw it behind their backs, and sold it for a small price : but woful is the price for which they have sold it. Think not that they who rejoice at what they have done, and expect to be praised for what they have not done ; think not, *O prophet*, that they shall escape from punishment, for they shall suffer a painful punishment ; and unto GOD *belongeth* the kingdom of heaven and earth : GOD is almighty. Now in the creation of heaven and earth, and the vicissitude of night and day, are signs unto those who are endued with understanding ; who remember GOD standing, and sitting, and *lying* on their sides ; and meditate on the creation of heaven and earth, *saying*, O LORD, thou hast not created this in vain ; far be it from thee : therefore deliver us from the torment of *hell* fire : O LORD, surely whom thou shalt throw into the fire, thou wilt also cover with shame : nor shall the ungodly have any to help them. O LORD, we have heard a preacher inviting us to the faith *and saying*, Believe in your LORD : and we believed. O LORD, forgive us therefore our sins, and expiate our evil deeds from us, and make us to die with the righteous. O LORD, give us also the reward which thou hast promised by thy apostles ; and cover us not with shame on the day of resurrection ; for thou art not contrary to the promise. Their LORD therefore answered them, *saying*, I will not suffer the work of him among you who worketh to be lost, whether he be male, or female : the one of you is from the other. They therefore who have left their country, and have been turned out of their houses, and have suffered for my sake, and have been slain in battle ; verily I will expiate their evil deeds from them, and I will surely bring them into gardens watered by rivers ; a reward from GOD ; and with GOD is the most excellent reward. Let not the prosperous dealing of the unbelievers in the land deceive thee ; *it is but* a slender provision ; *and* then their receptacle shall be hell ; an unhappy couch *shall it be*. But they who fear the LORD shall have gardens through which rivers flow, they shall continue therein forever : this is the gift of GOD for what is with GOD shall be better for the righteous *than short-lived worldly prosperity*. There are some of those who

have received the scriptures, who believe in God, and that which hath been sent down unto you, and that which hath been sent down to them, submitting themselves unto God: they sell not the signs of God for a small price: these shall have their reward with their LORD; for GOD is swift in taking an account. O true believers, be patient and strive to excel in patience, and be constant-minded, and fear GOD, that ye may be happy.

CHAPTER IV.

INTITLED, WOMEN; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD

O MEN, fear your LORD, who hath created you out of one man, and out of him created his wife, and from them two hath multiplied many men, and women: and fear GOD by whom ye beseech one another; and *respect* women *who have borne you*, for GOD is watching over you. And give the orphans *when they come to age* their substance; and render *them* not in exchange bad for good: and devour not their substance, *by adding it* to your own substance; for this is a great sin. And if ye fear that ye shall not act with equity towards orphans *of the female sex*, take in marriage of such *other* women as please you, two, or three, or four, *and not more*. But if ye fear that ye cannot act equitably *towards so many*, marry one *only*, or the slaves which ye shall have acquired. This will be easier, that ye swerve not *from righteousness*. And give women their dowry freely; but if they voluntarily remit unto you any part of it, enjoy it with satisfaction and advantage. And give not unto those who are weak of understanding the substance which GOD hath appointed you to preserve *for them*; but maintain them thereout, and clothe them, and speak kindly unto them. And examine the orphans until they attain *the age of* marriage: but if ye perceive they are able to manage their affairs well, deliver their substance unto them; and waste it not extravagantly, or hastily, because they grow up. Let him who is rich abstain *entirely from the*

orphans' estates; and let him who is poor take *thereof* according to what shall be reasonable. And when ye deliver their substance unto them, call witnesses *thereof* in their presence: GOD taketh sufficient account of *your actions*. Men ought to have a part of what *their* parents and kindred leave *behind them when they die*: and women *also* ought to have a part of what *their* parents and kindred leave, whether it be little, or whether it be much; a determinate part *is due to them*. And when they who are of kin are present at the dividing of *what is left*, and also the orphans, and the poor; distribute unto them *some part* thereof; and *if the estate be too small, at least* speak comfortably unto them. And let those fear *to abuse orphans*, who if they leave behind them a weak offspring, are solicitous for them; let them therefore fear GOD, and speak that which is convenient. Surely they who devour the possessions of orphans unjustly shall swallow down nothing but fire into their bellies, and shall broil in raging flames. GOD hath *thus* commanded you concerning your children. A male shall have as much as the share of two females; but if they be females *only, and* above two *in number*, they shall have two third parts of what *the deceased* shall leave; and if there be *but* one, she shall have the half. And the parents of *the deceased* shall have each of them a sixth part of what he shall leave, if he have a child; but if he have no child, and his parents be his heirs, then his mother shall have the third part. And if he have brethren, his mother shall have a sixth part, after the legacies which he shall bequeath, and his debts *be paid*. Ye know not whether your parents or your children be of greater use unto you. *This is* an ordinance from GOD, and GOD is knowing and wise. Moreover ye may claim half of what your wives shall leave, if they have no issue; but if they have issue, then ye shall have the fourth part of what they shall leave, after the legacies which they shall bequeath, and the debts *be paid*. They also shall have the fourth part of what ye shall leave, in case ye have no issue; but if ye have issue, then they shall have the eighth part of what ye shall leave, after the legacies which ye shall bequeath, and your debts *be paid*. And if a man or woman's *substance* be inherited by a distant relation, and he *or she* have a brother or sister; each of them two shall have a

sixth part of *the estate*. But if there be more than this *number*, they shall be *equal* sharers in a third part, after *payment* of the legacies which shall be bequeathed, and the debts, without prejudice to the *heirs*. *This is* an ordinance from GOD: and GOD is knowing and gracious. These are the statutes of GOD. And whoso obeyeth GOD and his apostle, *GOD* shall lead him into gardens wherein rivers flow, they shall continue therein forever; and this shall be great happiness. But whoso disobeyeth GOD, and his apostle, and transgresseth his statutes, *GOD* shall cast him into *hell* fire; he shall remain therein forever, and he shall suffer a shameful punishment. If any of your women be guilty of whoredom, produce four witnesses from among you against them, and if they bear witness *against them*, imprison them in *separate* apartments until death release them, or GOD affordeth them a way to *escape*. And if two of you commit the like *wickedness*, punish them both: but if they repent and amend, let them both alone; for GOD is easy to be reconciled and merciful. Verily repentance *will be accepted* with GOD, from those who do evil ignorantly, and then repent speedily; unto them will GOD be turned: for GOD is knowing and wise. But no repentance *shall be accepted* from those who do evil until *the time* when death presenteth itself unto one of them, and *he* saith, Verily I repent now; nor unto those who die unbelievers; for them have we prepared a grievous punishment. O true believers, it is not lawful for you to be heirs of women against their will, nor to hinder them *from marrying others*, that ye may take away part of what ye have given them *in dowry*; unless they have been guilty of a manifest crime: but converse kindly with them.¹ And if ye hate them, it may happen that ye may hate a thing wherein GOD hath placed much good. If ye be desirous to exchange a wife for *another* wife, and ye have already given one of them a talent, take not away anything therefrom: will ye take it by slandering *her*, and *doing her* manifest injustice? And how can ye take it, since the one of you hath gone in unto the other, and they have received from you a firm covenant? Marry not women whom your fathers have had to wife; (except what is already past :) for this is uncleanness, and an abomination, and an evil way. Ye are forbidden to *marry* your mothers, and your

daughters, and your sisters, and your aunts both on the father's and on the mother's side, and your brothers' daughters, and your sisters' daughters, and your mothers who have given you suck, and your foster-sisters, and your wives' mothers, and your daughters-in-law which are under your tuition, *born* of your wives unto whom ye have gone in, (but if ye have not gone in unto them, it shall be no sin in you to marry them,) and the wives of your sons who *proceed* out of your loins; and *ye are also forbidden* to take to wife two sisters, except what is already past: for GOD is gracious and merciful. *Ye are also forbidden to take to wife free women who are married*, except those women whom your right hands shall possess as slaves. *This is ordained* you from GOD. Whatever is beside this is allowed you; that ye may with your substance provide *wives* for yourselves, acting that which is right, and avoiding whoredom. And for the advantage which ye receive from them, give them their reward, according to what is ordained: but it shall be no crime in you to make any other agreement among yourselves, after the ordinance *shall be complied with*; for GOD is knowing and wise. Whoso among you hath not means sufficient that he may marry free women, who are believers, *let him marry* with such of your maid-servants whom your right hands possess, as are true believers; for GOD well knoweth your faith. Ye are the one from the other: therefore marry them with the consent of their masters; and give them their dower according to justice; *such as are* modest, not guilty of whoredom, nor entertaining lovers. And when they are married, if they be guilty of adultery, they shall suffer half the punishment which *is appointed* for the free women. *This is allowed* unto him among you, who feareth to sin by marrying free women; but if ye abstain from marrying slaves, it will be better for you; GOD is gracious and merciful. GOD is willing to declare *these things* unto you, and to direct you according to the ordinances of those who *have gone* before you, and to be merciful unto you. GOD is knowing and wise. GOD desireth to be gracious unto you; but they who follow *their* lusts, desire that ye should turn aside from the truth with great deviation. GOD is minded to make *his religion* light unto you: for man was created weak. O true believers, consume not your wealth

among yourselves in vanity; unless there be merchandising among you by mutual consent: neither slay yourselves; for GOD is merciful towards you: and whoever doth this maliciously and wickedly, he will surely cast him to be broiled in *hell* fire; and this is easy with GOD. If ye turn aside from the grievous sins, of those which ye are forbidden *to commit*, we will cleanse you from your *smaller* faults; and will introduce you *into paradise* with an honorable entry.¹ Covet not that which GOD hath bestowed on some of you preferably to others. Unto the men *shall be given* a portion of what they shall have gained, and unto the women *shall be given* a portion of what they shall have gained: therefore ask GOD of his bounty: for GOD is omniscient.² We have appointed unto every one kindred, *to inherit part* of what their parents and relations shall leave *at their deaths*. And unto those with whom your right hands have made an alliance, give their part *of the inheritance*; for GOD is witness of all things. Men shall have the preëminence above women, because of those *advantages* wherein GOD hath caused the one of them to excel the other, and for that which they expend of their substance *in maintaining their wives*. The honest women *are* obedient, careful in the absence *of their husbands*, for that GOD preserveth *them, by committing them to the care and protection of the men*. But those, whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments, and chastise them. But if they shall be obedient unto you, seek not an occasion *of quarrel* against them: for GOD is high and great. And if ye fear a breach between the *husband and wife*, send a judge out of his family, and a judge out of her family: if they shall desire a reconciliation, GOD will cause them to agree; for GOD is knowing and wise. Serve GOD, and associate no creature with him; and *show* kindness unto parents, and relations, and orphans, and the poor, and *your* neighbor who is of kin to you, and also *your* neighbor who is a stranger, and to *your* familiar companion, and the traveller, and *the captives* whom your right hands shall possess; for GOD loveth not the proud *or* vain-glorious, who are covetous, and recommend covetousness unto men, and conceal that which GOD of his bounty hath given them; (we have prepared a shameful punishment for the unbelievers;) and who bestow their wealth *in charity* to be observed

of men, and believe not in GOD, nor in the last day; and whoever hath Satan for a companion, an evil companion *hath he!* And what *harm would befall* them if they should believe in GOD, and the last day, and give alms out of that which GOD hath bestowed on them? since GOD knoweth them *who do this*. Verily GOD will not wrong *any one even* the weight of an ant: and if it be a good action, he will double it, and will recompense *it* in his sight with a great reward. How *will it be with the unbelievers* when we shall bring a witness out of each nation *against itself*, and shall bring thee, O Mohammed, a witness against these *people?* In that day they who have not believed, and have rebelled against the apostle of GOD, shall wish the earth was levelled with them; and they shall not *be able to hide* any matter from GOD. O true believers, come not to prayers when ye are drunk, until ye understand what ye say; nor when ye are polluted by emission of seed, unless ye be travelling on the road, until ye wash yourselves. But if ye be sick, or on a journey, or any of you come from easing nature, or have touched women, and find no water; take fine clean sand and rub your faces and your hands *therewith*; for GOD is merciful and inclined to forgive. Hast thou not observed those unto whom part of the scripture was delivered? they sell error, and desire that ye may wander from the *right* way; but GOD well knoweth your enemies. GOD is a sufficient patron; and GOD is a sufficient helper. Of the Jews there are some who pervert words from their places; and say, We have heard, and have disobeyed; and do thou hear without understanding *our meaning*, and look upon us: perplexing with their tongues, and reviling the *true* religion. But if they had said, We have heard, and do obey; and do thou hear, and regard us; certainly it were better for them, and more right. But GOD hath cursed them by reason of their infidelity; therefore a few of *them* only shall believe. O ye to whom the scriptures have been given, believe in the *revelation* which we have sent down, confirming that which is with you; before we deface *your* countenances, and render them as the back parts thereof; or curse them, as we cursed those who transgressed on the Sabbath-day; and the command of GOD was fulfilled. Surely GOD will not pardon the giving him an equal; but will pardon any other *sin* except that, to whom he pleaseth

and whoso giveth a companion unto GOD, hath devised a great wickedness. Hast thou not observed those who justify themselves? But GOD justifieth whomsoever he pleaseth, nor shall *they* be wronged a hair. Behold, how they imagine a lie against GOD; and therein is iniquity sufficiently manifest. Hast thou not considered those to whom part of the scripture hath been given? They believe in false gods and idols, and say of those who believe not, These are more rightly directed in the way of *truth*, than they who believe on *Mohammed*. Those are *the men* whom GOD hath cursed and unto him whom GOD shall curse, thou shalt surely find no helper. Shall they have a part of the kingdom, since even then they would not bestow the smallest matter on men? Do they envy *other* men that which GOD of his bounty hath given them? We formerly gave unto the family of Abraham a book of *revelations* and wisdom; and we gave them a great kingdom. There is of them who believeth on him; and there is of them who turneth aside from him: but the raging fire of hell is a sufficient *punishment*. Verily those who disbelieve our signs, we will surely cast to be broiled in *hell* fire; so often as their skins shall be well burned, we will give them other skins in exchange, that they may taste the *sharper* torment; for GOD is mighty and wise. But those who believe and do that which is right, we will bring into gardens watered by rivers, therein shall they remain forever, *and* there shall they enjoy wives free from all impurity; and we will lead them into perpetual shades. Moreover GOD commandeth you to restore what ye are trusted with, to the owners; and when ye judge between men, that ye judge according to equity: and surely an excellent *virtue* it is to which GOD exhorteth you; for GOD *both* heareth and seeth. O true believers, obey GOD, and obey the apostle; and those who are in authority among you: and if ye differ, in anything, refer it unto GOD and the apostle, if ye believe in GOD, and the last day: this is better, and a fairer *method* of determination. Hast thou not observed those who pretend they believe in what hath been revealed unto thee, and what hath been revealed before thee? They desire to go to judgment before Taghut, although they have been commanded not to believe in him; and Satan desireth to seduce them into a wide error.¹ And when it is said unto them, Come unto *the book* which GOD

hath sent down, and to the apostle; thou seest the ungodly turn aside from thee, with *great* aversion. But how *will they behave* when a misfortune shall befall them, for that which their hands have sent before them? Then will they come unto thee, and swear by GOD, *saying*, If we intended any other than to do good, and to reconcile *the parties*. GOD knoweth what is in the hearts of these *men*; therefore let them alone, and admonish them, and speak unto them a word which may affect their souls. We have not sent any apostle, but that he might be obeyed by the permission of GOD: but if they, after they have injured their own souls, come unto thee, and ask pardon of GOD, and the apostle ask pardon for them, they shall surely find GOD easy to be reconciled and merciful. And by thy LORD they will not *perfectly* believe, until they make thee judge of their controversies; and shall not afterwards find in their own minds any hardship in what thou shalt determine, but shall acquiesce *therein* with *entire* submission. And if we had commanded them, *saying*, Slay yourselves, or depart from your houses; they would not have done it except a few of them. And if they had done what they were admonished, it would certainly have been better for them, and more efficacious for confirming *their faith*; and we should then have surely given them in our sight an *exceeding* great reward, and we should have directed them in the right way. Whoever obeyeth GOD and the apostle, they *shall be* with those unto whom GOD hath been gracious, of the prophets, and the sincere, and the martyrs, and the righteous; and these are the most excellent company. This is bounty from GOD; and GOD is sufficiently knowing. O true believers, take your *necessary* precaution *against your enemies*, and either go forth *to war* in separate parties, or go forth all together *in a body*. There is of you who tarrieth behind; and if a misfortune befall you, he saith, Verily GOD hath been gracious unto me, that I was not present with them: but if success attend you from GOD, he will say (as if there was no friendship between you and him), Would to GOD I had been with them, for I should have acquired great merit. Let them therefore fight for the religion of GOD, who part with the present life in exchange for that which is to come; for whosoever fighteth for the religion of GOD, whether he be slain, or be victorious, we will surely give him a great reward. And what ails you, that ye

fight not for GOD's true religion, and *in defence of* the weak among men, women, and children, who say, O LORD, bring us forth from this city, whose inhabitants are wicked ; grant us from before thee a protector, and grant us from before thee a defender. They who believe fight for the religion of GOD ; but they who believe not fight for the religion of Taghut. Fight therefore against the friends of Satan, for the stratagem of Satan is weak. Hast thou not observed those unto whom it was said, Withhold your hands *from war*, and be constant at prayers, and pay the legal alms ? But when war is commanded them, behold a part of them fear men as they should fear GOD, or with a great fear, and say, O LORD, wherefore hast thou commanded us to go to war, and hast not suffered us to wait *our* approaching end ? Say *unto them*, The provision of this life is *but* small ; but the future *shall be* better for him who feareth God ; and ye shall not be in the least injured *at the day of judgment*. Wheresoever ye be, death will overtake you, although ye be in lofty towers. If good befall them, they say, This is from GOD ; but if evil befall them, they say, This is from thee, *O Mohammed* : say, All is from GOD ; and what aileth these people, that they are so far from understanding what is said *unto them* ? Whatever good befalleth thee, *O man*, it is from GOD ; and whatever evil befalleth thee, it is from thyself. We have sent thee an apostle unto men, and GOD is a sufficient witness *thereof*. Whoever obeyeth the apostle, obeyeth GOD ; and whoever turneth back, we have not sent thee *to be* a keeper over them. They say, Obedience : yet when they go forth from thee, part of them meditate by night *a matter* different from what thou speakest ; but GOD shall write down what they meditate by night : therefore let them alone, and trust in GOD, for GOD is a sufficient protector. Do they not attentively consider the Koran ? if it had been from any besides GOD, they would certainly have found therein many contradictions. When any news cometh unto them, either of security or fear, they *immediately* divulge it ; but if they told it to the apostle and to those who are in authority among them, such of them would understand *the truth of* the matter, as inform themselves thereof *from the apostle and his chiefs*. And if the favor of GOD and his mercy *had not been* upon you, ye had followed the devil, *except a few of you*. Fight therefore for the religion of

GOD, and oblige not any to what is difficult, except thyself; however excite the faithful *to war*, perhaps GOD will restrain the courage of the unbelievers; for GOD is stronger *than they*, and more able to punish. He who intercedeth *between men* with a good intercession shall have a portion thereof; and he who intercedeth with an evil intercession shall have a portion thereof; for GOD overlooketh all things. When ye are saluted with a salutation, salute *the person* with a better salutation, or *at least* return the same; for GOD taketh an account of all things. GOD! there is no GOD but he; he will surely gather you together on the day of resurrection; there is no doubt of it: and who is more true than GOD in what he saith? Why are ye *divided* concerning the ungodly into two parties; since GOD hath overturned them for what they have committed? Will ye direct him whom GOD hath led astray; since for him whom GOD shall lead astray, thou shalt find no *true* path? They desire that ye should become infidels, as they are infidels, and that ye should be equally *wicked with themselves*. Therefore take not friends from among them, until they fly *their country* for the religion of GOD; and if they turn back *from the faith*, take them, and kill them wherever ye find them; and take no friend from among them, nor any helper, except those who go unto a people who are in alliance with you, or those who come unto you, their hearts forbidding them either to fight against you, or to fight against their own people. And if GOD pleased he would have permitted them to have prevailed against you, and they would have fought against you. But if they depart from you, and fight not against you, and offer you peace, GOD doth not allow you *to take or kill* them. Ye shall find others who are desirous to enter into confidence with you, and *at the same time* to preserve a confidence with their own people: so often as they return to sedition, they shall be subverted therein; and if they depart not from you, and offer you peace, and restrain their hands *from warring against you*, take them and kill them wheresoever ye find them; over these have we granted you a manifest power. It is not *lawful* for a believer to kill a believer, unless *it happen* by mistake; and whoso killeth a believer by mistake, *the penalty shall be* the freeing of a believer from slavery, and a fine to be paid to the family of *the deceased*, unless they remit it as alms: and if *the slain person* be of a

people at enmity with you, and be a true believer, *the penalty shall be* the freeing of a believer ; but if he be of a people in confederacy with you, a fine to be paid to his family, and the freeing of a believer. And he who findeth not *wherewith to do this* shall fast two months consecutively as a penance *enjoined* from GOD ; and GOD is knowing and wise. But whoso killeth a believer designedly, his reward shall be hell ; he shall remain therein *forever* ; and GOD shall be angry with him, and shall curse him, and shall prepare for him a great punishment. O true believers, when ye are on a march in defence of the true religion, justly discern *such as ye shall happen to meet*, and say not unto him who saluteth you, thou art not a true believer ; seeking the accidental goods of the present life ; for with GOD is much spoil. Such have ye formerly been ; but GOD hath been gracious unto you ; therefore make a just discernment, for GOD is well acquainted with that which ye do. Those believers who sit still *at home*, not having any hurt, and those who employ their fortunes and their persons for the religion of GOD, shall not be held equal. GOD hath preferred those who employ their fortunes and their persons *in that cause* to a degree of *honor* above those who sit at home ; GOD hath indeed promised every one paradise, but GOD hath preferred those who fight *for the faith* before those who sit still, *by adding unto them* a great reward, *by degrees of honor conferred on them* from him, and *by granting them* forgiveness and mercy ; for GOD is indulgent and merciful. Moreover unto those whom the angels put to death, having injured their own souls, *the angels* said, Of what religion were ye ? they answered, We were weak in the earth. *The angels* replied, Was not GOD's earth wide enough, that ye might fly therein *to a place of refuge* ? Therefore their habitation shall be hell ; and an evil journey *shall it be hitherto* : except the weak among men, and women, and children, who were not able to find means, and were not directed in the way ; these peradventure GOD will pardon, for GOD is ready to forgive, and gracious. Whosoever flieth *from his country* for the sake of GOD's true religion, shall find in the earth many forced *to do the same*, and plenty of provisions. And whoever departeth from his house, and flieth unto GOD and his apostle, if death overtake him *in the way*, GOD will be obliged to reward him, for GOD is gra-

cious *and* merciful. When ye march *to war* in the earth, it shall be no crime in you if ye shorten your prayers, in case ye fear the infidels may attack you; for the infidels are your open enemy. But when thou, *O prophet*, shalt be among them, and shalt pray with them, let a party of them arise to prayer with thee, and let them take their arms; and when they shall have worshipped, let them stand behind you, and let another party come that hath not prayed, and let them pray with thee, and let them be cautious and take their arms. The unbelievers would that ye should neglect your arms and your baggage *while ye pray*, that they might turn upon you at once. It shall be no crime in you, if ye be incommoded by rain, or be sick, that ye lay down your arms; but take your *necessary* precaution: GOD hath prepared for the unbelievers an ignominious punishment. And when ye shall have ended *your* prayer, remember GOD, standing, and sitting, and *lying* on your sides. But when ye are secure *from danger*, complete *your* prayers: for prayer is commanded the faithful, *and* appointed *to be said* at the stated times. Be not negligent in seeking out the *unbelieving* people, though ye suffer *some inconvenience*; for they *also* shall suffer as ye suffer, and ye hope for a *reward* from GOD which they cannot hope for; and GOD is knowing *and* wise. We have sent down unto thee the book *of the Koran* with truth, that thou mayest judge between men through that *wisdom* which GOD sheweth thee *therein*; and be not an advocate for the fraudulent; but ask pardon of GOD *for thy wrong intention*, since GOD is indulgent *and* merciful.¹ Dispute not for those who deceive one another, for GOD loveth not him who is a deceiver *or* unjust. *Such* conceal themselves from men, but they conceal not themselves from GOD; for he is with them when they imagine by night a saying which pleaseth *him* not, and GOD comprehendeth what they do. Behold, ye are they who have disputed for them in this present life; but who shall dispute with GOD for them on the day of resurrection, or who will become their patron? yet he who doth evil, or injureth his own soul, and afterwards asketh pardon of God, shall find God gracious *and* merciful. Whoso committeth wickedness, committeth it against his own soul: GOD is knowing *and* wise. And whoso committeth a sin or iniquity, and afterwards layeth it on the innocent, he shall surely bear *the guilt of calumny* and

manifest injustice. If the indulgence and mercy of GOD had not been upon thee, surely a part of them had studied to seduce thee; but they shall seduce themselves only, and shall not hurt thee at all. GOD hath sent down unto thee the book of *the Koran* and wisdom, and hath taught thee that which thou knewest not; for the favor of GOD hath been great towards thee. There is no good in the multitude of their private discourses, unless *in the discourse* of him who recommendeth alms, or that which is right, or agreement amongst men: whoever doth this out of a desire to please GOD, we will surely give him a great reward. But whoso separateth himself from the apostle, after *true* direction hath been manifested unto him, and followeth any other way than that of the true believers, we will cause him to obtain that to which he is inclined, and will cast him to be burned in hell; and an unhappy journey shall it be *thither*. Verily GOD will not pardon the giving him a companion, but he will pardon *any crime* besides that, unto whom he pleaseth: and he who giveth a companion unto GOD is surely led aside into a wide mistake; the *infidels* invoke beside him only female *deities*; and only invoke rebellious Satan. GOD cursed him; and he said, Verily I will take of thy servants a part cut off *from the rest*, and I will seduce them, and will insinuate *vain* desires into them, and I will command them and they shall cut off the ears of cattle; and I will command them and they shall change GOD's creature. But whoever taketh Satan for his patron, besides GOD, shall surely perish with a manifest destruction. He maketh them promises, and insinuateth into them vain desires; yet Satan maketh them only deceitful promises. The receptacle of these shall be hell, they shall find no refuge from it. But they who believe, and do good works, we will surely lead them into gardens, through which rivers flow, they shall continue therein forever, *according to* the true promise of GOD; and who is more true than GOD in what he saith? It shall not be according to your desires, nor *according to* the desires of those who have received the scriptures.¹ Whoso doth evil shall be rewarded for it; and shall not find any patron or helper, beside GOD; but whoso doth good works, whether he be male or female, and is a true believer, they shall be admitted into paradise, and shall not in the least be unjustly dealt with. Who is better in point of religion than he who resigneth him

self unto GOD, and is a worker of righteousness, and followeth the law of Abraham the orthodox? since GOD took Abraham for his friend: and to GOD *belongeth* whatsoever is in heaven and on earth; GOD comprehendeth all things.¹ They will consult thee concerning women; Answer, GOD instructeth you concerning them, and that which is read unto you in the book of the *Koran* concerning female orphans, to whom ye give not that which is ordained them, neither will ye marry them, and concerning weak infants, and that ye observe justice towards orphans: whatever good ye do, GOD knoweth it. If a woman fear ill usage, or aversion from her husband, it shall be no crime in them if they agree the matter amicably between themselves; for a reconciliation is better *than a separation*. Men's souls are naturally inclined to covetousness: but if ye be kind *towards women*, and fear to *wrong them*, GOD is well acquainted with what ye do. Ye can by no means carry yourselves equally between women *in all respects*, although ye study to do it; therefore turn not *from a wife* with all *manner of* aversion, nor leave her like one in suspense: if ye agree, and fear to *abuse your wives*, GOD is gracious and merciful; but if they separate, GOD will satisfy *them* both of his abundance; for GOD is extensive and wise, and unto GOD *belongeth* whatsoever is in heaven and on earth. We have already commanded those unto whom the scriptures were given before you, and *we command* you also, *saying*, Fear GOD; but if ye disbelieve, unto GOD *belongeth* whatsoever is in heaven and on earth; and GOD is self-sufficient, and to be praised; for unto GOD *belongeth* whatsoever is in heaven and on earth, and GOD is a sufficient protector. If he pleaseth he will take you away, O men, and will produce others *in your stead*; for GOD is able to do this. Whoso desireth the reward of this world, verily with GOD is the reward of this world, and *also* of that which is to come; GOD *both* heareth and seeth. O true believers, observe justice when ye bear witness before GOD, although *it be* against yourselves, or *your* parents, or relations; whether *the party* be rich, or *whether he be* poor; for GOD is more worthy than them both: therefore follow not *your own* lust in bearing testimony so that ye swerve *from justice*. And whether y wrest *your evidence*, or decline *giving it*, GOD is well acquainted with that which ye do. O true believers, believe in GOD and his apostle, and the book which he hath caused

to descend unto his apostle, and the book which he hath formerly sent down. And whosoever believeth not in GOD, and his angels, and his scriptures, and his apostles, and the last day, he surely erreth in a wide mistake. Moreover they who believed, and afterwards became infidels, and then believed *again*, and after that disbelieved, and increased in infidelity, GOD will by no means forgive them, nor direct them into the *right* way.¹ Declare unto the ungodly that they shall suffer a painful punishment. They who take the unbelievers for their protectors, besides the faithful, do they seek for power with them? since all power belongeth unto GOD. And he hath already revealed unto you, in the book *of the Koran, the following passage* — When ye shall hear the signs of GOD, they shall not be believed, but they shall be laughed to scorn. Therefore sit not with them *who believe not*, until they engage in different discourse; for *if ye do* ye will certainly *become* like unto them. GOD will surely gather the ungodly and the unbelievers together in hell. They who wait to *observe what befalleth* you, if victory be *granted* you from GOD, say, Were we not with you? But if any advantage happen to the infidels, they say *unto them*, Were we not superior to you, and have we not defended you against the believers? GOD shall judge between you on the day of resurrection: and GOD will not grant the unbelievers means to *prevail* over the faithful. The hypocrites act deceitfully with GOD, but he will deceive them; and when they stand up to pray, they stand carelessly, affecting to be seen of men, and remember not GOD, unless a little, *wavering between faith and infidelity, and adhering* neither unto these nor unto those: and for him whom GOD shall lead astray thou shalt find no true path. O true believers, take not the unbelievers for *your* protectors besides the faithful. Will ye furnish GOD with an evident argument of *impiety* against you? Moreover the hypocrites shall be in the lowest bottom of *hell* fire, and thou shalt not find any to help them *thence*. But they who repent and amend, and adhere firmly unto GOD, and approve the sincerity of their religion to GOD, they shall be *numbered* with the faithful; and GOD will surely give the faithful a great reward. And how should GOD go about to punish you, if ye be thankful and believe? for GOD is grateful and wise. GOD loveth not the speaking ill of *any one* in public, unless he who is injured *call for*

assistance ; and GOD heareth and knoweth : whether ye publish a good *action*, or conceal it, or forgive evil, verily GOD is gracious *and* powerful. They who believe not in GOD, and his apostles, and would make a distinction between GOD and his apostles, and say, We believe in some of *the prophets* and reject others of *them*, and seek to take a *middle way* in this *matter* ; these are really unbelievers : and we have prepared for the unbelievers an ignominious punishment. But they who believe in GOD and his apostles, and make no distinction between any of them, unto those will we surely give their reward ; and GOD is gracious *and* merciful. They who have received the scriptures will demand of thee, that thou cause a book to descend unto them from heaven : they formerly asked of Moses a greater *thing* than this : for they said, Show us GOD visibly. Wherefore a storm of fire from heaven destroyed them, because of their iniquity. Then they took the calf *for their God*, after that evident proofs of *the divine unity* had come unto them : but we forgave *them* that, and gave Moses a manifest power to *punish them*. And we lifted the mountain of *Sinai* over them, *when we exacted from them* their covenant ; and said unto them, Enter the gate of *the city* worshipping. We also said unto them, Transgress not on the Sabbath-day. And we received from them a firm covenant, *that they would observe these things*. Therefore for that they have made void their covenant, and have not believed in the signs of GOD, and have slain the prophets unjustly, and have said, Our hearts are circumcised ; (but GOD hath sealed them up, because of their unbelief ; therefore they shall not believe, except a few of *them* :) and for that they have not believed in *Jesus*, and have spoken against Mary a grievous calumny ; and have said, Verily we have slain Christ Jesus the son of Mary, the apostle of GOD ; yet they slew him not, neither crucified him, but he was represented *by one* in his likeness ; and verily they who disagreed concerning him were in a doubt as to this *matter*, and had no *sure* knowledge thereof, but followed only an *uncertain* opinion. They did not really kill him ; but GOD took him up unto himself : and GOD is mighty *and* wise. And *there shall not be one* of those who have received the scriptures, who shall not believe in him, before his death ; and on the day of resurrection he shall be a witness against them.¹ Because of the iniquity of those who Judaize, we have forbid-

den them good things, which had been *formerly* allowed them; and because they shut out many from the way of GOD, and have taken usury, which was forbidden them *by the law*, and devoured men's substance vainly: we have prepared for such of them as are unbelievers a painful punishment. But those among them who are well grounded in knowledge, and the faithful, who believe in that which hath been sent down unto thee, and that which hath been sent down *unto the prophets* before thee, and who observe the stated times of prayer, and give alms, and believe in GOD and the last day unto these will we give a great reward. Verily we have revealed *our will* unto thee, as we have revealed *it* unto Noah and the prophets who succeeded him; and *as* we revealed *it* unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and unto Jesus, and Job, and Jonas, and Aaron, and Solomon; and *we have given thee the Koran*, as we gave the psalms unto David: *some apostles have we sent*, whom we have formerly mentioned unto thee; and *other apostles have we sent*, whom we have not mentioned unto thee; and GOD spake unto Moses, discoursing *with him*; apostles declaring good tidings, and denouncing threats, lest men should have an argument of *excuse* against GOD, after the apostles *had been sent unto them*; GOD is mighty and wise. GOD is witness of that *revelation* which he hath sent down unto thee; he sent it down with his *special* knowledge: the angels also are witnesses *thereof*; but GOD is a sufficient witness. They who believe not, and turn aside *others* from the way of GOD, have erred in a wide mistake. Verily those who believe not, and act unjustly, GOD will by no means forgive, neither will he direct them into *any other* way, than the way of hell; they shall remain therein forever: and this is easy with GOD. O men, now is the apostle come unto you, with truth from your LORD; believe therefore, *it will be* better for you. But if ye disbelieve, verily unto GOD *belongeth* whatsoever *is* in heaven and on earth; and GOD is knowing and wise. O ye who have received the scriptures, exceed not the just bounds in your religion, neither say of GOD *any other* than the truth. Verily Christ Jesus the son of Mary *is* the apostle of GOD, and his Word, which he conveyed into Mary, and a spirit *proceeding* from him. Believe therefore in GOD, and his apostles, and say not, *There are three Gods*; forbear *this*; it will be better for you. GOD is

but one GOD. Far be it from him that he should have a son : unto him *belongeth* whatever *is* in heaven and on earth ; and GOD is a sufficient protector. Christ doth not proudly disdain to be a servant unto GOD ; neither the angels who approach near to *his presence* : and whoso disdaineth his service, and is puffed up with pride, *God* will gather them all to himself, *on the last day*. Unto those who believe, and do that which is right, he shall give their rewards, and shall *superabundantly* add unto them of his liberality : but those who are disdainful and proud, he will punish with a grievous punishment ; and they shall not find any to protect or to help them, besides GOD. O men, now is an evident proof come unto you from your LORD, and we have sent down unto you manifest light. They who believe in GOD and firmly adhere to him, he will lead them into mercy from him, and abundance ; and he will direct them in the right way to himself. They will consult thee *for thy decision in certain cases* ; say *unto them*, GOD giveth you *these* determinations, concerning the more remote degrees of kindred. If a man die without issue, and have a sister, she shall have the half of what he shall leave : and he shall be heir to her, in case she have no issue. But if there be two *sisters* they shall have *between them* two third parts of what he shall leave ; and if there be *several*, both brothers and sisters, a male shall have as much as the portion of two females. GOD declareth unto you *these precepts*, lest ye err : and GOD knoweth all things.

CHAPTER V.

INTITLED, THE TABLE ; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O TRUE believers, perform your contracts. Ye are allowed to eat the brute cattle, other than what ye are commanded to *abstain from* ; except the game which ye are allowed at *other times*, but not while ye are on pilgrimage to Mecca ; GOD ordaineth that which he pleaseth. O true believers, violate not the holy rites of GOD, nor the sacred month, nor the of-

fering, nor the ornaments hung *thereon*, nor those who are travelling to the holy house, seeking favor from their LORD, and to please *him*. But when ye shall have finished *your pilgrimage*; then hunt. And let not the malice of some, in that they hindered you *from entering* the sacred temple, provoke you to transgress, *by taking revenge on them in the sacred months*. Assist one another according to justice and piety, but assist not one another in injustice and malice: therefore fear GOD; for GOD is severe in punishing. Ye are forbidden *to eat* that which dieth of itself, and blood, and swine's flesh, and that on which the name of any besides GOD hath been invoked; and that which hath been strangled, or killed by a blow, or by a fall, or by the horns of *another beast*, and that which hath been eaten by a wild beast, except what ye shall kill *yourselves*; and that which hath been sacrificed unto idols. *It is likewise unlawful for you* to make division by casting lots with arrows. This is an impiety. On this day, woe be unto those who have apostatized from their religion; therefore fear not them, but fear me. This day have I perfected your religion for you, and have completed my mercy upon you; and I have chosen for you Islam, *to be your religion*. But whosoever shall be driven by necessity through hunger, *to eat of what we have forbidden*, not designing to sin, surely GOD *will be* indulgent and merciful unto him. They will ask thee what is allowed them as *lawful to eat*? Answer, such things as are good are allowed you; and what ye shall teach animals of prey *to catch*, training them up for hunting after the manner of dogs, and teaching them according to the *skill* which GOD hath taught you. Eat therefore of that which they shall catch for you; and commemorate the name of GOD thereon; and fear GOD, for GOD is swift in taking an account. This day are ye allowed to eat such things as are good, and the food of those to whom the scriptures were given is *also* allowed as lawful unto you; and your food is allowed as lawful unto them. And *ye are also allowed to marry* free women that are believers, and also free women of those who have received the scriptures before you, when ye shall have assigned them their dower; living chastely *with them*, neither committing fornication, nor taking *them for* concubines. Whoever shall renounce the faith, his work shall be vain, and in the *next* life he shall be of those who perish. O true believers, when

ye prepare yourselves to pray, wash your faces, and your hands unto the elbows; and rub your heads, and your feet unto the ankles; and if ye be polluted by having lain with a woman, wash yourselves *all over*. But if ye be sick, or on a journey, or any of you cometh from the privy, or *if* ye have touched women, and ye find no water, take fine clean sand, and rub your faces and your hands therewith; GOD would not put a difficulty upon you; but he desireth to purify you, and to complete his favor upon you, that ye may give thanks. Remember the favor of GOD towards you, and his covenant which he hath made with you, when ye said, We have heard, and will obey. Therefore fear God, for God knoweth the innermost parts of the breasts *of men*. O true believers, observe justice when ye appear as witnesses before GOD, and let not hatred towards any induce you to do wrong: *but* act justly; this will approach nearer unto piety; and fear GOD, for GOD is fully acquainted with what ye do. GOD hath promised unto those who believe, and do that which is right, that they shall receive pardon and a great reward. But they who believe not, and accuse our signs of falsehood, they shall be the companions of hell. O true believers, remember God's favor towards you, when certain men designed to stretch forth their hands against you, but he restrained their hands from *hurting* you; therefore fear GOD and in GOD let the faithful trust. GOD formerly accepted the covenant of the children of Israel, and we appointed out of them twelve leaders: and GOD said, Verily I am with you: if ye observe prayer, and give alms, and believe in my apostles, and assist them, and lend unto GOD on good usury, I will surely expiate your evil *deeds* from you, and I will lead you into gardens, wherein rivers flow: but he among you who disbelieveth after this, erreth from the straight path. Wherefore because they have broken their covenant, we have cursed them, and hardened their hearts; they dislocate the words *of the Pentateuch* from their places, and have forgotten part of what they were admonished; and thou wilt not cease to discover deceitful practices among them, except a few of them. But forgive them, and pardon them, for GOD loveth the beneficent. And from those who say, We are Christians, we have received their covenant; but they have forgotten part of what they were admonished; wherefore we have raised up enmity and hatred among them, till the day of resurrection;

and GOD will *then* surely declare unto them what they have been doing. O ye who have received the scriptures, now is our apostle come unto you, to make manifest unto you many *things* which ye concealed in the scriptures; and to pass over many *things*. Now is light and a perspicuous book of *revelations* come unto you from God. Thereby will GOD direct him who shall follow his good pleasure, into the paths of peace; and shall lead them out of darkness into light, by his will, and shall direct them in the right way. They are infidels, who say, Verily GOD is Christ the son of Mary. Say unto them, And who could obtain anything from GOD *to the contrary*, if he pleased to destroy Christ the son of Mary, and his mother, and all those who are on the earth? For unto GOD *belongeth* the kingdom of heaven and earth, and whatsoever *is contained* between them; he createth what he pleaseth, and GOD is almighty. The Jews and the Christians say, We are the children of GOD and his beloved. Answer, Why therefore doth he punish you for your sins? Nay, but ye are men, of those whom he hath created. He forgiveth whom he pleaseth, and punisheth whom he pleaseth; and unto GOD *belongeth* the kingdom of heaven and earth, and of what *is contained* between them both; and unto him shall *all things* return. O ye who have received the scriptures, now is our apostle come unto you, declaring unto you *the true religion*, during the cessation of apostles, lest ye should say, There came unto us no bearer of good tidings, nor any warner: but now is a bearer of good tidings, and a warner come unto you; for GOD is almighty. *Call to mind* when Moses said unto his people, O my people, remember the favor of GOD towards you, since he hath appointed prophets among you, and constituted you kings, and bestowed on you what he hath given to no *other* nation in the world. O my people, enter the holy land, which GOD hath decreed you, and turn not your backs, lest ye be subverted and perish. They answered, O Moses, verily there are a gigantic people in the *land*; and we will by no means enter it, until they depart thence; but if they depart thence, then will we enter *therein*. And two men of those who feared GOD, unto whom GOD had been gracious, said, Enter ye upon them *suddenly by* the gate of the city; and when ye shall have entered the same, ye shall surely be victorious: therefore trust in GOD, if ye are true believers. They re-

died, O Moses, we will never enter *the land*, while they remain therein : go therefore thou, and thy LORD, and fight ; for we will sit here. Moses said, O LORD, surely I am not master of any except myself, and my brother ; therefore make a distinction between us and the ungodly people. GOD answered, Verily the *land* shall be forbidden them forty years ; *during which time* they shall wander *like men astonished* on the earth ; therefore be not thou solicitous for the ungodly people. Relate unto them also the history of the two sons of Adam, with truth. When they offered *their* offering, and it was accepted from one of them, and was not accepted from the other, Cain said *to his brother*, I will certainly kill thee.¹ Abel answered, GOD only accepteth *the offering* of the pious ; if thou stretchest forth thy hand against me, to slay me, I will not stretch forth my hand against thee, to slay thee ; for I fear GOD, the LORD of all creatures. I choose that thou shouldest bear my iniquity and thine own iniquity ; and that thou become a companion of *hell* fire ; for that is the reward of the unjust. But his soul suffered him to slay his brother, and he slew him ; wherefore he became *of the number* of those who perish. And GOD sent a raven, which scratched the earth, to show him how he should hide the shame of his brother, *and* he said, Woe is me ! am I unable to be like this raven, that I may hide my brother's shame ? and he became *one* of those who repent.² Wherefore we commanded the children of Israel, that he who slayeth a soul, without having slain a soul, or committed wickedness in the earth, *shall be* as if he had slain all mankind : but he who saveth *a soul* alive, *shall be* as if he had saved the lives of all mankind. Our apostles formerly came unto them, with evident *miracles* ; then were many of them after this, transgressors on the earth. But the recompense of those who fight against GOD and his apostle, and study to act corruptly in the earth, *shall be*, that they shall be slain, or crucified, or have their hands and their feet cut off on the opposite *sides*, or be banished the land. This shall be their disgrace in this world, and in the next world they shall suffer a grievous punishment ; except those who shall repent, before ye prevail against them ; for know that GOD is inclined to forgive, *and* merciful. O true believers, fear GOD, and earnestly desire a near conjunction with him, and fight for his religion, that ye may be happy. Moreover

they who believe not, although they had whatever *is* in the earth, and as much more withal, that they might therewith redeem themselves from punishment on the day of resurrection; it shall not be accepted from them, but they shall suffer a painful punishment. They shall desire to go forth from the fire, but they shall not go forth from it, and their punishment shall be permanent. If a man or a woman steal, cut off their hands, in retribution for that which they have committed; *this is* an exemplary punishment *appointed* by GOD; and GOD is mighty *and* wise. But whoever shall repent after his iniquity, and amend, verily GOD will be turned unto him, for GOD *is* inclined to forgive, *and* merciful. Dost thou not know that the kingdom of heaven and earth is GOD's? He punisheth whom he pleaseth, and he pardoneth whom he pleaseth; for GOD is almighty. O apostle, let not them grieve thee, who hasten to infidelity, *either* of those who say, We believe, with their mouths, but whose hearts believe not; or of the Jews, who hearken to a lie, *and* hearken to other people; *who* come unto thee: they pervert the words of *the law* from their *true* places, *and* say, If this be brought unto you, receive it; but if it be not brought unto you, beware of *receiving aught else*; and in behalf of him whom GOD shall resolve to seduce, thou shalt not prevail with GOD at all. They whose hearts GOD shall not please to cleanse shall suffer shame in this world, and a grievous punishment in the next: who hearken to a lie, *and* eat that which is forbidden. But if they come unto thee *for judgment*, either judge between them, or leave them; and if thou leave them, they shall not hurt thee at all. But if thou *undertake* to judge, judge between them with equity; for GOD loveth those who observe justice. And how will they submit to thy decision, since they have the law, containing the judgment of GOD? Then will they turn their backs, after this; but those are not true believers. We have surely sent down the law, containing direction, and light: thereby did the prophets, who professed the true religion, judge those who judaized; and the doctors and priests *also judged* by the book of GOD, which had been committed to their custody; and they were witnesses thereof. Therefore fear not men, but fear me; neither sell my signs for a small price. And who-so judgeth not according to what GOD hath revealed, they are infidels. We have therein commanded them, that *they*

should give life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth; and *that* wounds *should also be punished by* retaliation: but whoever should remit it as alms, it *should be accepted as* an atonement for him. And whoso judgeth not according to what GOD hath revealed, they are unjust. We also caused Jesus the son of Mary to follow the footsteps of *the prophets*, confirming the law which *was sent down* before him; and we gave him the gospel, containing direction and light; confirming also the law which *was given* before it, and a direction and admonition unto those who fear *God*: that they who have received the gospel might judge according to what GOD hath revealed therein: and whoso judgeth not according to what GOD hath revealed, they are transgressors. We have also sent down unto thee the book of *the Koran* with truth, confirming that scripture which *was revealed* before it; and preserving the same safe *from corruption*. Judge therefore between them according to that which GOD hath revealed; and follow not their desires, *by swerving* from the truth which hath come unto thee. Unto every of you have we given a law, and an open path; and if GOD had pleased, he had surely made you one people; but *he hath thought fit to give you different laws*, that he might try you in that which he hath given you *respectively*. Therefore strive to excel each other in good works: unto GOD shall ye all return, and *then* will he declare unto you that concerning which ye have disagreed. Wherefore *do thou, O prophet*, judge between them according to that which GOD hath revealed, and follow not their desires; but beware of them, lest they cause thee to err from part of those *precepts* which GOD hath sent down unto thee; and if they turn back, know that GOD is pleased to punish them for some of their crimes; for a great number of men are transgressors. Do they therefore desire the judgment of *the time of* ignorance? but who is better than GOD, to judge between people who reason aright? O true believers, take not the Jews or Christians for *your* friends; they are friends the one to the other; but whoso among you taketh them for *his* friends, he *is* surely *one* of them: verily GOD directeth not unjust people. Thou shalt see those in whose hearts there is an infirmity, to hasten unto them, saying, We fear lest some adversity befall us; but it is *easy* for GOD to give victory, or a command from him, that

they may repent of that which they concealed in their minds. And they who believe will say, Are these *the men* who have sworn by GOD, with a most firm oath, that they surely *held* with you? their works are become vain, and they are of those who perish. O true believers, whoever of you apostatizeth from his religion, GOD will certainly bring *other* people to supply his place, whom he will love, and who will love him; *who shall be* humble towards the believers; *but* severe to the unbelievers: they shall fight for the religion of GOD, and shall not fear the obloquy of the detractor.¹ This *is* the bounty of GOD, he bestoweth it on whom he pleaseth: GOD *is* extensive *and* wise. Verily your protector is GOD, and his apostle, and those who believe, who observe the stated times of prayer, and give aims, and who bow down to *worship*. And whoso taketh GOD, and his apostle, and the believers for his friends, *they are* the party of GOD, *and* they *shall be* victorious. O true believers, take not such of those to whom the scriptures were delivered before you, or of the infidels, for your friends, who make a laughing-stock, and a jest of your religion; but fear GOD, if ye be true believers; *nor those who* when ye call to prayer, make a laughing-stock and a jest of it; this *they do*, because they are people who do not understand. Say, O ye who have received the scriptures, do ye reject us *for any other reason* than because we believe in GOD, and that *revelation* which hath been sent down unto us, and that which was formerly sent down, and for that the greater part of you are transgressors? Say, Shall I denounce unto you a worse *thing* than this, *as to* the reward *which ye are to expect* with GOD? He whom GOD hath cursed, and with whom he hath been angry, having changed *some* of them into apes and swine, and *who* worship Taghut, they *are* in the worse condition, and err more *widely* from the straightness of the path. When they came unto you, they said, We believe: yet they entered *into your company* with infidelity, and went forth *from you* with the same; but GOD well knew what they concealed. Thou shalt see many of them hastening unto iniquity and malice, and to eat things forbidden; and woe *unto them* for what they have done. Unless *their* doctors and priests forbid them uttering wickedness, and eating things forbidden; woe *unto them* for what they shall have committed. The Jews say, The hand of GOD *is* tied up.² Their hands shall be tied up, and they shall be

cursed for that which they have said. Nay his hands are both stretched forth; he bestoweth as he pleaseth: that which hath been sent down unto thee from thy LORD shall increase the transgression and infidelity of many of them; and we have put enmity and hatred between them, until the day of resurrection. So often as they shall kindle a fire for war GOD shall extinguish it; and they shall set their minds to act corruptly in the earth, but GOD loveth not the corrupt doers. Moreover if they who have received the scriptures believe, and fear *God*, we will surely expiate their sins from them, and we will lead them into gardens of pleasure; and if they observe the law, and the gospel, and *the other scriptures* which have been sent down unto them from their LORD, they shall surely eat *of good things* both from above them, and from under their feet. Among them there are people who act uprightly; but how evil is that which many of them do work! O apostle, publish *the whole* of that which hath been sent down unto thee from thy LORD: for if thou do not, thou dost not *in effect* publish any part thereof; and GOD will defend thee against *wicked* men; for GOD directeth not the unbelieving people. Say, O ye who have received the scriptures, ye are not *grounded* on anything, until ye observe the law and the gospel and that which hath been sent down unto you from your LORD. That which hath been sent down unto thee from thy LORD will surely increase the transgression and infidelity of many of them: but be not thou solicitous for the unbelieving people. Verily they who believe, and those who Judaize, and the Sabians, and the Christians, whoever *of them* believeth in GOD and the last day, and doth that which is right, *there shall come* no fear on them, neither shall they be grieved. We formerly accepted the covenant of the children of Israel, and sent apostles unto them. So often as an apostle came unto them with that which their souls desired not, they accused some of them of imposture, and some of them they killed: and they imagined that there should be no punishment *for those crimes*, and they became blind, and deaf. Then was GOD turned unto them; afterwards many of them *again* became blind and deaf; but GOD saw what they did. They are surely infidels, who say, Verily GOD is Christ the son of Mary; since Christ said, O children of Israel, serve GOD, my LORD and your LORD; whoever shall give a companion unto GOD.

GOD shall exclude him from paradise, and his habitation shall be *hell* fire; and the ungodly shall have none to help them. They are certainly infidels, who say, GOD is the third of three: for there is no GOD, besides one GOD; and if they refrain not from what they say, a painful torment shall surely be inflicted on such of them as are unbelievers. Will they not therefore be turned unto GOD, and ask pardon of him? since GOD is gracious *and* merciful. Christ the son of Mary is no more than an apostle; *other* apostles have preceded him; and his mother was a woman of veracity: they *both* ate food. Behold, how we declare unto them the signs of *God's unity*; and then behold how they turn aside *from the truth*. Say *unto them*, Will ye worship, besides GOD, that which can cause you neither harm nor profit? GOD is he who heareth *and* seeth. Say, O ye who have received the scriptures, exceed not *the just bounds* in your religion, *by speaking* beside the truth; neither follow the desires of people who have heretofore erred, and who have seduced many, and have gone astray from the straight path. Those among the children of Israel who believed not were cursed by the tongue of David, and of Jesus the son of Mary. This *befell them* because they were rebellious and transgressed: they forbade not one another the wickedness which they committed; and woe *unto them* for what they committed. Thou shalt see many of them take for their friends those who believe not. Woe *unto them* for what their souls have sent before them, for that GOD is incensed against them, and they shall remain in torment *forever*. But, if they had believed in GOD, and the prophet, and that which hath been revealed unto him, they had not taken them for *their* friends; but many of them are evil-doers. Thou shalt surely find the most violent of *all* men in enmity against the true believers *to be* the Jews, and the idolaters: and thou shalt surely find those among them *to be* the most inclinable to *entertain* friendship for the true believers, who say, We are Christians. This *cometh to pass*, because there are priests and monks among them; and because they are not elated with pride: and when they hear that which hath been sent down to the apostle *read unto them*, thou shalt see their eyes overflow with tears, because of the truth which they perceive *therein*, saying, O LORD, we believe; write us down therefore with those who bear witness *to the truth*, and what *should*

hinder us from believing in GOD, and the truth which hath come unto us, and from earnestly desiring that our LORD would introduce us *into paradise* with the righteous people? Therefore hath GOD rewarded them, for what they have said, with gardens through which rivers flow; they shall continue therein *forever*; and this is the reward of the righteous. But they who believe not, and accuse our signs of falsehood, they *shall be* the companions of hell. O true believers, forbid not the good things which GOD hath allowed you; but transgress not, for GOD loveth not the transgressors. And eat of what GOD hath given you for food *that which is lawful and good*: and fear GOD, in whom ye believe. GOD will not punish you for an inconsiderate word in your oaths; but he will punish you for what ye solemnly swear *with deliberation*. And the expiation of such *an oath shall be* the feeding of ten poor men with such moderate food as ye feed your own families withal; or to clothe them; or to free the neck of a true believer from captivity: but he who shall not find *wherewith to perform one of these three things* shall fast three days. This is the expiation of your oaths, when ye swear *inadvertently*. Therefore keep your oaths. Thus GOD declareth unto you his signs, that ye may give thanks. O true believers, surely wine, and lots, and images, and divining arrows, *are* an abomination of the work of Satan; therefore avoid them that ye may prosper. Satan seeketh to sow dissension and hatred among you, by means of wine and lots, and to divert you from remembering GOD, and from prayer: will ye not therefore abstain *from them*? Obey GOD, and obey the apostle, and take heed *to yourselves*: but if ye turn back, know that the duty of our apostle is only to preach publicly. In those who believe and do good works, it is no sin that they have tasted *wine or gaming before they were forbidden*; if they fear God, and believe, and do good works, and *shall for the future fear God*, and believe, and *shall persevere to fear him*, and to do good; for GOD loveth those who do good. O true believers, GOD will surely prove you in *offering you plenty of game*, which ye may take with your hands or your lances, that GOD may know who feareth him in secret; but whoever transgresseth after this shall suffer a grievous punishment. O true believers, kill no game while ye are on pilgrimage; whosoever among you shall kill any designedly shall restore the like of what he

shall have killed, in domestic animals, according to the determination of two just persons among you, to be brought as an offering to the Caaba; or in atonement thereof shall feed the poor; or instead thereof shall fast, that he may taste the heinousness of his deed. GOD hath forgiven what is past, but whoever returneth *to transgress*, GOD will take vengeance on him; for GOD is mighty *and* able to avenge. It is lawful for you to fish in the sea, and to eat *what ye shall catch*, as a provision for you and for those who travel; but it is unlawful for you to hunt by land, while ye are performing the rights of pilgrimage; therefore fear GOD, before whom ye shall be assembled *at the last day*. GOD hath appointed the Caaba, the holy house, an establishment for mankind; and *hath ordained* the sacred month, and the offering, and the ornaments hung *thereon*. This *hath he done* that ye might know that GOD knoweth whatsoever *is* in heaven and on earth, and that GOD is omniscient. Know that GOD is severe in punishing, and that GOD *is also* ready to forgive, *and* merciful. The duty of our apostle is to preach only; and GOD knoweth that which ye discover, and that which ye conceal. Say, Evil and good shall not be equally esteemed of, though the abundance of evil pleaseth thee; therefore fear GOD, O ye of understanding, that ye may be happy. O true believers, inquire not concerning things, which, if they be declared unto you, may give you pain; but if ye ask concerning them when the Koran is sent down, they will be declared unto you: GOD pardoneth *you as to* these matters; for GOD is ready to forgive, *and* gracious. People who have been before you formerly inquired concerning them; and afterwards disbelieved therein. God hath not ordained *anything* concerning Bahîra, nor Sâiba, nor Wasîla, nor Hâmi; but the unbelievers have invented a lie against GOD: and the greater part of them do not understand. And when it was said unto them, Come unto that which GOD hath revealed, and to the apostle; they answered, That *religion* which we found our fathers *to follow* is sufficient for us.¹ What, though their fathers knew nothing and were not *rightly* directed? O true believers, take care of your souls! He who erreth shall not hurt you, while ye are *rightly* directed: unto GOD shall ye all return, and he will tell you that which ye have done. O true believers, let witnesses be taken between you, when death approaches *any*

of you, at the time of *making* the testament ; *let there be two witnesses*, just men, from among you ; or two others of a different *tribe or faith* from yourselves, if ye be journeying in the earth, and the accident of death befall you. Ye shall shut them both up, after the *afternoon* prayer, and they shall swear by GOD, if ye doubt *them*, and *they shall say*, We will not sell *our evidence* for a bribe, although *the person concerned* be one who is related to *us*, neither will we conceal the testimony of GOD, for then should we certainly be *of the number* of the wicked. But if it appear that both have been guilty of iniquity, two others shall stand up in their place, of those who have convicted them *of falsehood*, the two nearest *in blood*, and they shall swear by GOD, *saying*, Verily our testimony is more true than the testimony of these two, neither have we prevaricated ; for *then* should we become *of the number* of the unjust. This will be easier, that *men* may give testimony according to the plain intention thereof, or fear lest a *different* oath be given, after their oath. Therefore fear GOD, and hearken ; for GOD directeth not the unjust people. On a *certain* day shall GOD assemble the apostles, and shall say unto them, What answer was returned you, *when ye preached unto the people to whom ye were sent* ? They shall answer, We have no knowledge, but thou art the knower of secrets. When GOD shall say, O Jesus son of Mary, remember my favor towards thee, and towards thy mother ; when I strengthened thee with the holy spirit, that thou shouldest speak unto men in the cradle, and when thou wast grown up ; and when I taught thee the scripture, and wisdom and the law, and the gospel : and when thou didst create of clay as it were the figure of a bird, by my permission, and didst breathe thereon, and it became a bird, by my permission, and thou didst heal one blind from his birth, and the leper, by my permission ; and when thou didst bring forth the dead *from their graves* by my permission ; and when I withheld the children of Israel from *killing* thee, when thou hadst come unto them with evident *miracles*, and such of them as believed not said, This is nothing but manifest sorcery. And when I commanded the apostles of *Jesus* saying, Believe in me, and in my messenger ; they answered, We do believe ; and do thou bear witness that we are resigned *unto thee*. Remember when the apostles said, O Jesus son of Mary, is thy

LORD able to cause a table to descend unto us from heaven?¹ He answered, Fear GOD, if ye be true believers. They said, We desire to eat thereof, and that our hearts may rest at ease, and that we may know that thou hast told us the truth, and that we may be witnesses thereof. Jesus the son of Mary said, O GOD our LORD, cause a table to descend unto us from heaven, that *the day of its descent* may become a festival day unto us, unto the first of us, and unto the last of us, and a sign from thee; and do thou provide food for us, for thou art the best provider.² GOD said, Verily I will cause it to descend unto you; but whoever among you shall disbelieve hereafter, I will surely punish him with a punishment, wherewith I will not punish any other creature. And when GOD shall say unto Jesus, *at the last day*, O Jesus son of Mary, hast thou said unto men, Take me and my mother for two gods, beside GOD? He shall answer, Praise be unto thee! it is not for me to say that which I ought not; if I had said so, thou wouldest surely have known it: thou knowest what is in me, but I know not what is in thee; for thou art the knower of secrets. I have not spoken to them *any other* than what thou didst command me; *namely*, Worship GOD, my LORD and your LORD: and I was a witness of *their actions* while I staid among them; but since thou hast taken me to thyself, thou hast been the watcher over them; for thou art witness of all things. If thou punish them, they are surely thy servants; and if thou forgive them, thou art mighty *and* wise. GOD will say, This day shall their veracity be of advantage unto those who speak truth; they shall have gardens wherein rivers flow, they shall remain therein forever: GOD hath been well pleased in them, and they have been well pleased in him. This *shall be* great felicity. Unto GOD *belongeth* the kingdom of heaven and of earth, and of whatever therein is; and he is almighty.

CHAPTER VI.

INTITLED, CATTLE: REVEALED AT MECOA.

IN THE NAME OF THE MOST MERCIFUL GOD.

PRAISE be unto GOD, who hath created the heavens and the earth, and hath ordained the darkness and the light; nevertheless they who believe not in the LORD equalize *other gods with him*. It is he who hath created you of clay; and then decreed the term *of your lives*; and the prefixed term is with him: yet do ye doubt *thereof*. He is GOD in heaven and in earth; he knoweth what ye keep secret, and what ye publish, and knoweth what ye deserve. There came not unto them any sign, of the signs of their LORD, but they retired from the same; and they have gainsaid the truth, after that it hath come unto them: but a message shall come unto them, concerning that which they have mocked at. Do they not consider how many generations we have destroyed before them? We had established them in the earth in a manner wherein we have not established you; we sent the heaven to rain abundantly upon them, and we gave *them* rivers which flowed under *their feet*: yet we destroyed them in their sins, and raised up other generations after them. Although we had caused to descend unto thee a book *written* on paper, and they had handled it with their hands, the unbelievers had surely said, This *is* no other than manifest sorcery. They said, Unless an angel be sent down unto him, *we will not believe*. But if we had sent down an angel, verily the matter had been decreed, and they should not have been borne with, *by having time granted them to repent*. And if we had appointed an angel *for our messenger*, we should have sent him *in the form of a man*, and have clothed *him* before them, as they are clothed. Other apostles have been laughed to scorn before thee, but *the judgment* which they made a jest of encompassed those who laughed them to scorn. Say, Go through the earth, and behold what hath been the end of those, who accused *our prophets* of imposture. Say, Unto whom *belongeth* whatsoever is in heaven and earth? Say, Unto GOD, He hath prescribed unto himself

mercy. He will surely gather you together on the day of resurrection; there is no doubt of it. They who destroy their own souls *are those who* will not believe. Unto him *is owing* whatsoever happeneth by night or by day; *it is* he who heareth and knoweth. Say, Shall I take any other protector than GOD, the creator of heaven and earth, who feedeth *all* and is not fed *by any*? Say, Verily I am commanded to be the first who professeth Islam, and *it was said unto me*, Thou shalt by no means be *one* of the idolaters. Say, Verily I fear, if I should rebel against my LORD, the punishment of the great day: from whomsoever it shall be averted on that day, *God* will have been merciful unto him; *this will be* manifest salvation. If GOD afflict thee with any hurt, there is none who can take it off *from thee*, except himself; but if he cause good to befall thee, he is almighty; he is the supreme *Lord* over his servants, and he *is wise and* knowing. Say, What thing is the strongest in bearing testimony? Say, GOD; *he is* witness between me and you. And this Koran was revealed unto me, that I should admonish you thereby, and *also* those unto whom it shall reach. Do ye really profess that there are other gods together with GOD? Say, I do not profess *this*. Say, Verily he is one GOD; and I am guiltless of what ye associate *with him*. They unto whom we have given the scripture know *our apostle*, even as they know their own children; *but* they who destroy their own souls will not believe. Who is more unjust than he who inventeth a lie against GOD, or chargeth his signs with imposture? Surely the unjust shall not prosper. And on the day of *resurrection* we will assemble them *all*; then will we say unto those who associated *others with God*, Where are your companions, whom ye imagined *to be those of God*? But they shall have no other excuse, than that they shall say, by GOD our LORD, we have not been idolaters. Behold, how they lie against themselves, and what they have *blasphemously* imagined *to be the companion of God* flieth from them. There is of them who hearkeneth unto thee *when thou readest the Koran*; but we have cast veils over their hearts, that they should not understand it, and a deafness in their ears: and though they should see *all kinds of* signs, they will not believe therein; *and their infidelity will arrive to that height* that they will even come unto thee, to dispute with thee. The unbelievers will say,

This is nothing but silly fables of ancient *times*. And they will forbid *others* from *believing therein*, and will retire afar off from it; but they will destroy their own souls only, and they are not sensible *thereof*. If thou didst see when they shall be set over the fire *of hell!* and they shall say, Would to GOD we might be sent back *into the world*; we would not charge the signs of our LORD with imposture, and we would become true believers: nay, but that is become manifest unto them, which they formerly concealed; and though they should be sent back *into the world*, they would surely return to that which was forbidden them; and they are surely liars. And they said, There is no *other life* than our present life; neither shall we be raised again. But if thou couldest see, when they shall be set before their LORD! He shall say *unto them*, Is not this in truth *come to pass?* They shall answer, Yea, by our LORD. God shall say, Taste therefore the punishment *due unto you*, for that ye have disbelieved. They are lost who reject as a falsehood the meeting of GOD *in the next life*, until the hour cometh suddenly upon them. *Then will* they say, Alas! for that we have behaved ourselves negligently in *our lifetime*; and they shall carry their burdens on their backs; will it not be evil which they shall be loaden with?¹ This present life is no other than a play and a vain amusement; but surely the future mansion *shall be* better for those who fear God: will they not therefore understand? Now we know that what they speak grieveth thee: yet they do not accuse thee of falsehood; but the ungodly contradict the signs of GOD. And apostles before thee have been accounted liars: but they patiently bore their being accounted liars, and their being vexed, until our help came unto them; for there is none who can change the words of GOD: and thou hast received some information concerning those who have been *formerly sent from him*. If their aversion to *thy admonitions* be grievous unto thee, if thou canst seek out a den *whereby thou mayest penetrate into the inward parts of the earth*, or a ladder *by which thou mayest ascend into heaven*, that thou mayest show them a sign, *do so, but thy search will be fruitless*; for if GOD pleased he would bring them all to the *true direction*: be not therefore *one of the ignorant*. He will give a favorable answer unto those only who shall hearken *with attention*: and GOD will raise the dead; then unto him shall

they return. The *infidels* say, Unless some sign be sent down unto him from his LORD, *we will not believe* : answer Verily GOD is able to send down a sign : but the greater part of them know *it* not.¹ There is no *kind of* beast on earth, nor fowl which flieth with its wings, but *the same is a* people like unto you ; we have not omitted anything in the book *of our decrees* : then unto their LORD shall they return.² They who accuse our signs of falsehood *are* deaf and dumb, *walking* in darkness : GOD will lead into error whom he pleaseth, and whom he pleaseth he will put in the right way. Say, What think ye ? if the punishment of GOD come upon you, or the hour *of the resurrection* come upon you, will ye call upon any other than GOD, if ye speak truth ? yea, him shall ye call upon, and he shall free *you* from that which ye shall ask him *to deliver you from*, if he pleaseth ; and ye shall forget that which ye associated *with him*. We have already sent *messengers* unto *sundry* nations before thee, and we afflicted them with trouble and adversity that they might humble themselves : yet when the affliction *which we sent* came upon them, they did not humble themselves ; but their hearts became hardened, and Satan prepared for them that which they committed. And when they had forgotten that concerning which they had been admonished, we opened unto them the gates of all things ; until, while they were rejoicing for that which had been given them, we suddenly laid hold on them, and behold, they *were* seized with despair ; and the utmost part of the people which had acted wickedly was cut off : praise be unto GOD, the LORD of all creatures ! Say, what think ye ? if GOD should take away your hearing and your sight, and should seal up your hearts ; what god besides GOD will restore them unto you ? See how variously we show forth the signs *of God's unity* ; yet do they turn aside *from them*. Say *unto them*, What think ye ? if the punishment of GOD come upon you suddenly, or in open view ; will *any* perish, except the ungodly people ? We send not *our* messengers otherwise than bearing good tidings and denouncing threats. Whoso therefore shall believe and amend, on them shall no fear come, neither shall they be grieved : but whoso shall accuse our signs of falsehood, a punishment shall fall on them, because they have done wickedly. Say, I say not unto you, The treasures of GOD are in my power : neither *do I*

say, I know the secrets *of God*: neither do I say unto you, Verily I am an angel: I follow only that which is revealed unto me. Say, Shall the blind and the seeing be held equal? do ye not therefore consider? Preach it unto those who fear that they shall be assembled before their LORD: they shall have no patron nor intercessor, except him; that peradventure they may take heed to themselves. Drive not away those who call upon their LORD morning and evening, desiring *to see* his face; it belongeth not unto thee to pass any judgment on them, nor doth it belong unto them to pass any judgment on thee: therefore *if* thou drive them away, thou wilt become *one* of the unjust. Thus have we proved some part of them by other part, that they may say, Are these *the people* among us unto whom GOD hath been gracious? Doth not GOD most truly know *those who are* thankful? And when they who believe in our signs shall come unto thee, say, Peace *be* upon you. Your LORD hath prescribed unto himself mercy; so whoever among you worketh evil through ignorance, and afterwards repenteth and amendeth; *unto him will* he surely *be* gracious and merciful. Thus have we distinctly propounded *our* signs, that 'he path of the wicked might be made known. Say, Verily I am forbidden to worship *the false deities* which ye invoke, besides GOD. Say, I will not follow your desires; for then should I err, neither should I be *one of those who are rightly* directed. Say, I *behave* according to the plain declaration, *which I have received* from my LORD; but ye have forged lies concerning him. That which ye desire should be hastened, is not in my power; judgment *belongeth* only unto GOD; he will determine the truth; and he is the best discerner. Say, If what ye desire should be hastened were *in my* power, the matter had been determined between me and you: but GOD well knoweth the unjust. With him are the keys of the secret *things*; none knoweth them besides himself: he knoweth that which is on the dry land and in the sea; there falleth no leaf, but he knoweth it; neither *is there* a single grain in the dark parts of the earth, neither a green thing, nor a dry thing, but it is *written* in the perspicuous book. It is he who causeth you to sleep by night, and knoweth what ye merit by day; he also awaketh you therein, that the prefixed term *of your lives* may be fulfilled then unto him shall ye return, and he shall declare unto

you that which ye have wrought. He is supreme over his servants, and sendeth the guardian *angels to watch* over you until, when death overtaketh one of you, our messengers cause him to die: and they will not neglect *our commands*. Afterwards shall they return unto GOD, their true LORD doth not judgment *belong* unto him? he is the most quick in taking an account. Say, Who delivereth you from the darkness of the land, and of the sea, *when* ye call upon him humbly and in private, *saying*, Verily if thou deliver us from these *dangers*, we will surely be thankful? Say, GOD delivereth you from them, and from every grief of mind; *yet* afterwards ye give *him* companions. Say, He is able to send on you a punishment from above you, or from under your feet, or to engage you in dissension, and to make some of you taste the violence of others. Observe how variously we show forth *our* signs, that peradventure they may understand. This people hath accused the *revelation which thou hast brought* of falsehood, although it be the truth. Say, I am not a guardian over you: every prophecy hath its fixed time of *accomplishment*; and he will hereafter know *it*. When thou seest those who are engaged in *cavilling at, or ridiculing* our signs, depart from them, until they be engaged in some other discourse: and if Satan cause thee to forget *this precept*, do not sit with the ungodly people after recollection. They who fear *God* are not at all accountable for them, but *their duty is* to remember that they may take heed to themselves. Abandon those who make their religion a sport and a jest; and whom the present life hath deceived: and admonish *them by the Koran*, that a soul becometh liable to destruction for that which it committeth: it shall have no patron nor intercessor besides GOD: and if it could pay the utmost price of redemption, it would not be accepted from it. They who are delivered over to perdition for that which they have committed shall have boiling water to drink, and shall suffer a grievous punishment, because they have disbelieved. Say, Shall we call upon that, besides GOD, which can neither profit us, nor hurt us? and shall we turn back on our heels, after that GOD hath directed us; like him whom the devils have in fatuated, wandering amazedly in the earth, *and yet* having companions who call him into the *true* direction, *saying*, Come unto us? Say, the direction of God is the *true*

direction: we are commanded to resign ourselves unto the LORD of all creatures; and *it is also commanded us, saying*, Observe the stated times of prayer, and fear him; for it is he before whom ye shall be assembled. It is he who hath created the heavens and the earth in truth; and whenever he saith *unto a thing*, Be, it is. His word is the truth; and his will be the kingdom on the day whereon the trumpet shall be sounded: he knoweth whatever is secret, and whatever is public; he is the wise, the knowing. *Call to mina* when Abraham said unto his father Azer, Dost thou take images for gods?¹ Verily I perceive that thou and thy people *are* in a manifest error. And thus did we show unto Abraham the kingdom of heaven and earth, that he might become *one* of those who firmly believe. And when the night overshadowed him, he saw a star, *and* he said, This is my LORD; but when it set, he said, I like not *gods* which set.² And when he saw the moon rising, he said, This is my LORD; but when he saw it set, he said, Verily if my LORD direct me not, I shall become *one* of the people who go astray. And when he saw the sun rising, he said, This is my LORD, this is the greatest; but when it set, he said, O my people, verily I am clear of that which ye associate *with God*: I direct my face unto him who hath created the heavens and the earth; *I am* orthodox, and am not *one* of the idolaters. And his people disputed with him: *and* he said, Will ye dispute with me concerning GOD? since he hath now directed me, and I fear not that which ye associate *with him*, unless that my LORD willeth a thing; *for* my LORD comprehendeth all things by *his* knowledge: will ye not therefore consider? And how should I fear that which ye associate *with God*, since ye fear not to have associated with GOD that concerning which he hath sent down unto you no authority? which therefore of the two parties is the more safe, if ye understand *aright*? They who believe, and clothe not their faith with injustice, they shall enjoy security, and they *are rightly* directed. And this is our argument wherewith we furnished Abraham *that he might make use of it* against his people: we exalt unto degrees of *wisdom and knowledge* whom we please; for thy LORD is wise *and* knowing. And we gave unto them Isaac and Jacob; we directed *them* both: and Noah had we before directed, and of his posterity David and Solomon; and Job, and Joseph,

and Moses, and Aaron: thus do we reward the righteous and Zacharias, and John, and Jesus, and Elias; all of *them were* upright men: and Ismael, and Elisha, and Jonas, and Lot; all *these* have we favored above *the rest of* the world; and *also divers* of their fathers, and their issue, and their brethren; and we chose them, and directed them into the right way. This is the direction of GOD, he directeth thereby such of his servants as he pleaseth; but if they had been guilty of idolatry, that which they wrought would have become utterly fruitless unto them. Those *were the persons* unto whom we gave the scripture, and wisdom, and prophecy; but if these believe not therein, we will commit the care of them to a people who shall not disbelieve the same. Those *were the persons* whom GOD hath directed, therefore follow their direction. Say unto the inhabitants of Mecca, I ask of you no recompense for *preaching the Koran*; it is no other than an admonition unto *all* creatures. They make not a due estimation of GOD, when they say, GOD hath not sent down unto man anything at all: Say, Who sent down the book which Moses brought, a light and a direction unto men; which ye transcribe on papers, whereof ye publish *some part*, and great part *whereof* ye conceal? and ye have been taught *by Mohammed* what ye knew not, neither your fathers. Say, GOD *sent it down*: then leave them to amuse themselves with their vain discourse. This book which we have sent down *is* blessed; confirming that which was *revealed* before it; and *is delivered unto thee* that thou mayest preach *it* unto the metropolis of Mecca and to those who are round about it. And they who believe in the next life will believe therein, and they will diligently observe their *times of prayer*. Who is more wicked than he who forgeth a lie concerning GOD? or saith *This* was revealed unto me; when nothing hath been revealed unto him? and who saith, I will produce a revelation like unto that which GOD hath sent down? If thou didst see when the ungodly *are* in the pangs of death, and the angels reach out their hands *saying*, Cast forth your souls; this day shall ye receive an ignominious punishment for that which ye have falsely spoken concerning GOD; and because ye have proudly rejected his signs. And now are ye come unto us alone, as we created you at first, and ye have left that which we had bestowed on you, behind your backs; neither do we see with you your inter-

cessors, whom ye thought to have been partners *with God* among you : now is *the relation* between you cut off, and what ye imagined hath deceived you. GOD causeth the grain and the date-stone to put forth : he bringeth forth the living from the dead, and he bringeth forth the dead from the living. *This is GOD.* Why therefore are ye turned away *from him* ? He causeth the morning to appear ; and hath ordained the night for rest, and the sun and the moon for the computing of *time*. This is the disposition of the mighty, the wise *God*. It is he who hath ordained the stars for you, that ye may be directed thereby in the darkness of the land and of the sea. We have clearly shown forth *our signs*, unto people who understand. It is he who hath produced you from one soul ; and *hath provided for you* a sure receptacle and a repository. We have clearly shown forth *our signs*, unto people who are wise. It is he who sendeth down water from heaven, and we have thereby produced the springing buds of all things, and have thereout produced the green thing, from which we produce the grain growing in rows, and palm-trees from whose branches proceed clusters of dates *hanging* close together ; and gardens of grapes, and olives, and pomegranates, *both* like and unlike to one another. Look on their fruits, when they bear fruit, and their growing to maturity. Verily herein are signs, unto people who believe. *Yet* they have set up the genii as partners with GOD, although he created them : and they have falsely attributed unto him sons and daughters, without knowledge. Praise be unto him ; and far be that from him which they attribute *unto him* ! *He is* the maker of heaven and earth : how should he have issue since he hath no consort ? he hath created all things, and he is omniscient. This is GOD your LORD ; there is no GOD but he, the creator of all things ; therefore serve him : for he taketh care of all things. The sight comprehendeth him not, but he comprehendeth the sight ; he *is* the gracious, the wise. Now have evident demonstrations come unto you from your LORD ; whoso seeth *them, the advantage thereof will redound* to his own soul : and whoso is *wilfully* blind, *the consequence will be* to himself. I am not a keeper over you. Thus do we variously explain *our signs* ; that they may say, Thou hast studied diligently ; and that we may declare them unto people of understanding. Follow that which hath been revealed unto thee from thy LORD ; there

is no GOD but he : retire therefore from the idolaters. If GOD had so pleased, they had not been guilty of idolatry. We have not appointed thee a keeper over them ; neither art thou a guardian over them. Revile not the *idols* which they invoke besides GOD, lest they maliciously revile GOD, without knowledge. Thus have we prepared for every nation their works : hereafter unto GOD shall they return, and he shall declare unto them that which they have done. They have sworn by GOD, by the most solemn oath, that if a sign came unto them, they would certainly believe therein. Say, Verily signs are in the power of GOD alone ; and he permitteth you not to understand, that when they come, they will not believe. And we will turn aside their hearts and their sight *from the truth*, as they believed not therein the first time ; and we will leave them to wander in their error. And though we had sent down angels unto them, and the dead had spoken unto them, and we had gathered together before them all things in one view ; they would not have believed, unless GOD had so pleased : but the greater part of them know *it* not. Thus have we appointed unto every prophet an enemy ; the devils of men, and of genii : who privately suggest the one to the other specious discourses to deceive ; but if thy LORD pleased, they would not have done it. Therefore leave them, and that which they have falsely imagined ; and let the hearts of those be inclined thereto, who believe not in the life to come . and let them please themselves therein, and let them gain that which they are gaining. Shall I seek after any *other* judge besides GOD to *judge between us* ? It is he who hath sent down unto you the book of the *Koran* distinguishing *between good and evil* ; and they to whom we gave the scripture know that it is sent down from thy LORD, with truth. Be not therefore *one* of those who doubt *thereof*. The words of thy LORD are perfect, in truth and justice ; there is none who can change his words : he *both* heareth *and* knoweth. But if thou obey the greater part of them who are in the earth, they will lead thee aside from the path of GOD : they follow an *uncertain* opinion only, and speak nothing but lies ; verily thy LORD well knoweth those who go astray from his path, and well knoweth those who are *rightly* directed. Eat of that whereon the name of GOD hath been commemorated, if ye believe in his signs : and why do ye not eat of that

whereon the name of GOD hath been commemorated ? since he hath plainly declared unto you what he hath forbidden you ; except that which ye be compelled to eat of by necessity ; many lead *others* into error, because of their appetites, being void of knowledge ; but thy LORD well knoweth *who are* the transgressors. Leave both the outside of iniquity and the inside thereof : for they who commit iniquity shall receive the reward of that which they shall have gained. Eat not therefore of that whereon the name of GOD hath not been commemorated ; for this is certainly wickedness : but the devils will suggest unto their friends, that they dispute with you *concerning this precept* ; but if ye obey them, ye *are* surely idolaters. Shall he who hath been dead, and whom we have restored unto life, and unto whom we have ordained a light, whereby he may walk among men, *be* as he whose similitude is in darkness, from whence he shall not come forth ? Thus was that which the infidels are doing prepared for them. And thus have we placed in every city chief leaders of the wicked *men* thereof, that they may act deceitfully therein ; but they shall act deceitfully against their own souls only ; and they know *it* not. And when a sign cometh unto them, they say, We will by no means believe until *a revelation* be brought unto us, like unto that which hath been delivered unto the messengers of GOD. GOD best knoweth whom he will appoint for his messenger. Vileness in the sight of God shall fall upon those who deal wickedly, and a grievous punishment, for that they have dealt deceitfully. And whomsoever GOD shall please to direct, he will open his breast to *receive the faith of* Islam : but whomsoever he shall please to lead into error, he will render his breast straight *and* narrow, as though he were climbing up to heaven. Thus doth GOD inflict a terrible punishment on those who believe not. This is the right way of thy LORD. Now have we plainly declared *our* signs unto those people who will consider. They shall have a dwelling of peace with their LORD, and he shall be their patron, because of that which they have wrought. *Think on* the day *whereon* God shall gather them all together, *and shall say*, O company of genii, ye have been much concerned with mankind ; and their friends from among mankind *shall say*, O LORD, the one of us hath received advantage from the other, and we are arrived at our limited term which thou hast appointed us. *God will say*, *Hell fire shall*

be your habitation, therein shall ye remain *forever* ; unless as GOD shall please to *mitigate your pains*, for thy LORD is wise *and* knowing.¹ Thus do we set some of the unjust over others of them, because of that which they have deserved. O company of genii and men, did not messengers from among yourselves come unto you, rehearsing my signs unto you, and forewarning you of the meeting of this your day ? They shall answer, We bear witness against ourselves : the present life deceived them : and they shall bear witness against themselves that they were unbelievers. This *hath been the method of God's dealing with his creatures*, because thy LORD would not destroy the cities in *their* iniquity, while their inhabitants were careless. Every one shall *have* degrees of recompense of that which they shall do ; for thy LORD is not regardless of that which they do, and thy LORD is self-sufficient *and* endued with mercy. If he pleaseth he can destroy you, and cause such as he pleaseth to succeed you, in like manner as he produced you from the posterity of other people. Verily that which is threatened you, shall surely come to pass ; neither shall ye cause *it* to fail. Say *unto those of Mecca*, O my people, act according to your power ; verily I will act *according to my duty* : and hereafter shall ye know whose will be the reward of paradise. The ungodly shall not prosper. *Those of Mecca* set apart unto GOD a portion of that which he hath produced of the fruits of the earth, and of cattle ; and say, This *belongeth* unto GOD (according to their imagination), and this unto our companions. And that which is *destined* for their companions cometh not unto GOD ; yet that which *is set apart* unto GOD cometh unto their companions. How ill do they judge ! In like manner have their companions induced many of the idolaters to slay their children, that they might bring them to perdition, and that they might render their religion obscure and confuzed unto them.² But if GOD had pleased, they had not done this : therefore leave them and that which they falsely imagine. They also say, These cattle and fruits of the earth are sacred ; none shall eat thereof but who we please (according to their imagination) ; and *there are* cattle whose backs are forbidden to be rode on, or laden with burdens ; and *there are* cattle on which they commemorate not the name of GOD *when they slay them* ; devising a lie against him ; God shall reward them for that which they falsely devise. And they

say, That which is in the bellies of these cattle *is* allowed to our males *to eat*, and *is* forbidden to our wives : but if it prove abortive, then they are *both* partakers thereof. God shall give them the reward of their attributing *these things* to him : he *is* knowing *and* wise. They are utterly lost who have slain their children foolishly, without knowledge ; and have forbidden that which GOD hath given them for food, devising a lie against GOD. They have erred, and were not *rightly* directed. He it is who produceth gardens of *vines*, *both those which* are supported on trails of *wood*, and *those which* are not supported, and palm-trees, and the corn affording various food, and olives, and pomegranates, alike and unlike unto one another. Eat of their fruit, when they bear fruit, and pay the due thereof on the day whereon ye shall gather it ; but be not profuse, for God loveth not those who are too profuse. And God hath given you some cattle fit for bearing of burdens, and *some* fit for slaughter only. Eat of what GOD hath given you for food ; and follow not the steps of Satan, for he is your declared enemy. Four pair of cattle hath God given you ; of sheep one pair, and of goats one pair. Say unto them, Hath God forbidden the two males, of *sheep and of goats*, or the two females ; or that which the wombs of the two females contain ? Tell me with certainty, if ye speak truth. And of camels hath God given you one pair, and of oxen one pair. Say, Hath he forbidden the two males of *these*, or the two females ; or that which the wombs of the two females contain ? Were ye present when GOD commanded you this ? And who is more unjust than he who deviseth a lie against GOD, that he may seduce men without understanding ? Verily GOD directed not unjust people. Say, I find not in that which hath been revealed unto me anything forbidden unto the eater, that he eat it not, except it be that which dieth of itself, or blood poured forth, or swine's flesh : for this is an abomination : or *that which is* profane, having been slain in the name of some other than of GOD. But whoso shall be compelled by necessity *to eat of these things*, not lusting, nor *wilfully* transgressing, verily thy LORD *will be* gracious unto him and merciful. Unto the Jews did we forbid every *beast* having an *undivided* hoof ; and of bullocks and sheep, we forbade them the fat of both ; except that which should be on their backs, or their inwards, or which should be intermixed with the bone. This have we

rewarded them with, because of their iniquity; and we are surely speakers of truth. If they accuse thee of imposture, say, Your LORD is endued with extensive mercy; but his severity shall not be averted from wicked people. The idolaters will say, If GOD had pleased, we had not been guilty of idolatry, neither our fathers; and *pretend that* we have not forbidden *them* anything. Thus did they who were before them accuse *the prophets* of imposture, until they tasted our severe punishment. Say, Is there with you any *certain knowledge of what ye allege*, that ye may produce it unto us? Ye follow only a *false* imagination; and ye utter only lies. Say, therefore, Unto GOD *belongeth* the most evident demonstration; for if he had pleased, he had directed you all. Say, Produce your witnesses, who can bear testimony that GOD hath forbidden this. But if they bear testimony *of this*, do not thou bear testimony with them, nor do thou follow the desires of those who accuse our signs of falsehood, and who believe not in the life to come, and equalize *idols* with their LORD. Say, Come; I will rehearse that which your LORD hath forbidden you; *that is to say*, that ye be not guilty of idolatry, and *that ye show* kindness to *your* parents, and that ye murder not your children *for fear* lest ye be reduced to poverty; we will provide for you and them; and draw not near unto heinous crimes, neither openly nor in secret; and slay not the soul which God hath forbidden *you to slay*, unless for a just cause. This hath he enjoined you that ye may understand. And meddle not with the substance of the orphan, otherwise than for the improving *thereof*, until he attain his age of strength: and use a full measure, and a just balance. We will not impose *a task* on *any* soul beyond its ability. And when ye pronounce *judgment* observe justice, although it be *for or against* one who is near of kin, and fulfil the covenant of GOD. This hath God commanded you, that ye may be admonished; and *that ye may know* that this is my right way: therefore follow it, and follow not the path *of others*, lest ye be scattered from the path *of God*. This hath he commanded you that ye may take heed. We gave also unto Moses the book *of the law*; a perfect rule unto him who should do right, and a determination concerning all *things needful*, and a direction, and mercy; that *the children of Israel* might believe the meeting of their LORD. And this book which we have *now* sent down is blessed; therefore

follow it, and fear *God* that ye may obtain mercy: lest ye should say, The scriptures were only sent down unto two people before us; and we neglected to peruse them with attention: or lest ye should say, If a book of *divine revelations* had been sent down unto us, we would surely have been better directed than they. And now hath a manifest declaration come unto you from your LORD, and a direction and mercy: and who is more unjust than he who deviseth lies against the signs of GOD, and turneth aside from them? We will reward those who turn aside from our signs with a grievous punishment, because they have turned aside. Do they wait for *any other* than that the angels should come unto them, *to part their souls from their bodies*; or that thy LORD should come *to punish them*; or that some of the signs of thy LORD should come to pass, *showing the day of judgment to be at hand*?¹ On the day whereon some of thy LORD's signs shall come to pass, its faith shall not profit a soul which believed not before, or wrought not good in its faith. Say, Wait ye *for this day*; we surely do wait *for it*. They who make a division in their religion, and become sectaries, have thou nothing to do with them; their affair *belongeth* only unto GOD. Hereafter shall he declare unto them that which they have done. He who shall appear with good works, shall receive a tenfold recompense for the same; but he who shall appear with evil works, shall receive only an equal *punishment* for the same; and they shall not be treated unjustly. Say, Verily my LORD hath directed me into a right way, a true religion, the sect of Abraham the orthodox; and he was no idolater. Say, Verily my prayers, and my worship, and my life, and my death *are dedicated* unto GOD, the LORD of all creatures: he hath no companion. This have I been commanded: I am the first Moslem. Say, shall I desire any other LORD besides GOD? since he is the LORD of all things; and no soul shall acquire *any merits or demerits* but for itself; and no burdened soul shall bear the burden of another. Moreover unto your LORD shall ye return; and he shall declare unto you that concerning which ye *now* dispute. It is he who hath appointed you to succeed *your predecessors* in the earth, and hath raised some of you above others by *various degrees of worldly advantages*, that he might prove you by that which he hath bestowed on you. Thy LORD is swift in punishing; and he *is also* gracious and merciful.

CHAPTER VII.

INTITLED, AL ARAF ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

AL. M. S. A book hath been sent down unto thee : and therefore let there be no doubt in thy breast concerning it ; that thou mayest preach the same, and *that it may be* an admonition unto the faithful. Follow that which hath been sent down unto you from your LORD ; and follow no guides besides him : how little will ye be warned ! How many cities have we destroyed ; which our vengeance overtook by night, or while they were reposing themselves at noon-day ! And their supplication, when our punishment came upon them, was no other than that they said, Verily we have been unjust. We will surely call those to an account, unto whom *a prophet* hath been sent ; and we will *also* call those to account who have been sent *unto them*. And we will declare *their actions* unto them with knowledge ; for we are not absent *from them*. The weighing of *men's actions* on that day *shall be* just ; and they whose balances *laden with their good works* shall be heavy, are those who *shall be* happy ; but they whose balances shall be light, are those who have lost their souls, because they injured our signs. And now have we placed you on the earth, and have provided you food therein : *but* how little are ye thankful ! We created you, and afterwards formed you ; and then said unto the angels, Worship Adam ; and they *all* worshipped *him*, except Eblis, *who* was not one of those who worshipped. *God* said *unto him*, What hindered thee from worshipping *Adam*, since I had commanded thee ? He answered, I am more excellent than he : thou hast created me of fire, and hast created him of clay. *God* said, Get thee down therefore from *paradise* ; for it is not *fit* that thou behave thyself proudly therein : get thee *hence* ; thou shalt *be* one of the contemptible. He answered, Give me respite until the day of resurrection. *God* said, Verily thou shalt be *one* of those *who are* respited. The *devil* said, Because thou hast depraved me, I will lay wait for *men* in thy strait way ; then will I come upon them from

before, and from behind, and from their right hands, and from their left; and thou shalt not find the greater part of them thankful. *God* said *unto him*, Get thee hence, despised, and driven *far away*: verily whoever of them shall follow thee, I will surely fill hell with you all: but *as for thee*, O Adam, dwell thou and thy wife in paradise; and eat *of the fruit thereof* wherever ye will; but approach not this tree, lest ye become *of the number* of the unjust. And Satan suggested to them both, that he would discover unto them their nakedness, which was hidden from them; and he said, Your LORD hath not forbidden you this tree, *for any other reason* but lest ye should become angels, or lest ye become immortal. And he swore unto them, *saying*, Verily I am *one* of those who counsel you aright. And he caused them to fall through deceit.¹ And when they had tasted of the tree, their nakedness appeared unto them; and they began to join together the leaves of paradise, to cover themselves. And their LORD called to them, *saying*, Did I not forbid you this tree: and *did I not* say unto you, Verily Satan is your declared enemy? They answered, O LORD, we have dealt unjustly with our own souls; and if thou forgive us not, and be not merciful unto us, we shall *surely* be of those who perish. *God* said, Get ye down, the one of you an enemy unto the other; and ye shall have a dwelling-place upon the earth, and a provision for a season. He said, Therein shall ye live, and therein shall ye die, and from thence shall ye be taken forth *at the resurrection*. O children of Adam, we have sent down unto you apparel, to conceal your nakedness, and fair garments; but the clothing of piety is better. This *is one* of the signs of God; that peradventure ye may consider. O children of Adam, let not Satan seduce you, as he expelled your parents out of paradise, by stripping them of their clothing, that he might show them their nakedness: verily he seeth you, *both* he and his companions, whereas ye see not them. — We have appointed the devils *to be* patrons of those who believe not: and when they commit a filthy action, they say, We found our fathers *practising* the same; and GOD hath commanded us *to do* it. Say, Verily GOD commandeth not filthy actions. Do ye speak concerning GOD that which ye know not? Say, My LORD hath commanded me *to observe* justice; therefore set your faces *to pray* at every place of worship, and call upon him, approv-

ing unto him the sincerity of *your* religion. As he produced you at first, *so unto him* shall ye return. A part of *mankind* hath he directed; and a part hath been justly led into error, because they have taken the devils for *their* patrons besides GOD, and imagine they are *rightly* directed. O children of Adam, take your decent apparel at every place of worship, and eat and drink, but be not guilty of excess; for he loveth not those who are guilty of excess. Say, Who hath forbidden the decent apparel of GOD, which he hath produced for his servants, and the good things *which he hath provided* for food? Say, these things *are* for those who believe, in this present life, *but* peculiarly on the day of resurrection. Thus do we distinctly explain *our* signs unto people who understand. Say, Verily my LORD hath forbidden filthy actions, both that which is discovered thereof, and that which is concealed, and also iniquity, and unjust violence; and *hath forbidden you* to associate with GOD that concerning which he hath sent you down no authority, or to speak of GOD that which ye know not. Unto every nation *there is* a prefixed term; therefore when their term is expired, they shall not have respite for an hour, neither shall they be anticipated. O children of Adam, verily apostles from among you shall come unto you, who shall expound my signs unto you: whosoever therefore shall fear *God* and amend, there shall come no fear on them, neither shall they be grieved. But they who shall accuse our signs of falsehood, and shall proudly reject them, they shall be the companions of *hell* fire; they shall remain therein forever. And who is more unjust than he who deviseth a lie concerning GOD, or accuseth his signs of imposture? Unto these shall be given their portion of *worldly happiness*, according to *what is written in* the book of *God's decrees*, until our messengers come unto them, and shall cause them to die; saying, Where *are the idols* which ye called upon, besides GOD? They shall answer, They have disappeared from us. And they shall bear witness against themselves that they were unbelievers. *God* shall say *unto them at the resurrection*, Enter ye with the nations which have preceded you, of genii and of men, into *hell* fire; so often as one nation shall enter, it shall curse its sister, until they shall all have successively entered therein. The latter of them shall say of the former of them: O LORD, these have seduced us: therefore inflict on them a double punish-

ment of the fire of hell. God shall answer, *It shall be* doubled unto all: but ye know *it* not: and the former of them shall say unto the latter of them, Ye have not therefore any favor above us; taste the punishment for that which ye have gained. Verily they who shall charge our signs with falsehood, and shall proudly reject them, the gates of heaven shall not be opened unto them, neither shall they enter into paradise, until a camel pass through the eye of a needle, and thus will we reward the wicked doers. Their couch shall be in hell, and over them shall be coverings of *fire*; and thus will we reward the unjust. But they who believe, and do that which is right (we will not load any soul but according to its ability,) they shall be the companions of paradise; they shall remain therein forever. And we will remove all grudges from their minds; rivers shall run at their feet, and they shall say, Praised be GOD, who hath directed us unto this *felicity*, for we should not have been *rightly* directed, if GOD had not directed us; now *are we* convinced by demonstration that the Apostles of our LORD came unto us with truth. And it shall be proclaimed unto them, This is paradise, whereof ye are made heirs, as a reward for that which ye have wrought. And the inhabitants of paradise shall call out to the inhabitants of hell fire, *saying*, Now have we found that which our LORD promised us *to be* true: have ye *also* found that which your LORD promised you *to be* true? They shall answer, Yea. And a crier shall proclaim between them, The curse of GOD *shall be* on the wicked; who turn *men* aside from the way of GOD, and seek *to render* it crooked, and who deny the life to come. And between the *blessed and the damned* there shall be a veil; and men *shall stand* on Al Arâf who shall know every one of *them* by their marks; and shall call unto the inhabitants of paradise, *saying*, Peace be upon you: *yet* they shall not enter therein, although they earnestly desire *it*.¹ And when they shall turn their eyes towards the companions of hell fire, they say, O LORD, place us not with the ungodly people! And those who stand on Al Arâf shall call unto *certain* men, whom they shall know by their marks, and shall say, What hath your gathering of *riches* availed you, and that ye were puffed up with pride? Are these the men on whom ye swear that GOD would not bestow mercy? Enter ye

into paradise; *there shall come* no fear on you, neither shall ye be grieved. And the inhabitants of *hell* fire shall call unto the inhabitants of paradise, *saying*, Pour upon us some water, or of those *refreshments* which GOD hath bestowed on you. They shall answer, Verily GOD hath forbidden them unto the unbelievers; who made a laughing-stock and a sport of their religion, and whom the life of the world hath deceived: therefore this day will we forget them, as they did forget the meeting of this day, and for that they denied our signs *to be from God*. And now have we brought unto those of Mecca a book of *divine revelations*: we have explained it with knowledge; a direction and mercy unto people who shall believe. Do they wait *for any other* than the interpretation thereof? On the day whereon the interpretation thereof shall come, they who had forgotten the same before shall say, Now *are we convinced by demonstration* that the messengers of our LORD came *unto us* with truth: shall we therefore have any intercessors, who will intercede for us? or shall we be sent back *into the world*, that we may do other *works* than what we did *in our life-time*? But now have they lost their souls; and that which they impiously imagined hath fled from them. Verily, your LORD is GOD, who created the heavens and the earth in six days; and then ascended *his* throne: he causeth the night to cover the day; it succeedeth the same swiftly: *he also created* the sun and the moon, and the stars, *which are* absolutely subject unto his command. Is not the whole creation, and the empire *thereof*, his? Blessed be GOD, the LORD of all creatures! Call unto your LORD humbly and in secret; for he loveth not those who transgress. And act not corruptly in the earth, after its reformation; and call upon him with fear and desire: for the mercy of GOD is near unto the righteous. It is he who sendeth the winds, spread abroad before his mercy, until they bring a cloud heavy *with rain*, which we drive into a dead country; and we cause water to descend thereon, by which we cause all *sorts of* fruits to spring forth. Thus will we bring forth the dead *from their graves*; that peradventure ye may consider. From a good country shall its fruit spring forth *abundantly*, by the permission of its LORD; but from the *land* which is bad, it shall not spring forth otherwise than scarcely. Thus do

we explain the signs of *divine providence* unto people who are thankful. We formerly sent Noah unto his people : and he said, O my people, worship GOD : ye have no other GOD than him.¹ Verily I fear for you the punishment of the great day. The chiefs of his people answered *him*, We surely perceive thee *to be* in a manifest error. He replied, O my people, there is no error in me ; but I am a messenger from the LORD of all creatures. I bring unto you the messages of my LORD ; and I counsel you aright : for I know from GOD, that which ye know not. Do ye wonder that an admonition hath come unto you from your LORD by a man from among you, to warn you, that ye may take heed to yourselves, and that peradventure ye may obtain mercy ? And they accused him of imposture : but we delivered him and those who *were* with him in the ark, and we drowned those who charged our signs with falsehood ; for they were a blind people.² And unto *the tribe of Ad* we sent their brother Hud.³ He said, O my people, worship GOD : ye have no other GOD than him ; will ye not fear *him* ? The chiefs of those among his people who believed not, answered, Verily we perceive that thou *art guided* by folly ; and we certainly esteem thee *to be one* of the liars. He replied, O my people, *I am not guided* by folly ; but I am a messenger unto you from the LORD of all creatures : I bring unto you the messages of my LORD ; and I am a faithful counsellor unto you. Do ye wonder that an admonition hath come unto you from your LORD, by a man from among you, that he may warn you ? Call to mind how he hath appointed you successors unto the people of Noah, and hath added unto you in stature largely. Remember the benefits of GOD, that ye may prosper. They said, Art thou come unto us, that we should worship GOD alone, and leave *the deities* which our fathers worshipped ? Now bring down that *judgment* upon us, with which thou threatenest us, if thou speakest truth. Hud answered, Now shall there suddenly fall upon you from your LORD vengeance and indignation. Will ye dispute with me concerning the names which ye have named, and your fathers ; as to which GOD hath not revealed unto you any authority ? Do ye wait therefore, and I will be *one* of those who wait with you. And we delivered him, and them who *believed* with him by our mercy ; and we cut off the uttermost part of those

who charged our signs with falsehood, and were not believers.¹ And unto *the tribe of* Thamûd *we sent* their brother Sâleh. He said, O my people, worship GOD : ye have no GOD besides him. Now hath a manifest proof come unto you from your LORD. This she-camel of GOD is a sign unto you : therefore dismiss her freely, that she may feed in GOD's earth ; and do her no hurt, lest a painful punishment seize you.² And call to mind how he hath appointed you successors unto *the tribe of* Ad, and hath given you a habitation on earth ; ye build *yourselves* castles on the plains thereof, and cut out the mountains into houses. Remember therefore the benefits of GOD, and commit not violence in the earth, acting corruptly. The chiefs among his people who were puffed up with pride, said unto those who were esteemed weak, *namely* unto those who believed among them, Do ye know that Sâleh hath been sent from his LORD ? They answered, We do surely believe in that wherewith he hath been sent. Those who were elated with pride replied, Verily we believe not in that wherein ye believe. And they cut off the feet of the camel, and insolently transgressed the command of their LORD, and said, O Sâleh, cause that to come upon us which thou hast threatened us, if thou art *one* of those who have been sent *by God*. Whereupon a terrible noise from heaven assailed them ; and in the morning they were found in their dwellings prostrate on their breasts *and dead*. And Sâleh departed from them, and said, O my people, now have I delivered unto you the message of my LORD and I advised you well, but ye love not those who advise *you* well. And *remember* Lot, when he said unto his people, Do ye commit a wickedness, wherein no creature hath set you an example ? Do ye approach lustfully unto men, leaving the women ? Certainly ye are people who transgress *all modesty*. But the answer of his people was no other than that they said *the one to the other*, Expel them your city ; for they are men who preserve themselves pure *from the crimes which ye commit*. Therefore we delivered him and his family, *except* his wife ; she was *one* of those who stayed *behind* : and we rained a shower of stones upon them. Behold therefore what was the end of the wicked. And unto Madian *we sent* their brother Shoaib. He said *unto them*, O my people, worship GOD ; ye have no GOD besides him.

Now hath an evident demonstration come unto you from your LORD. Therefore give full measure and just weight, and diminish not unto men *ought of* their matters : neither act corruptly in the earth, after its reformation. This will be better for you, if ye believe. And beset not every way, threatening *the passenger* ; and turning aside from the path of GOD him who believeth in him, and seeking to make it crooked. And remember, when ye were few, and *God* multiplied you : and behold, what hath been the end of those who acted corruptly. And if part of you believe in that wherewith I am sent, and part believe not, wait patiently until GOD judge between us ; for he is the best judge. The chiefs of his people, who were elated with pride, answered, We will surely cast thee, O Shoaib, and those who believe with thee, out of our city : or else thou shalt certainly return unto our religion. He said, What, though we be averse *thereto* ? We shall surely imagine a lie against GOD, if we return unto your religion, after that GOD hath delivered us from the same : and we have no *reason* to return unto it, unless GOD our LORD shall please *to abandon us*. Our LORD comprehendeth every thing by *his* knowledge. In GOD do we put our trust. O LORD do thou judge between us and our nation with truth ; for thou art the best judge. And the chiefs of his people who believed not said, If ye follow Shoaib, ye shall surely perish. Therefore a storm from heaven assailed them, and in the morning they were found in their dwellings *dead and prostrate*. They who accused Shoaib of imposture *became* as though they had never dwelt therein ; they who accused Shoaib of imposture perished themselves. And he departed from them, and said, O my people, now have I performed unto you the messages of my LORD ; and I advised you aright : but why should I be grieved for an unbelieving people. We have never sent any prophet unto a city, but we afflicted the inhabitants thereof with calamity and adversity, that they might humble themselves. Then we gave *them* in exchange good in lieu of evil, until they abounded, and said, Adversity and prosperity formerly happened unto our fathers, *as unto us*. Therefore we took vengeance on them suddenly, and they perceived it not *beforehand*. But if the inhabitants of *those* cities had believed and feared *God*, we would surely have opened to them

blessings both from heaven and earth. But they charged *our apostles* with falsehood, wherefore we took vengeance on them, for that which they had been guilty of. Were the inhabitants therefore of *those* cities secure that our punishment should not fall on them by night, while they slept? Or were the inhabitants of *those* cities secure that our punishment should not fall on them by day, while they sported? Were they therefore secure from the stratagem of GOD? But none will think himself secure from the stratagem of GOD, except the people who perish. And hath it not manifestly appeared unto those who have inherited the earth after the *former* inhabitants thereof, that if we please, we can afflict them for their sins? But we will seal up their hearts; and they shall not hearken. We will relate unto thee some stories of these cities. Their apostles had come unto them with evident miracles, but they were not *disposed* to believe in that which they had before gainsaid. Thus will GOD seal up the hearts of the unbelievers. And we found not in the greater part of them any *observance* of *their* covenant; but we found the greater part of them wicked doers. Then we sent after the *above named apostles*, Moses with our signs unto Pharaoh and his princes; who treated them unjustly: but behold what was the end of the corrupt doers.¹ And Moses said, O Pharaoh, verily I am an apostle *sent* from the LORD of all creatures. It is just that I should not speak of GOD other than the truth. Now am I come unto you with an *evident* sign from your LORD: send therefore the children of Israel away with me. Pharaoh answered, If thou comest with a sign, produce it, if thou speakest truth. Wherefore he cast down his rod; and behold, it *became* a visible serpent.² And he drew forth his hand *out of his bosom*; and behold, it *appeared* white unto the spectators. The chiefs of the people of Pharaoh said, This *man* is certainly an expert magician: he seeketh to dispossess you of your land; what therefore do ye direct? They answered, Put off him and his brother *by fair promises for some time*, and *in the mean while* send unto the cities persons who may assemble and bring unto thee every expert magician. So the magicians came unto Pharaoh; and they said, Shall we surely receive a reward, if we do overcome? He answered, Yea; and ye shall certainly be of those who approach near *unto my throne*. They said, O Moses, either do thou cast

down *thy rod first*, or we will cast down *ours*. *Moses* answered, Do ye cast down *your rods first*. And when they had cast *them* down, they enchanted the eyes of the men *who were present*, and terrified them : and they performed a great enchantment. And we spake by revelation unto *Moses*, saying, Throw down thy rod. And behold, it swallowed up *the rods* which they had *caused falsely to appear* changed *into serpents*. Wherefore the truth was confirmed, and that which they had wrought vanished. And *Pharaoh and his magicians* were overcome there, and were rendered contemptible. And the magicians prostrated themselves, worshipping ; and they said, We believe in the LORD of all creatures, the LORD of *Moses and Aaron*.¹ *Pharaoh* said, Have ye believed on him, before I have given you permission ? Verily this is a plot which ye have contrived in the city, that ye might cast forth from thence the inhabitants thereof. But ye shall surely know *that I am your master ; for* I will cause your hands and your feet to be cut off on the opposite sides, then will I cause you all to be crucified. The *magicians* answered, We shall certainly return unto our LORD, *in the next life* ; for thou takest vengeance on us only because we have believed in the signs of our LORD, when they have come unto us. O LORD, pour on us patience ; and cause us to die Moslems. And the chiefs of *Pharaoh's* people said, Wilt thou let *Moses* and his people go, that they may act corruptly in the earth, and leave thee and thy gods ? *Pharaoh* answered, We will cause their male children to be slain, and we will suffer their females to live ; and *by that means* we shall prevail over them. *Moses* said unto his people, Ask assistance of GOD, and suffer patiently : for the earth is God's, he giveth it for an inheritance unto such of his servants as he pleaseth ; and the *prosperous* end *shall be* unto those who fear *him*. They answered, We have been afflicted *by having our male children slain*, before thou camest unto us, and also since thou hast come unto us. *Moses* said, Peradventure it may happen that our LORD will destroy your enemy, and will cause you to succeed *him* in the earth, that he may see how ye will act *therein*. And we formerly punished the people of *Pharaoh* with dearth and scarcity of fruits, that they might be warned. Yet when good happened unto them, they said, This *is owing* unto us : but if evil befell them, they attributed *the same* to the ill luck of *Moses*, and

those who *were* with him. Was not their ill luck with God? But most of them knew it not. And they said *unto Moses*, Whatever sign thou show unto us, to enchant us therewith, we will not believe on thee. Wherefore we sent upon them a flood and locusts, and lice, and frogs, and blood; distinct miracles: but they behaved proudly, and became a wicked people.¹ And when the plague fell on them, they said, O Moses, entreat thy LORD for us, according to that which he hath covenanted with thee; verily if thou take the plague from off us, we will surely believe thee, and we will let the children of Israel go with thee. But when we had taken the plague from off them until the term *which God had granted them* was expired, behold they broke their promise. Wherefore we took vengeance on them, and drowned them in the *Red Sea*; because they charged our signs with falsehood, and neglected them. And we caused the people who had been rendered weak to inherit the eastern parts of the earth and the western parts thereof, which we blessed *with fertility*; and the gracious word of thy LORD was fulfilled on the children of Israel, for that they had endured with patience: and we destroyed the *structures* which Pharaoh and his people had made, and that which they had erected. And we caused the children of Israel to pass through the sea, and they came unto a people who gave themselves up to *the worship of their idols*, and they said, O Moses, make us a god, in like manner as these *people* have gods. *Moses* answered, Verily ye are an ignorant people: for *the religion* which these follow *will be* destroyed, and that which they do is vain. He said, Shall I seek for you any other god than God; since he hath preferred you to the *rest of the world*? And *remember* when we delivered you from the people of Pharaoh, who grievously oppressed you; they slew your male children, and let your females live: therein was a great trial from your LORD. And we appointed unto *Moses a fast of thirty nights before we gave him the law*, and we completed them by *adding of ten more*; and the stated time of his LORD was fulfilled in forty nights. And *Moses* said unto his brother Aaron, Be thou my deputy among my people *during my absence*; and behave uprightly, and follow not the way of the corrupt doers. And when *Moses* came at our appointed time, and his LORD spake unto him, he said, O LORD, show me *thy glory*, that I may behold thee. *God answereth*, Thou shalt in no wise behold me; but look tow-

ards the mountain, and if it stand firm in its place, then thou shalt see me. But when his LORD appeared with glory in the mount, he reduced it to dust. And Moses fell down in a swoon. And when he came to himself, he said, Praise be unto thee ! I turn unto thee with repentance, and I *am* the first of true believers. God said *unto him*, O Moses, I have chosen thee above *all men*, by *honoring thee* with my commissions, and by my speaking *unto thee* : receive therefore that which I have brought thee, and be *one* of those who give thanks. And we wrote for him on the tables an admonition concerning every matter, and a decision in every case, *and, said*, Receive this with reverence ; and command thy people that they live according to the most excellent *precepts* thereof ! I will show you the dwelling of the wicked. I will turn aside from my signs those who behave themselves proudly in the earth, without justice : and although they see every sign, yet they shall not believe therein ; and although they see the way of righteousness, yet they shall not take that way ; but if they see the way of error, they shall take that way. This *shall come to pass* because they accuse our signs of imposture, and neglect the same. But as for them who deny the truth of our signs and the meeting of the life to come, their works shall be vain : shall they be rewarded otherwise than *according to* what they shall have wrought ? And the people of Moses, after his *departure*, took a corporeal calf, *made* of their ornaments, which lowed. Did they not see that it spake not unto them, neither directed them in the way ? *yet* they took it *for their god*, and acted wickedly. But when they repented with sorrow, and saw that they had gone astray, they said, Verily if our LORD have not mercy upon us, and forgive us not, we shall certainly become *of the number* of those who perish. And when Moses returned unto his people, full of wrath and indignation, he said, An evil thing is it that ye have committed after my *departure* ; have ye hastened the command of your LORD ? And he threw down the tables, and took his brother by the *hair of the* head, and dragged him unto him. And Aaron said unto him, Son of my mother, verily the people prevailed against me, and it wanted little but they had slain me : make not *my* enemies 'herefore to rejoice over me, neither place me with the wicked people. Moses said, O LORD, forgive me and my brother, and receive us into thy mercy ; for thou art the most merci-

ful of those who exercise mercy. Verily as for them who took the calf *for their god*, indignation shall overtake them from their LORD, and ignominy in this life: thus will we reward those who imagine falsehood. But unto them who do evil, and afterwards repent, and believe *in God*, verily thy LORD *will* thereafter *be* clement and merciful. And when the anger of Moses was appeased, he took the tables; and in what was written thereon was a direction and mercy, unto those who feared their LORD. And Moses chose out of his people seventy men, *to go up with him to the mountain* at the time appointed by us: and when a storm of thunder and lightning had taken them away, he said, O LORD, if thou hadst pleased, thou hadst destroyed them before, and me *also*; wilt thou destroy us for that which the foolish *men* among us have committed? This is only thy trial; thou wilt thereby lead into error whom thou pleasest, and thou wilt direct whom thou pleasest. Thou art our protector, therefore forgive us, and be merciful unto us; for thou art the best of those who forgive. And write down for us good in this world, and in the life to come; for unto thee are we directed. God answered, I will inflict my punishment on whom I please; and my mercy extendeth over all things; and I will write down *good* unto those who shall fear *me*, and give alms, and who shall believe in our signs; who shall follow the apostle, the illiterate prophet, whom they shall find written down with them in the law and the gospel: he will command them that which is just, and will forbid them that which is evil; and will allow them as lawful the good things *which were before forbidden*, and will prohibit those which are bad; and he will ease them of their heavy burden, and of the yokes which were upon them. And those who believe in him, and honor him, and assist him, and follow the light, which hath been sent down with him, *shall be* happy. Say, O men, Verily I am the messenger of GOD unto you all: unto him *belongeth* the kingdom of heaven and earth; there is no GOD but he: he giveth life, and he causeth to die. Believe therefore in GOD and his apostle, the illiterate prophet, who believeth in GOD and his word; and follow him, that ye may be *rightly* directed. Of the people of Moses *there is* a party who direct *others* with truth, and act justly according to the same. And we divided them into twelve tribes, *as into so many* nations. And we spake by revelation unto Moses,

when his people asked drink of him, *and we said*, Strike the rock with thy rod ; and there gushed thereout twelve fountains, and men knew their *respective* drinking-place. And we caused clouds to overshadow them, and manna and quails to descend upon them, *saying*, Eat of the good things which we have given you for food : and they injured not us, but they injured their own souls. And *call to mind* when it was said unto them, Dwell in this city, and eat of *the provisions* thereof wherever ye will, and say, Forgiveness ; and enter the gate worshipping : we will pardon you your sins, *and* will give increase unto the well-doers. But they who were ungodly among them changed the expression into another, which had not been spoken unto them. Wherefore we sent down upon them indignation from heaven, because they transgressed. And ask them concerning the city, which was situate on the sea, when they transgressed on the Sabbath-day : when their fish came unto them on their Sabbath-day, *appearing* openly *on the water* : but on the day whereon they celebrated no Sabbath, they came not unto them. Thus did we prove them, because they were wicked-doers. And when a party of them said *unto the others*, Why do ye warn a people whom GOD will destroy, or will punish with a grievous punishment ? They answered, *This is* an excuse *for us* unto your LORD, and peradventure they will beware. But when they had forgotten the admonitions which had been given them, we delivered those who forbade *them* to do evil ; and we inflicted on those who had transgressed a severe punishment, because they had acted wickedly. And when they proudly refused *to desist* from what had been forbidden them, we said unto them, Be ye *transformed into* apes, driven away *from the society* of men. And *remember* when thy LORD declared that he would surely send against *the Jews* until the day of resurrection, *some nation* who should afflict them with a grievous oppression : for thy LORD is swift in punishing, and he *is* also ready to forgive, *and* merciful : and we dispersed them among the nations in the earth. *Some* of them are upright persons, and *some* of them are otherwise. And we proved them with prosperity and with adversity, that they might return *from their disobedience* ; and a succession of *their posterity* hath succeeded after them, who have inherited the book of the law, who receive the temporal goods of this world, and say, It will surely be forgiven us : and if a tem

poral advantage like the former be offered them, they accept it *also*. Is it not the covenant of the book of the law established with them, that they should not speak of GOD *aught* but the truth? Yet they diligently read that which is therein. But the enjoyment of the next life *will be* better for those who fear GOD *than the wicked gains of these people*: (Do ye not therefore understand?) and for those who hold fast the book of the law, and are constant at prayer: for we will by no means suffer the reward of the righteous to perish. And when we shook the mountain of *Sinai* over them, as though it had been a covering, and they imagined, that it was falling upon them; *and we said*, Receive the law which we have brought you with reverence; and remember that which is contained therein, that ye may take heed. And when thy LORD drew forth their posterity from the loins of the sons of Adam, and took them to witness against themselves, *saying*, Am not I your LORD?¹ They answered, Yea: we do bear witness. *This was done* lest ye should say, at the day of resurrection, Verily we were negligent as to this matter, *because we were not apprised thereof*: or lest ye should say, Verily our fathers were formerly guilty of idolatry, and we are *their* posterity who have succeeded them; wilt thou therefore destroy us for that which vain men have committed? Thus do we explain *our* signs, that they may return *from their vanities*. And relate unto the *Jews* the history of him unto whom we brought our signs, and the departed from them; wherefore Satan followed him, and he became *one* of those who were seduced. And if we had pleased, we had surely raised him thereby *unto wisdom*; but he inclined unto the earth, and followed his own desire. Wherefore his likeness as the likeness of a dog, which, if thou drive him away, putteth forth his tongue, or, if thou let him alone, putteth forth his tongue *also*. This is the likeness of the people, who accuse our signs of falsehood. Rehearse therefore *this* history *unto them*, that they may consider. Evil is the similitude of those people who accuse our signs of falsehood, and injure their own souls. Whomsoever GOD shall direct, he *will be rightly* directed; and whomsoever he shall lead astray, they shall perish. Moreover we have created for hell many of the genii and of men; they have hearts by which they understand not, and they have eyes by which they see not: and they have ears by which they hear not,

These are like the brute beasts; yea they go more astray these are the negligent. GOD hath most excellent names therefore call on him by the same; and withdraw from those who use his name perversely: they shall be rewarded for that which they shall have wrought. And of those whom we have created there are a people who direct *others* with truth, and act justly according thereto. But those who devise lies against our signs, we will suffer them to fall gradually into ruin, by a *method* which they knew not: and I will grant them to enjoy a long and prosperous life; for my stratagem is effectual. Do they not consider that there is no devil in their companion? He is no other than a public preacher. Or do they not contemplate the kingdom of heaven and earth, and the things which GOD hath created; and *consider* that peradventure it may be that their end draweth nigh? And in what new declaration will they believe, after this? He whom GOD shall cause to err, shall have no director; and he shall leave them in their impiety, wandering in confusion. They will ask thee concerning the *last* hour; at what time its coming is fixed? Answer, Verily the knowledge thereof is with my LORD; none shall declare the fixed time thereof, except he. *The expectation thereof* is grievous in heaven and on earth: it shall come upon you no otherwise than suddenly. They will ask thee, as though thou wast well acquainted therewith. Answer, Verily the knowledge thereof is with GOD alone: but the greater part of men know it not. Say, I am able neither to procure advantage unto myself, nor to avert mischief *from me*, but as GOD pleaseth. If I knew the secrets of *God*, I should surely enjoy abundance of good, neither should evil befall me. Verily I am no other than a denouncer of threats, and a messenger of good tidings unto people who believe. It is he who hath created you from one person, and out of him produced his wife, that he might dwell with her: and when he had known her, she carried a light burden *for a time*, wherefore she walked *easily* therewith. But when it became more heavy, she called upon GOD their LORD, *saying*, If thou give us *a child* rightly shaped, we will surely be thankful.¹ Yet when he had given them *a child* rightly shaped, they attributed companions unto him, for that which he had given them. But far be that from GOD, which they associated *with him*! Will they associate *with him false gods* which create nothing

but are themselves created ; and can neither give them assistance, nor help themselves ? And if ye invite them to the *true* direction, they will not follow you : it will be equal unto you, whether ye invite them, or whether ye hold your peace. Verily the *false deities* whom ye invoke besides GOD are servants like unto you. Call therefore upon them, and let them give you an answer, if ye speak truth. Have they feet, to walk with ? Or have they hands, to lay hold with ? Or have they eyes, to see with ? Or have they ears, to hear with ? Say, Call upon your companions, and then lay a snare for me, and defer it not ; for GOD *is* my protector who sent down the book *of the Koran* ; and he protecteth the righteous. But they whom ye invoke besides him cannot assist you, neither do they help themselves ; and if ye call on them to direct you, they will not hear. Thou seest them look towards thee, but they see not. Use indulgence, and command that which is just, and withdraw far from the ignorant. And if an evil suggestion from Satan be suggested unto thee, *to divert thee from thy duty*, have recourse unto GOD : for he heareth *and* knoweth. Verily they who fear *God*, when a temptation from Satan assaileth them, remember *the divine commands*, and behold, they clearly see *the danger of sin and the wiles of the devil*. But as for the brethren *of the devils*, they shall continue them in error ; and afterwards they shall not preserve themselves *therefrom*. And when thou bringest not a verse *of the Koran* unto them, they say, Hast thou not put it together ? Answer, I follow that only which is revealed unto me from my LORD. This *book containeth* evident proofs from your LORD, and *is* a direction and mercy unto people who believe. And when the Koran is read, attend thereto, and keep silence ; that ye may obtain mercy. And meditate on thy LORD in thine own mind, with humility and fear, and without loud speaking, evening and morning ; and be not *one* of the negligent. Moreover *the angels* who are with my LORD do not proudly disdain his service, but they celebrate his praise and worship him.

CHAPTER VIII.

INTITLED, THE SPOILS ; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THEY will ask thee concerning the spoils : Answer, The *division of the spoils belongeth* unto GOD and the apostle. Therefore fear GOD, and compose the matter amicably among you : and obey GOD and his apostle, if ye are true believers. Verily the true believers *are those* whose hearts fear when GOD is mentioned, and whose faith increaseth when his signs are rehearsed unto them, and *who* trust in their LORD ; who observe the stated times of prayer, and give alms out of that which we have bestowed on them. These are really believers : they shall have *superior* degrees of *felicity* with their LORD, and forgiveness, and an honorable provision. As thy LORD brought thee forth from thy house, with truth ; and part of the believers were averse to *thy directions* : they disputed with thee concerning the truth, after it had been made known unto them ; no otherwise than as if they had been led forth to death, and had seen *it with their eyes*. And *call to mind* when GOD promised you one of the two parties, that it should be *delivered* unto you, and ye desired that the *party* which was not furnished with arms should be *delivered* unto you : but GOD purposed to make known the truth in his words, and to cut off the uttermost part of the unbelievers ; that he might verify the truth, and destroy falsehood, although the wicked were averse *thereto*. When ye asked assistance of your LORD, and he answered you, Verily I will assist you with a thousand angels, following one another *in order*. And this GOD designed only as good tidings for you, and that your hearts might thereby rest secure : for victory *is* from GOD alone ; and GOD is mighty *and* wise. When a sleep fell on you as a security from him, and he sent down upon you water from heaven, that he might thereby purify you, and take from you the abomination of Satan, and that he might confirm your hearts, and establish *your* feet thereby.¹ *Also* when thy LORD spake unto the angels, *saying*, Verily I am with you ; wherefore confirm those who believe. I will cast a dread into the hearts of the unbelievers. Therefore strike

off *their* heads, and strike off all the ends of their *fingers*.¹ This *shall they suffer*, because they have resisted GOD and his apostle : and whosoever shall oppose GOD and his apostle, verily GOD *will be* severe in punishing him. This *shall be your punishment* ; taste it therefore : and the infidels shall *also* suffer the torment of *hell fire*. O true believers, when ye meet the unbelievers marching *in great numbers against you*, turn not *your* backs unto them : for whoso shall turn his back unto them in that day, unless he turneth aside to fight, or retreateth to *another party of the faithful*, shall draw on himself the indignation of GOD, and his abode shall be in hell ; an ill journey *shall it be thither !* And ye slew not those *who were slain at Bedr yourselves*, but GOD slew them. Neither didst thou, O Mohammed cast *the gravel into their eyes*, when thou didst *seem to cast it* ; but GOD cast it, that he might prove the true believers by a gracious trial from himself, for GOD heareth and knoweth. This *was done* that GOD might also weaken the crafty devices of the unbelievers. If ye desire a decision of *the matter between us*, now hath a decision come unto you : and if ye desist *from opposing the apostle*, it *will be* better for you. But if ye return to *attack him*, we will also return to *his assistance* ; and your forces shall not be of advantage unto you at all, although they be numerous ; for GOD is with the faithful. O true believers, obey GOD and his apostle, and turn not back from him, since ye hear *the admonitions of the Koran*. And be not as those who say, We hear, when they do not hear. Verily the worst *sort of* beasts in the sight of GOD are the deaf *and* the dumb, who understand not. If GOD had known any good in them, he would certainly have caused them to hear : and if he had caused them to hear, they would surely have turned back, and have retired afar off. O true believers, answer GOD and *his* apostle, when he inviteth you unto that which giveth you life ; and know that GOD goeth between a man and his heart, and that before him ye shall be assembled. Beware of sedition ; it will not affect those who are ungodly among you particularly, *but all of you in general* ; and know that GOD is severe in punishing. And remember when ye were few, *and* reputed weak in the land ; ye feared lest men should snatch you away : but *God* provided you a place of refuge, and he strengthened you with his assistance, and bestowed on you good things, that ye might give

thanks. O true believers, deceive not GOD and *his* apostle neither violate your faith against your own knowledge. And know that your wealth and your children *are* a temptation *unto you* ; and that with GOD is a great reward. O true believers, if ye fear GOD, he will grant you a distinction, and will expiate your sins from you, and will forgive you ; for GOD is endued with great liberality. And *call to mind* when the unbelievers plotted against thee, that they might either detain thee *in bonds*, or put to death, or expel thee *the city* ; and they plotted *against thee* : but GOD laid a plot *against them* ; and GOD is the best layer of plots. And when our signs are repeated unto them, they say, We have heard ; if we pleased we could certainly pronounce *a composition* like unto this : this is nothing but fables of the ancients. And when they said, O GOD, if this be the truth from thee, rain down stones upon us from heaven, or inflict on us some *other* grievous punishment. But GOD was not *disposed* to punish them, while thou wast with them : nor was GOD *disposed* to punish them when they asked pardon. But they have nothing to *offer in excuse* why GOD should not punish them, since they hindered *the believers* from *visiting* the holy temple, although they are not the guardians thereof. The guardians thereof are those only who fear *God* ; but the greater part of them know it not. And their prayer at the house of *God* is no other than whistling and clapping of the hands. Taste therefore the punishment, for that ye have been unbelievers. They who believe not expend their wealth to obstruct the way of GOD : they shall expend it, but afterwards it shall become *matter of sighing and regret* unto them, and at length they shall be overcome ; and the unbelievers shall be gathered together into hell ; that GOD may distinguish the wicked from the good, and may throw the wicked one upon the other, and may gather them all in a heap, and cast them into hell. These are they who shall perish. Say unto the unbelievers, that if they desist *from opposing thee*, what is already past shall be forgiven them ; but if they return *to attack thee*, the exemplary punishment of the former *opposers of the prophets* is already past, *and the like shall be inflicted on them*. Therefore fight against them until there be no opposition *in favor of idolatry*, and the religion be wholly GOD's. If they desist, verily GOD seeth that which they do ; but if they turn back, know that GOD is your patron ; *he is* the best patron,

and the best helper. And know that whenever ye gain any *spoils*, a fifth part thereof belongeth unto GOD, and to the apostle, and *his* kindred, and the orphans, and the poor, and the traveller ; if ye believe in GOD, and that which we have sent down unto our servant on the day of distinction, on the day whereon the two armies met : and GOD is almighty. When ye were *encamped* on the hithermost side of the valley, and they were *encamped* on the farther side, and the caravan *was* below you ; and if ye had mutually appointed *to come to a battle* ye would certainly have declined the appointment ; but *ye were brought to an engagement without any previous appointment*, that GOD might accomplish the thing which *was decreed to be done* ; that he who perisheth *hereafter* may perish after demonstrative evidence, and that he who liveth may live by *the same* evidence ; GOD *both* heareth and knoweth. When thy LORD caused *the enemy* to appear unto thee in thy sleep *few in number* ; and if he had caused them to appear numerous unto thee, ye would have been disheartened, and would have disputed concerning the matter : but GOD preserved *you from this* ; for he knoweth the innermost parts of the breasts *of men*. And when he caused them to appear unto you when ye met, *to be few* in your eyes ; and diminished your *numbers* in their eyes ; that GOD might accomplish the thing which *was decreed to be done* ; and unto GOD shall *all things* return. O true believers, when ye meet a party *of the infidels*, stand firm, and remember GOD frequently, that ye may prosper : and obey GOD and his apostle, and be not refractory, lest ye be discouraged, and your success depart from you ; but persevere with patience, for GOD *is* with those who persevere. And be not as those who went out of their houses in an insolent manner, and to appear with ostentation unto men, and turned aside from the way of GOD ; for GOD comprehendeth that which they do. And remember when Satan prepared their works for them, and said, No man shall prevail against you to-day ; and I will surely be near *to assist* you. But when the two armies appeared in sight of each other, he turned back on his heels, and said, Verily I am clear of you : I certainly see that which ye see not ; I fear GOD, for GOD is severe in punishing. When the hypocrites, and those in whose hearts *there was* an infirmity, said, Their religion hath deceived these *men* : but whosoever confideth in GOD *cannot be deceived* ; for GOD *is* mighty and

wise. And if thou didst behold when the angels caused the unbelievers to die : they strike their faces and their backs, and *say unto them*, Taste ye the pain of burning : this *shall ye suffer* for that which your hands have sent before you ; and because GOD is not unjust towards *his* servants. *These have acted* according to the wont of the people of Pharaoh, and of those before them, who disbelieved in the signs of GOD : therefore GOD took them away in their iniquity ; for GOD is mighty *and* severe in punishing. This *hath come to pass* because GOD changeth not *his* grace, where-with he hath favored any people, until they change that which is in their souls ; and for that GOD *both* heareth *and* seeth. According to the wont of the people of Pharaoh, and of those before them, who charged the signs of their LORD with imposture, *have they acted* : wherefore we destroyed them in their sins, and we drowned the people of Pharaoh ; for they were all unjust persons. Verily the worst cattle in the sight of GOD are those who are *obstinate* infidels, and will not believe. As to those who enter into a league with thee, and afterwards violate their league at every *convenient* opportunity, and fear not *God* ; if thou take them in war, disperse, by *making* them *an example*, those who shall *come* after them, that they may be warned ; or if thou apprehend treachery from any people, throw back *their league* unto them with like treatment ; for GOD loveth not the treacherous. And think not that the unbelievers have escaped *God's vengeance*, for they shall not weaken *the power of God*. Therefore prepare against them what force ye are able, and troops of horse, whereby ye may strike a terror into the enemy of GOD, and your enemy, and into other *infidels* besides them, whom ye know not, *but* GOD knoweth them. And whatsoever ye shall expend in the defence of the religion of GOD, it shall be repaid unto you, and ye shall not be treated unjustly. And if they incline unto peace, do thou *also* incline thereto ; and put thy confidence in GOD, for it is he who heareth *and* knoweth. But if they seek to deceive thee, verily GOD *will* be thy support. It is he who hath strengthened thee with his help, and with *that of* the faithful ; and hath united their hearts. If thou hadst expended whatever *riches are* in the earth, thou couldst not have united their hearts, but GOD united them ; for he *is* mighty *and* wise. O prophet, GOD is thy support, and such of the true believers who followeth

thee. O prophet stir up the faithful to war: if twenty of you persevere *with constancy*, they shall overcome two hundred, and if there be one hundred of you, they shall overcome a thousand of those who believe not; because they are a people which do not understand. Now hath GOD eased you, for he knew that ye were weak. If there be an hundred of you who persevere *with constancy*, they shall overcome two hundred; and if there be a thousand of you, they shall overcome two thousand, by the permission of GOD; for GOD is with those who persevere. It hath not been *granted* unto any prophet, that he should possess captives, until he hath made a great slaughter *of the infidels* in the earth. Ye seek the accidental *goods* of this world, but GOD regardeth the life to come; and GOD is mighty *and* wise. Unless a revelation had been previously delivered from GOD, verily a severe punishment had been inflicted on you, for *the ransom* which ye took *from the captives at Bedr*. Eat therefore of what ye have acquired, *that which is lawful and good*; for GOD is gracious *and* merciful. O prophet, say unto the captives who are in your hands, If GOD shall know any good *to be* in your hearts, he will give you better than what hath been taken from you; and he will forgive you, for GOD is gracious *and* merciful. But if they seek to deceive thee, verily they have deceived GOD; wherefore he hath given *thee* power over them: and GOD is knowing *and* wise. Moreover, they who have believed, and have fled their country, and employed their substance and their persons in fighting for the religion of GOD, and they who have given *the prophet* a refuge *among them*, and have assisted *him*, these *shall be deemed* the one nearest of kin to the other. But they who have believed, but have not fled their country, shall have no *right of* kindred at all with you, until they *also* fly. Yet if they ask assistance of you on account of religion, *it belongeth* unto you *to give them* assistance; except against a people between whom and yourselves *there shall be* a league *subsisting*: and GOD seeth that which ye do. And as to the infidels let them be *deemed* of kin the one to the other. Unless ye do this, there will be a sedition in the earth, and grievous corruption. But as for them who have believed, and left their country, and have fought for GOD's true religion, and who have allowed *the prophet* a retreat *among* them, and have assisted *him*, these are really believers; they shall receive mercy, and an hon

orable provision. And they who have believed since, and have fled their country, and have fought with you, these *also* are of you. And those who are related by consanguinity *shall be deemed* the nearest of kin to each other *preferably to strangers* according to the book of GOD ; GOD knoweth all things.

CHAPTER IX.

INTITLED, THE DECLARATION OF IMMUNITY ; REVEALED
AT MEDINA.

A DECLARATION of immunity from GOD and his apostle, unto the idolaters, with whom ye have entered into league. Go to and fro in the earth *securely* four months ; and know that ye shall not weaken GOD, and that GOD will disgrace the unbelievers. And a declaration from GOD and his apostle unto the people, on the day of the greater pilgrimage, that GOD is clear of the idolaters, and his apostle *also*. Wherefore if ye repent, this will be better for you ; but if ye turn back, know that ye shall not weaken GOD : and denounce unto those who believe not, a painful punishment. Except such of the idolaters with whom ye shall have entered into a league, and who afterwards shall not fail you in any instance, nor assist any *other* against you. Wherefore perform the covenant *which ye shall have made* with them, until their time *shall be elapsed* ; for GOD loveth those who fear *him*. And when the months *wherein ye are* not allowed to attack them shall be past, kill the idolaters wheresoever ye shall find them, and take them *prisoners*, and besiege them, and lay wait for them in every convenient place. But if they shall repent, and observe the appointed times of prayer, and pay the legal alms, dismiss them freely : for GOD *is* gracious *and* merciful. And if any of the idolaters shall demand protection of thee, grant him protection, that he may hear the word of GOD : and afterwards let him reach the place of his security. This *shalt thou do*, because they are people which know not *the excellency of the religion thou preachest*. How shall the idolaters be admitted into a league with GOD and with his apostle ; except those with whom ye entered into a league at the holy temple. So long as they behave with fidelity

towards you, do ye *also* behave with fidelity towards them ; for GOD loveth those who fear *him*. How *can they be admitted into a league with you*, since, if they prevail against you, they will not regard in you *either* consanguinity or faith ? They will please you with their mouths, but their hearts will be averse *from you* ; for the greater part of them are wicked doers. They sell the signs of GOD for a small price, and obstruct his way ; it is certainly evil which they do. They regard not in a believer *either* consanguinity or faith ; and these are the transgressors. Yet if they repent, and observe the appointed times of prayer, and give alms, *they shall be deemed* your brethren in religion. We distinctly propound *our* signs unto people who understand. But if they violate their oaths, after their league, and revile your religion, oppose the leaders of infidelity (for there is no trust in them), that they may desist *from their treachery*. Will ye not fight against people who have violated their oaths, and conspired to expel the apostle of GOD ; and who of their own accord assaulted you the first time ? Will ye fear them ? But it is more just that ye should fear GOD, if ye are true believers. Attack them *therefore* ; GOD shall punish them by your hands, and will cover them with shame, and will give you the victory over them ; and he will heal the breasts of the people who believe, and will take away the indignation of their hearts : for GOD will be turned unto whom he pleaseth ; and GOD is knowing *and* wise. Did ye imagine that ye should be abandoned, whereas GOD did not yet know those among you who fought *for his religion*, and took not *any* besides GOD, and his apostle, and the faithful *for their* friends ? GOD is well acquainted with that which ye do. It is not *fitting* that the idolaters should visit the temples of GOD, being witnesses against their own souls of *their* infidelity. The works of these *men* are vain : and they shall remain in *hell* fire forever. But he only shall visit the temples of GOD, who believeth in GOD and the last day, and is constant at prayer, and payeth the legal alms, and feareth GOD alone. These perhaps may become of *the number of* those who are rightly directed. Do ye reckon the giving drink to the pilgrims, and the visiting of the holy temple, *to be actions as meritorious as those performed by* him who believeth in GOD and the last day, and fighteth for the religion of GOD ? They shall not be held equal with GOD : for GOD directeth not the unrighteous

people. They who have believed, and fled their country and employed their substance and their persons in the defence of GOD's true religion, shall be in the highest degree of *honour* with GOD; and these are they who shall be happy. Their LORD sendeth them good tidings of mercy from him, and good will, and of gardens wherein they shall enjoy lasting pleasure: they shall continue therein forever; for with GOD is a great reward. O true believers, take not your fathers or your brethren for friends, if they love infidelity above faith; and whosoever among you shall take them for *his* friends, they will be unjust doers. Say, if your fathers, and your sons, and your brethren, and your wives, and your relations, and *your* substance which ye have acquired, and *your* merchandise which ye apprehend may not be sold off, and *your* dwellings wherein ye delight, be more dear unto you than GOD, and his apostle, and the advancement of his religion; wait until GOD shall send his command, for GOD directeth not the ungodly people. Now hath GOD assisted you in many engagements, and *particularly* at the battle of Honein, when ye pleased yourselves in your multitude, but it was no manner of advantage unto you, and the earth became too strait for you, notwithstanding it was spacious; then did ye retreat, and turn your backs. Afterwards GOD sent down his security upon his apostle and upon the faithful, and sent down troops of *angels*, which ye saw not; and he punished those who disbelieved; and this was the reward of the unbelievers. Nevertheless GOD will hereafter be turned unto whom he pleaseth; for GOD *is* gracious and merciful. O true believers, verily the idolaters are unclean; let them not therefore come near unto the holy temple after this year. And if ye fear want, *by the cutting off trade and communication with them*, GOD will enrich you of his abundance, if he pleaseth; for GOD *is* knowing and wise. Fight against them who believe not in GOD, nor the last day, and forbid not that which GOD and his apostle have forbidden, and profess not the true religion, of those unto whom the scriptures have been delivered, until they pay tribute by right of subjection, and they be reduced low. The Jews say, Ezra is the son of GOD: and the Christians say, Christ is the Son of GOD.¹ This is their saying in their mouths; they imitate the saying of those who were unbelievers in former times. May GOD resist them. How are they infatuated! They take their

priests and their monks for *their* lords, besides GOD, and Christ the son of Mary; although they are commanded to worship one GOD only: there is no GOD but he; far be that from him which they associate *with him!* They seek to extinguish the light of GOD with their mouths; but GOD willeth no other than to perfect his light, although the infidels be averse *thereto*. It is he who hath sent his apostle with the direction, and true religion: that he may cause it to appear superior to every *other* religion; although the idolaters be averse *thereto*. O true believers, verily many of the priest and monks devour the substance of men in vanity, and obstruct the way of GOD. But unto those who treasure up gold and silver, and employ it not for the advancement of GOD's true religion, denounce a grievous punishment. On the day of judgment *their treasures* shall be intensely heated in the fire of hell, and their foreheads, and their sides, and their backs shall be stigmatized therewith; *and their tormentors shall say*, This is what ye have treasured up for your souls; taste therefore that which ye have treasured up. Moreover, the *complete* number of months with GOD, is twelve months, *which were ordained* in the book of GOD, on the day whereon he created the heavens and the earth: of these, four are sacred. This is the right religion: therefore deal not unjustly with yourselves therein. But attack the idolaters in *all the months*, as they attack you in all; and know that GOD is with those who fear *him*. Verily the transferring of *a sacred month to another month*, is an additional infidelity. The unbelievers are led into an error thereby: they allow a *month* to be violated one year, and declare it sacred *another* year, that they may agree in the number of *months* which GOD hath commanded to be kept sacred; and they allow that which GOD hath forbidden. The evil of their actions hath been prepared for them: for GOD directeth not the unbelieving people. O true believers, what ailed you, that when it was said unto you, Go forth *to fight* for the religion of GOD, ye inclined heavily towards the earth? Do ye prefer the present life to that which is to come? But the provision of this life, in *respect of* that which is to come, is but slender. Unless ye go forth *when ye are summoned to war*, God will punish you with a grievous punishment; and he will place another people in your stead, and ye shall not hurt him at all; for GOD is almighty. If ye assist not *the prophet*, verily

GOD *will assist him, as he assisted him formerly, when the unbelievers drove him out of Mecca*, the second of two when they *were* both in the cave : when he said unto his companion, Be not grieved, for GOD is with us. And GOD sent down his security upon him, and strengthened him with armies of *angels*, whom ye saw not. And he made the word of those who believed not to be abased, and the word of GOD was exalted : for GOD is mighty and wise. Go forth to *battle*, both light and heavy, and employ your substance and your persons for the advancement of GOD's religion. This will be better for you, if ye know it. If it had been a near advantage, and a moderate journey, they had surely followed thee ; but the way seemed tedious unto them : and yet they will swear by GOD, *saying*, If we had been able, we had surely gone forth with you. They destroy their own souls ; for GOD knoweth that they are liars. GOD forgive thee ! why didst thou give them leave to *stay at home*, until they who speak the truth, *when they excuse themselves*, had become manifested unto thee, and thou hadst known the liars ? They who believe in GOD and the last day, will not ask leave of thee to be excused from employing their substance and their persons for the advancement of GOD's true religion ; and GOD knoweth those who fear him. Verily they only will ask leave of thee to *stay behind*, who believe not in GOD and the last day, and whose hearts doubt *concerning the faith* : wherefore they are tossed to and fro in their doubting. If they had been willing to go forth *with thee*, they had certainly prepared for that *purpose* a provision of *arms and necessities* ; but GOD was averse to their going forth ; wherefore he rendered them slothful, and it was said *unto them*, Sit ye still with those who sit still. If they had gone forth with you, they had only been a burden unto you, and had run to and fro between you, stirring you up to sedition ; and *there would have been some* among you, who would have given ear unto them : and GOD knoweth the wicked. They formerly sought to raise a sedition, and they disturbed thy affairs, until the truth came, and the decree of GOD was made manifest, although they were adverse thereto. There is of them who saith *unto thee*, Give me leave to *stay behind*, and expose me not to temptation. Have they not fallen into temptation *at home* ? But hell will surely encompass the unbelievers. If good happen unto thee, it grieveth them : but if a mis-

fortune befall thee, they say, We **ordered** our business before and they turn their backs, and rejoice *at thy mishap*. Say, Nothing shall befall us, but what GOD hath decreed for us, he is our patron; and on GOD let the faithful trust. Say, Do ye expect *any other should befall* us, than one of the two most excellent things; *either victory or martyrdom*? But we expect concerning you, that GOD inflict a punishment on you, *either* from himself, or by our hands. Wait, therefore, *to see what will be the end of both*; for we will wait for you. Say, Expend *your money in pious uses*, *either* voluntarily, or by constraint, it shall not be accepted of you; because ye **are** wicked people. And nothing hindereth their contributions from being accepted of them, but that they believe not in GOD and his apostle, and perform not the *duty* of prayer, otherwise than sluggishly; and expend not *their money for God's service*, otherwise than unwillingly. Let not therefore their riches, or their children cause thee to marvel. Verily GOD intendeth only to punish them by these things in this world; and that their souls may depart while they are unbelievers. They swear by GOD that they are of you; yet they are not of you, but are people who stand in fear. If they find a place of refuge, or caves, or a retreating hole, they surely turn towards the same, and in a headstrong manner, haste *thereto*. There is of them also who spreadeth ill reports of thee, in relation to *thy distribution* of the alms: yet if they receive *part* thereof, they are well pleased; but if they receive not *a part* thereof, behold, they are angry. But if they had been pleased with that which GOD and his apostle had given them, and had said, GOD is our support; GOD will give unto us of his abundance, and his prophet *also*; verily unto GOD do we make our supplications: *it would have been more decent*. Alms *are to be distributed* only unto the poor, and the needy, and those who are employed in *collecting and distributing* the same, and unto those whose hearts *are* reconciled, and for *the redemption* of captives, and unto those who are in debt *and insolvent*, and for the advancement of GOD's religion, and unto the traveller. *This is* an ordinance from GOD: and GOD is knowing *and* wise. There are some of them who injure the prophet, and say, He is an ear. Answer, He is an ear of good unto you, he believeth in GOD, and giveth credit to the faithful, and *is* a mercy unto such of you who believe. But they who injure the apostle of GOD, shall suffer a pain-

ful punishment. They swear unto you by GOD, that they may please you ; but it is more just that they should please GOD and his apostle, if they are true believers. Do they not know that he who opposeth GOD and his apostle, shall without doubt *be punished with* the fire of hell ; *and* shall remain therein forever ? This will be great ignominy. The hypocrites are apprehensive lest a Sura should be revealed concerning them, to declare unto them that which *is* in their hearts. Say *unto them*, Scoff ye ; but GOD will surely bring to light that which ye fear *should be discovered*. And if thou ask them *the reason of this scoffing*, they say, Verily we were only engaged in discourse ; and jesting *among ourselves*. Say, Do ye scoff at GOD and his signs, and at his apostle ? offer not an excuse : now are ye become infidels, after your faith. If we forgive a part of you, we will punish a part, for that they have been wicked doers. Hypocritical men and women are the one of them of the other : they command that which is evil, and forbid that which is just, and shut their hands *from giving alms*. They have forgotten GOD ; wherefore he hath forgotten them : verily the hypocrites are those who act wickedly. GOD denounceth unto the hypocrites, both men and women, and to the unbelievers, the fire of hell ; they shall remain therein *forever* : this will be their sufficient *reward* ; GOD hath cursed them, and they shall endure a lasting torment. As they who have been before you, *so are ye*. They were superior to you in strength, and had more abundance of wealth and of children ; and they enjoyed their portion *in this world* ; *and ye* also enjoy your portion *here*, as they who have preceded you enjoyed their portion. And ye engage yourselves in vain discourses, like unto those wherein they engaged themselves. The works of these are vain *both* in this world and in that which is to come ; and these are they who perish. Have they not been acquainted with the history of those who have been before them ? of the people of Noah, and of Ad, and of Thamud, and of the people of Abraham, and of the inhabitants of Madian, and of the *cities which were* overthrown ? Their apostles came unto them with evident demonstrations : and GOD was not disposed to treat them unjustly ; but they dealt unjustly with their own souls. And the faithful men, and the faithful women, are friends one to another : they command that which is just, and they forbid that which is evil ; and they are constant at prayer, and pay

their appointed alms ; and they obey GOD and his apostle unto these will GOD be merciful ; for he *is* mighty *and* wise. GOD promiseth unto the true believers, both men and women, gardens through which rivers flow, wherein they shall remain forever ; and delicious dwellings in the gardens of perpetual abode : but good-will from GOD *shall be their* most excellent reward. This *will be* great felicity. O prophet, wage war against the unbelievers and the hypocrites, and be severe unto them : for their dwelling shall be hell ; an unhappy journey *shall it be thither !* They swear by GOD that they said not *what they are charged with* : yet they spake the word of infidelity, and became unbelievers after they had embraced Islam. And they designed that which they could not effect ; and they did not disapprove *the design for any other reason* than because GOD and his apostle had enriched them of his bounty. If they repent, it will be better for them ; but if they relapse, GOD will punish them with a grievous torment, in this world and in the next ; and they shall have no portion on earth, nor any protector. There are some of them who made a covenant with GOD, *saying*, Verily if he give us of his abundance, we will give alms, and become righteous people. Yet when they had given unto him of his abundance, they became covetous thereof, and turned back, and retired afar off. Wherefore he hath caused hypocrisy to succeed in their hearts, until the day whereon they shall meet him ; for that they failed to perform unto GOD that which they had promised him, and for that they prevaricated. Do they not know that GOD knoweth whatever they conceal, and their private discourses ; and that GOD is the knower of secrets ? They who traduce such of the believers as are liberal in *giving* alms *beyond what they are obliged*, and those who find nothing *to give*, but *what they gain by* their industry ; and therefore scoff at them : GOD shall scoff at them, and they shall suffer a grievous punishment. Ask forgiveness for them, or do not ask forgiveness for them ; *it will be equal*. If thou ask forgiveness for them seventy times, GOD will by no means forgive them. This *is the divine pleasure*, for that they believe not in GOD, and his apostle ; and GOD directeth not the ungodly people. They who were left at home *in the expedition of Tabûc*, were glad of their staying behind the apostle of GOD, and were unwilling to employ their substance and their persons for the advancement

of GOD's true religion ; and they said, Go not forth in the heat
 Say, the fire of hell will be hotter ; if they understood *this*
 Wherefore let them laugh little, and weep much, as a reward
 for that which they have done. If GOD bring thee back unto
 some of them, and they ask thee leave to go forth *to war with*
thee, say, Ye shall not go forth with me for the future, neither
 shall ye fight an enemy with me ; ye were pleased with sitting
at home the first time ; sit ye *at home* therefore with those
 who stay behind. Neither do thou ever pray over any of
 them who shall die, neither stand at his grave for that they
 believed not in GOD and his apostle, and die in their wicked-
 ness. Let not their riches or their children cause thee to
 marvel : for GOD intendeth only to punish them therewith in
 this world, and that their souls may depart, while they are
 infidels. When a Sura is sent down, *wherein it is said*, Be-
 lieve in GOD, and go forth to war with his apostle ; those who
 are in plentiful circumstances among them ask leave of thee
to stay behind, and say, Suffer us to be *of the number* of those
 who sit *at home*. They are well pleased to be with those who
 stay behind, and their hearts are sealed up ; wherefore they
 do not understand. But the apostle, and those who have be-
 lieved with him, expose their fortunes and their lives *for*
God's service ; they shall enjoy the good things *of either life*,
 and they shall be happy. GOD hath prepared for them
 gardens through which rivers flow ; they shall remain therein
forever. This will be great felicity. And certain Arabs of
 the desert came to excuse themselves, *praying* that they might
 be permitted *to stay behind* ; and they sat *at home* who had
 renounced GOD and his apostle. But a painful punishment
 shall be inflicted on such of them as believe not. In those
 who are weak, or are afflicted with sickness, or in those who
 find not wherewith to contribute *to the war*, it shall be *no*
crime if they stay at home ; provided they behave themselves
 faithfully towards GOD and his apostle. There is no room *to*
lay blame on the righteous ; for GOD *is* gracious and merciful :
 nor on those, unto whom, when they came unto thee, *request-*
ing that thou wouldest supply them with necessaries for
 travelling, thou didst answer, I find not wherewith to supply
 you, returned, their eyes shedding tears for grief, that they
 found not wherewith to contribute *to the expedition*. But
 there is reason *to blame* those who ask leave of thee *to sit at*
home, when they are rich. They are pleased to be with those

who stay behind, and GOD hath sealed up their hearts wherefore they do not understand. They will excuse themselves unto you, when ye are returned unto them. Say, Excuse not yourselves; we will by no means believe you: GOD hath acquainted us with your behavior; and GOD will observe his actions, and his apostle *also*: and hereafter shall ye be brought before him who knoweth that which is hidden, and that which is manifest; and he will declare unto you that which ye have done. They will swear unto you by GOD, when ye are returned unto them, that ye may let them alone. Let them alone, therefore, for they are an abomination, and their dwelling *shall be* hell, a reward for that which they have deserved. They will swear unto you, that ye may be well pleased with them; but if ye be well pleased with them, verily GOD will not be well pleased with people who prevaricate. The Arabs of the desert are more obstinate in *their* unbelief and hypocrisy; and it is easier for them to be ignorant of the ordinances of that which GOD hath sent down unto his apostle; and GOD *is* knowing *and* wise. Of the Arabs of the desert there is who reckoneth that which he expendeth *for the service of God, to be as* tribute, and waiteth that some change of fortune may befall you. A change for evil *shall happen* unto them; for GOD *both* heareth *and* knoweth. And of the Arabs of the desert there is who believeth in GOD, and in the last day; and esteemeth that which he layeth out *for the service of God* to be the *means of* bringing him near unto GOD, and the prayers of the apostle. Is it not unto them *the means of* a near approach? GOD shall lead them into his mercy; for GOD *is* gracious *and* merciful. *As for* the leaders *and* the first of the Mohajerin, and the Ansars, and those who have followed them in well doing; GOD is well pleased with them, and they are well pleased in him: and he hath prepared for them gardens watered by rivers; they shall remain therein forever. This shall be great felicity. And of the Arabs of the desert who *dwell* round about you, *there are* hypocritical persons: and of the inhabitants of Medina *there are some who are* obstinate in hypocrisy. Thou knowest them not, *O prophet,* but we know them: we will surely punish them twice: afterwards shall they be sent to a grievous torment. And others have acknowledged their crimes. They have mixed a good action with another *which is* bad: peradventure GOD will

be turned unto them ; for GOD is gracious *and* merciful. Take alms of their substance, that thou mayest cleanse them, and purify them thereby ; and pray for them : for thy prayers shall be a security *of mind* unto them ; and GOD *both* heareth *and* knoweth. Do they not know that GOD accepteth repentance from his servants, and accepteth alms ; and that GOD is easy to be reconciled, *and* merciful ? Say *unto them*, Work *as ye will* ; but GOD will behold your work, and his apostle *also*, and the true believers : and ye shall be brought before him who knoweth that which is kept secret, and that which is made public : and he will declare unto you whatever ye have done. And *there are* others *who* wait with suspense the decree of GOD : whether he will punish them, or whether he will be turned unto them : but GOD is knowing *and* wise, *There are some* who have built a temple to hurt *the faithful*, and to *propagate* infidelity, and to *foment* division among the true believers, and for a lurking place for him who hath fought against GOD and his apostle in time past ; and they swear, *saying*, Verily we intended no other than *to do* for the best : but GOD is witness that they do certainly lie. Stand not *up to pray* therein forever. *There is* a temple founded on piety, from the first day *of its building*. *It is* more just that thou stand *up to pray* therein : therein *are* men who love to be purified ; for GOD loveth the clean. Whether therefore is he better, who hath founded his building on the fear of GOD and *his* good will ; or he who hath founded his building on the brink of a bank of earth which is washed away by waters, so that it falleth with him into the fire of hell ? God directeth not the ungodly people. Their building which they have built will not cease *to be an occasion of* doubting in their hearts, until their hearts be cut in pieces ; and GOD is knowing *and* wise. Verily GOD hath purchased of the true believers their souls, and their substance, *promising* them the enjoyment of paradise ; *on condition that* they fight for the cause of GOD : whether they slay or be slain, the promise for the same is assuredly due by the law, and the gospel, and the Koran. And who performeth his contract more faithfully than GOD ? Rejoice therefore in the contract which ye have made. This shall be great happiness. The penitent, *and* those who serve GOD, and praise *him*, *and* who fast, and bow down, and worship ; *and* who command that which is just, and forbid that which is evil, and keep the ordinances of GOD, *shall likewise*

be rewarded with paradise : wherefore bear good tidings unto the faithful. It is not *allowed* unto the prophet, nor those who are true believers, that they pray for idolaters, although they be of kin, after it is become known unto them, that they are inhabitants of hell. Neither did Abraham ask forgiveness for his father, otherwise than in pursuance of a promise which he had promised unto him : but when it became known unto him, that he was an enemy unto GOD, he declared himself clear of him. Verily Abraham was pitiful and compassionate. Nor is GOD *disposed* to lead people into error, after that he hath directed them, until that which they ought to avoid is become known unto them ; for GOD knoweth all things. Verily unto GOD *belongeth* the kingdom of heaven and of earth ; he giveth life, and he causeth to die ; and ye have no patron or helper besides GOD. GOD is reconciled unto the prophet, and unto the Mohajerin and the Ansars, who followed him in the hour of distress, after that it had wanted little but that the hearts of a part of them had swerved *from their duty* : afterwards was he turned unto them : for he *was* compassionate and merciful towards them. And *he is* also *reconciled* unto the three who were left behind, so that the earth became too straight for them, notwithstanding its spaciousness, and their souls became straightened within them, and they considered that there was no refuge from GOD, otherwise than *by having recourse* unto him. Then was he turned unto them, that they might repent ; for GOD *is* easy to be reconciled and merciful. O true believers, fear GOD and be with the sincere. There was no *reason* why the inhabitants of Medina, and the Arabs of the desert who dwell around them, should stay behind the apostle of GOD, or should prefer themselves before him. This *is unreasonable* : because they are not distressed either by thirst, or labor, or hunger, for the defence of GOD's true religion ; neither do they stir a step, which may irritate the unbelievers ; neither do they receive from the enemy any damage, but a good work is written down unto them for the same ; for GOD suffereth not the reward of the righteous to perish. And they contribute not any sum either small or great, nor do they pass a valley ; but it is written down unto them that GOD may reward them with a recompense exceeding that which they have wrought. The believers are not *obliged* to go forth to war altogether : if a part of every band of them go not forth, it

is that they may diligently instruct themselves in *their* religion; and may admonish their people, when they return unto them, that they may take heed to themselves. O true believers, wage war against such of the infidels as are near you; and let them find severity in you: and know that GOD is with those who fear *him*. Whenever a Sura is sent down, there are some of them who say, Which of you hath this caused to increase in faith? It will increase the faith of those who believe, and they shall rejoice: but unto those in whose hearts there is an infirmity, it will add *further* doubt unto their *present* doubt; and they shall die in their infidelity. Do they not see that they are tried every year once or twice? yet they repent not, neither are they warned. And whenever a Sura is sent down, they look at one another, *saying*, Doth any one see you? then do they turn aside. GOD shall turn aside their hearts *from the truth*; because they are a people who do not understand. Now hath an apostle come unto you of our own nation, an excellent *person*: it is *grievous* unto him that ye commit wickedness; *he is* careful over you, *and* compassionate and merciful towards the believers. If they turn back, say, GOD is my support: there is no GOD but he. On him do I trust; and he is the LORD of the magnificent throne.

CHAPTER X.

INTITLED, JONAS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

AL. R. These are the signs of the wise book. *Is it a* strange thing unto the men *of Mecca*, that we have revealed *our will* unto a man from among them, *saying*, Denounce threats unto men *if they believe not*; and bear good tidings unto those who believe, that on the merit of their sincerity they have an interest with their LORD? The unbelievers say, This is manifest sorcery. Verily your LORD is GOD, who hath created the heavens and the earth in six days; and then ascended *his* throne, to take on himself the government of *all* things. There is no intercessor, but by his permission. This is GOD, your LORD; therefore serve him. Will ye not consider? Unto him shall ye all return *according to the certain*

promise of GOD ; for he produceth a creature, and then causeth it to return again ; that he may reward those who believe and do that which is right, with equity. But as for the unbelievers, they shall drink boiling water, and *they shall suffer* a grievous punishment, for that they have disbelieved. It is he who hath ordained the sun to shine *by day*, and the moon for a light *by night* ; and had appointed her stations, that ye might know the number of years, and the computation of *time*. GOD hath not created this, but with truth. He explaineth *his* signs unto people who understand. Moreover in the vicissitudes of night and day, and whatever GOD hath created in heaven and earth, are surely signs unto men who fear *him*. Verily they who hope not to meet us *at the last day*, and delight in this present life, and rest securely in the same, and who are negligent of our signs ; their dwelling shall be *hell* fire, for that which they have deserved. But as to those who believe, and work righteousness, their LORD will direct them because of their faith ; they shall have rivers flowing through gardens of pleasure. Their prayer therein *shall be* Praise be unto thee O GOD ! and their salutation therein *shall be* Peace ! and the end of their prayer *shall be*, Praise be unto GOD, the LORD of all creatures ! If GOD should cause evil to hasten unto men, according to their desire of hastening good, verily their end had been decreed. Wherefore we suffer those who hope not to meet us *at the resurrection*, to wander amazedly in their error. When evil befalleth a man, he prayeth unto us *lying* on his side, or sitting, or standing : but when we deliver him from his affliction, he continueth *his former course of life*, as though he had not called upon us *to defend him* against the evil which had befallen him. Thus was that which the transgressors committed prepared for them. We have formerly destroyed the generations *who were* before you, *O men of Mecca*, when they had acted unjustly, and our apostles had come unto them with evident *miracles* and they would not believe. Thus do we reward the wicked people. Afterwards did we cause you to succeed them in the earth ; that we might see how ye would act. When our evident signs are recited unto them, they who hope not to meet us *at the resurrection*, say, Bring a different Koran from this ; or make some change therein. Answer, It is not *fit* for me, that I should change it at my pleasure. I follow that only which is revealed unto me. Verily I fear

if I should be disobedient unto my LORD, the punishment of the great day. Say, If GOD had so pleased, I had not read it unto you, neither had I taught you the same. I have already dwelt among you to the age of *forty years*, before I received it. Do ye not therefore understand? And who is more unjust than he who deviseth a lie against GOD, or accuseth his signs of falsehood? Surely the wicked shall not prosper. They worship besides GOD, that which can neither hurt them or profit them, and they say, These are our intercessors with GOD. Answer, Will ye tell GOD that which he knoweth not, neither in heaven nor in earth? Praise be unto him! and far be that from him, which they associate *with him!* Men were professors of one religion only, but they dissented *therefrom*; and if a decree had not previously issued from thy LORD, *deferring their punishment*, verily the *natter* had been decided between them, concerning which they disagreed. They say, Unless a sign be sent down unto him from his LORD, *we will not believe*. Answer, Verily that which is hidden *is known* only unto GOD: wait, therefore, *the pleasure of God*; and I also will wait with you. And when we caused the men of *Mecca* to taste mercy, after an affliction which had befallen them, behold, they *devised* a stratagem against our signs. Say *unto them*, GOD is more swift in *executing* a stratagem, *than ye*. Verily our messengers write down that which ye deceitfully devise. It is he who hath given you conveniences for travelling by land and by sea; so that ye be in ships, which sail with them, with a favorable wind, and they rejoice therein. *And when* a tempestuous wind overtaketh them, and waves come upon them from every side, and they think themselves encompassed *with inevitable dangers*; they call upon GOD, exhibiting the pure religion unto him, *and saying*, Verily if thou deliver us from this *peril*, we will be of those who give thanks. But when he hath delivered them, behold, they behave themselves insolently in the earth, without justice. O men, verily the violence which ye commit against your own souls, *is for the enjoyment of this present life only*; afterwards unto us shall ye return, and we will declare unto you that which ye have done. Verily the likeness of this present life is no other than as water, which we send down from heaven, and wherewith the productions of the earth are mixed, of which men eat, and cattle *also*, until the earth receive its vesture, and be

adorned *with various plants*: the inhabitants thereof imagine that they have power over the same; *but* our command cometh unto it by night, or by day, and we render it *as though it had been* mowen, as though it had not yesterday abounded *with fruits*. Thus do we explain *our* signs unto people who consider. GOD inviteth unto the dwelling of peace, and directeth whom he pleaseth into the right way. They who do right shall *receive* a most excellent *reward*, and a superabundant addition; neither blackness nor shame shall cover their faces. These *shall be* the inhabitants of paradise; they shall continue therein *forever*. But they who commit evil *shall* receive the reward of evil, equal thereunto, and they shall be covered with shame, (*for* they shall have no protector against GOD); as though their faces were covered with the profound darkness of the night. These shall be the inhabitants of *hell* fire: they shall remain therein *forever*. On the day of *the resurrection* we will gather them altogether; then will we say unto the idolaters, *Get ye* to your place, ye and your companions: and we will separate them from one another; and their companions will say *unto them*, Ye do not worship us; and GOD is a sufficient witness between us and you; neither did we mind your worshipping *of us*. There shall every soul experience that which it shall have sent before it; and they shall be brought before GOD their true LORD; and the *false deities* which they vainly imagined, shall disappear from before them. Say, Who provideth you food from heaven and earth? or who hath the absolute power over the hearing and the sight? and who bringeth forth the living from the dead, and bringeth forth the dead from the living? and who governeth *all* things? They will surely answer, GOD. Say, Will ye not therefore fear *him*? This is therefore GOD your true LORD: and what *remaineth there* after truth, except error? How therefore are ye turned aside *from the truth*? Thus is the word of thy LORD verified upon them who do wickedly; that they believe not. Say, Is there any of your companions who produceth a creature, and then causeth it to return *unto himself*? Say, GOD produceth a creature, and then causeth it to return *unto himself*. How therefore are ye turned aside *from his worship*? Say, Is there any of your companions who directeth unto the truth. Say, GOD directeth unto the truth. Whether is he, therefore, who directeth unto the truth, more worthy to be followed;

or he who directeth not, unless he be directed? What aileth you therefore, that ye judge as ye do? And the greater part of them follow an *uncertain* opinion only; but a *mere* opinion attaineth not unto any truth. Verily GOD knoweth that which they do. This Koran could not have been composed by *any* except GOD; but *it is* a confirmation of that which was *revealed* before it, and an explanation of the scripture; there is no doubt thereof; *sent down* from the LORD of all creatures. Will they say, *Mohammed* hath forged it? Answer, Bring therefore a chapter like unto it; and call whom you may *to your assistance*, besides GOD, if ye speak truth. But they have charged that with falsehood, the knowledge whereof they do not comprehend, neither hath the interpretation thereof come unto them. In the same manner did those who were before them accuse *their prophets* of imposture; but behold, what was the end of the unjust! There are some of them who believe therein; and there are some of them who believe not therein: and thy LORD well knoweth the corrupt doers. If they accuse thee of imposture, say, I have my work, and ye have your work; ye shall be clear of that which I do, and I will be clear of that which ye do. There are some of them who hearken unto thee; but wilt thou make the deaf to hear, although they do not understand? And there are some of them who look at thee; but wilt thou direct the blind, although they see not? Verily GOD will not deal unjustly with men in any respect: but men deal unjustly with their own souls. On a certain day he will gather them together, as though they had not tarried above an hour of a day: they shall know one another. Then shall they perish who have denied the meeting of GOD; and were not *rightly* directed. Whether we cause thee to see a part of *the punishment* wherewith we have threatened them, or whether we cause thee to die *before thou see it*; unto us shall they return: then *shall* GOD be witness of that which they do. Unto every nation *hath* an apostle *been sent*; and when their apostle came, *the matter* was decided between them with equity; and they were not treated unjustly. The *unbelievers* say, When *will* this threatening be made good, if ye speak truth? Answer, I am able neither to procure advantage unto myself, nor to avert mischief *from me*, but as GOD pleaseth. Unto every nation is a fixed term *decreed* when their term therefore is expired, they shall not have

respite for an hour, neither shall *their punishment* be anticipated. Say, Tell me, if the punishment of GOD overtake you by night, or by day, what *part* thereof will the ungodly wish to be hastened? When it falleth *on you*, do ye then believe it? Now *do ye believe, and wish it far from you*, when as ye formerly desired it should be hastened? Then shall it be said unto the wicked, Taste the punishment of eternity; would ye receive *other* than the reward of that which ye have wrought? They will desire to know of thee, whether this be true. Answer, Yea, by my LORD, it is certainly true; neither shall ye weaken *God's power so as to escape it*. Verily, if every soul which hath acted wickedly had whatever is on the earth, it would *willingly* redeem itself therewith *at the last day*. Yet they will conceal *their* repentance, after they shall have seen the punishment; and *the matter* shall be decided between them with equity, and they shall not be unjustly treated. Doth not whatsoever is in heaven and on earth *belong* unto GOD? Is not the promise of GOD true? But the greater part of them know *it* not. He giveth life, and he causeth to die: and unto him shall ye *all* return. O men, now hath an admonition come unto you from your LORD, and a remedy for the *doubts* which are in *your* breasts; and a direction, and mercy unto the true believers. Say, Through the grace of GOD, and his mercy; therein therefore let them rejoice; this will be better than what they heap together *of worldly riches*. Say, Tell me; of that which GOD hath sent down unto you for food, have ye declared *part to be* lawful, and *other part to be* unlawful? Say, Hath GOD permitted you *to make this distinction*? or do ye devise *a lie* concerning GOD? But what will be the opinion of those who devise a lie concerning GOD, on the day of the resurrection? Verily GOD is endued with beneficence towards mankind; but the greater part of them do not give thanks. Thou shalt be *engaged* in no business, neither shalt thou be *employed* in meditating on *any passage* of the Koran; nor shall ye do any action, but we will be witnesses over you, when ye are employed therein. Nor is so much as the weight of an ant hidden from thy LORD, in earth or in heaven: neither *is there anything* lesser than that, or greater, but it is *written* in the perspicuous book. Are not the friends of GOD *the persons* on whom no fear shall come, and who shall not be grieved? They who believe and fear God shall

receive good tidings in this life, and in that which is to come. There is no change in the words of GOD. This *shall be* great felicity. Let not their discourse grieve thee; for all might *belongeth* unto GOD: he *both* heareth *and* knoweth. Is not whoever *dwelleth* in heaven and on earth *subject* unto GOD? What therefore do they follow, who invoke idols, besides GOD? They follow nothing but a *vain* opinion; and they *only* utter lies. It is he who hath ordained the night for you, that ye may take your rest therein, and the clear day *for labor*: verily herein are signs unto people who hearken. They say, GOD hath begotten children; GOD forbid! He is self-sufficient. Unto him *belongeth* whatsoever is in heaven and on earth: ye have no demonstrative proof of this. Do ye speak of GOD that which ye know not? Say, Verily they who imagine a lie concerning GOD shall not prosper. *They may enjoy* a provision in this world; but afterwards unto us shall they return, and we will then cause them to taste a grievous punishment, for that they were unbelievers. Rehearse unto them the history of Noah: when he said unto his people, O my people, if my standing forth *among you*, and my warning *you* of the signs of GOD, be grievous unto you; in GOD do I put my trust. Therefore lay your design *against me*, and assemble your false gods; but let not your design be *carried on* by you *in* the dark: then come forth against me, and delay not. And if ye turn aside *from my admonitions*, I ask not any reward of you *for the same*; I expect my reward from GOD alone, and I am commanded to be *one* of those who are resigned *unto him*. But they accused him of imposture, wherefore we delivered him, and those who *were* with him in the ark, and we caused them to survive *the flood*, but we drowned those who charged our signs with falsehood. Behold therefore, what was the end of those who were warned *by Noah*. Then did we send, after him, apostles unto their *respective* people, and they came unto them with evident demonstrations: yet they were not *disposed* to believe in that which they had before rejected as false. Thus do we seal up the hearts of the transgressors. Then did we send, after them, Moses and Aaron unto Pharaoh and his princes with our signs: but they behaved proudly, and were a wicked people. And when the truth from us had come unto them, they said, Verily this is manifest sorcery. Moses said *unto them*, Do ye speak *this* of the truth, after it hath come unto you? Is

this sorcery? but sorcerers shall not prosper. They said, Art thou come unto us to turn us aside from that *religion*, which we found our fathers practise; and that ye two may have the command in the land? But we do not believe you. And Pharaoh said, Bring unto me every expert magician. And when the magicians were come, Moses said unto them, Cast down that which ye are about to cast down. And when they had cast down *their rods and cords*, Moses said *unto them*, The enchantment which ye have performed shall GOD surely render vain; for GOD prospereth not the work of the wicked doers, and GOD will verify the truth of his words, although the wicked be adverse *thereto*. And there believed not *any* on Moses, except a generation of his people, for fear of Pharaoh and of his princes, lest he should afflict them. And Pharaoh was lifted up with pride in the earth, and was surely *one* of the transgressors. And Moses said, O my people, if ye believe in GOD, put your trust in him, if ye be resigned *to his will*. They answered, We put our trust in GOD: O LORD, suffer us not to be afflicted by unjust people; but deliver us, through thy mercy, from the unbelieving people. And we spake by inspiration unto Moses and his brother, *saying*, Provide habitations for your people in Egypt, and make your houses a place of worship, and be constant at prayer: and bear good news unto the true believers.¹ And Moses said, O LORD, verily thou hast given unto Pharaoh and his people *pompous* ornaments, and riches in this present life, O LORD, that they may be seduced from thy way: O LORD, bring their riches to nought, and harden their hearts; that they may not believe, until they see *their* grievous punishment. God said, Your petition is heard; be ye upright therefore, and follow not the way of those who are ignorant. And we caused the children of Israel to pass through the sea; and Pharaoh and his army followed them in a violent and hostile manner; until, when he was drowning, he said, I believe that there is no GOD but he, on whom the children of Israel believe; and I am *one* of the resigned.² Now *dost thou believe*; when thou hast been hitherto rebellious, and one of the wicked doers? This day will we raise thy body *from the bottom of the sea*, that thou mayest be a sign unto those who shall be after thee; and verily a great number of men are negligent of our signs.³ And we prepared for the children of Israel an established dwelling *in the land of Canaan*, and we

provided good things for their sustenance ; and they differed not *in point of religion*, until knowledge had come unto them ; verily thy LORD will judge between them on the day of resurrection, concerning that wherein they disagreed. If thou art in a doubt concerning *any part of* that which we have sent down unto thee, ask them who have read the book of *the law* before thee. Now hath the truth come unto thee from thy LORD ; be not therefore *one* of those who doubt ; neither be thou *one* of those who charge the signs of GOD with falsehood, lest thou become *one* of those who perish. Verily those against whom the word of thy LORD is decreed, shall not believe, although there come unto them every *kind of* miracle, until they see the grievous punishment *prepared for them*. And if *it were* not so, some city, *among the many which have been destroyed*, would have believed ; and the faith of its *inhabitants* would have been of advantage unto them ; *but none of them believed, before the execution of their sentence*, except the people of Jonas.¹ When they believed, we delivered them from the punishment of shame in this world, and suffered them to enjoy *their lives and possessions* for a time. But if thy LORD had pleased, verily all who are in the earth would have believed in general. Wilt thou therefore forcibly compel men to be true believers ? No soul can believe, but by the permission of GOD : and he shall pour out *his* indignation on those who will not understand. Say, Consider whatever is in heaven and on earth : but signs are of no avail, neither preachers, unto people who will not believe. Do they therefore expect any other than *some terrible judgment*, like unto the judgments *which have fallen* on those who have gone before them ? Say, Wait ye *the issue* ; and I also will wait with you ; then will we deliver our apostles and those who believe. Thus is it a justice due from us, that we should deliver the true believers. Say, O men of *Mecca*, if ye be in doubt concerning my religion, verily I worship not the *idols* which ye worship, besides GOD ; but I worship GOD, who will cause you to die : and I am commanded to be *one* of the true believers. And *it was said unto me*, Set thy face towards the *true* religion, *and be orthodox* ; and by no means be *one* of those who attribute companions unto God ; neither invoke, besides GOD, that which can neither profit thee nor hurt thee : for if thou do, thou *wilt* then certainly *become one* of the unjust. If GOD afflict thee with hurt, there is none

who can relieve thee from it, except he; and if he willeth thee any good, there is none who can keep back his bounty: he will confer it on such of his servants as he pleaseth; and he *is* gracious and merciful. Say, O men, now hath the truth come unto you from your LORD. He therefore who shall be directed, will be directed to *the advantage* of his own soul: but he who shall err, will err only against the same. I am no guardian over you. Do thou, *O prophet*, follow that which is revealed unto thee: and persevere with patience until God shall judge; for he is the best judge.

CHAPTER XI.

INTITLED, HUD; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

AL. R. *THIS* book, the verses whereof are guarded against corruption, and are also distinctly explained, *is a revelation* from the wise, the knowing *God*: that ye serve not *any other* God; (verily I am a denouncer of *threats*, and a bearer of good tidings unto you from him;) and that ye ask pardon of your LORD, and then be turned unto him. He will cause you to enjoy a plentiful provision, until a prefixed time: and unto every one that hath merit *by good works* will he give his abundant *reward*. But if ye turn back, verily I fear for you the punishment of the great day: unto God shall ye return; and he is almighty. Do they not double *the folds* of their breasts, that they may conceal *their designs* from him? When they cover themselves with their garments, doth not he know that which they conceal, and that which they discover? For he knoweth the innermost parts of the breasts of men. There is no *creature* which creepeth on the earth, but God *provideth* its food; and he knoweth the place of its retreat, and where it is laid up. The whole *is written* in the perspicuous book of *his decrees*. It is he who hath created the heavens and the earth in six days, (but his throne was above the waters *before the creation thereof*;) that he might prove you, *and see* which of you would excel in works.¹ If thou say, Ye shall surely be raised again, after death; the

unbelievers will say, This is nothing but manifest sorcery. And verily if we defer their punishment unto a determined season, they will say, What hindereth it *from falling on us*? Will it not come upon them on a day, wherein there shall be none to avert *it* from them; and that which they scoffed at shall encompass them? Verily, if we cause man to taste mercy from us, and afterwards take it away from him; he *will* surely *become* desperate, and ungrateful. And if we cause him to taste favor, after an affliction hath befallen him, he will surely say, The evils *which I suffered* are passed from me, and he *will become* joyful and insolent: except those who persevere with patience, and do that which is right; they shall *receive* pardon, and a great reward. Peradventure thou wilt omit to *publish* part of that which hath been revealed unto thee, and thy breast will become straitened, lest they say, Unless a treasure be sent down unto him, or an angel come with him, to *bear witness unto him, we will not believe*. Verily thou art a preacher *only*; and GOD is the governor of all things. Will they say, He hath forged the *Koran*? Answer, Bring therefore ten chapters like unto it, forged *by yourselves*: and call on whomsoever ye may to assist *you*, except GOD, if ye speak truth. But if they *whom ye call to your assistance* hear you not; know that *this book* hath been revealed by the knowledge of GOD only, and that there is no GOD but he. *Will ye therefore become Moslems*? Whoso chooseth the present life, and the pomp thereof, unto them will we give *the recompense of* their works therein, and the same shall not be diminished unto them. These are they for whom no *other reward* is *prepared* in the next life, except the fire *of hell*: that which they have done in *this life* shall perish; and that which they have wrought shall be vain. Shall he therefore *be compared with them*, who followeth the evident declaration of his LORD, and whom a witness from him attendeth, preceded by the book of Moses, *which was revealed for a guide, and out of mercy to mankind*? These believe in the *Koran*: but whosoever of the confederate *infidels* believeth not therein, is threatened the fire *of hell, which threat shall certainly be executed*: be not therefore in a doubt concerning it; for it is the truth from thy LORD: but the greater part of men will not believe. Who is more unjust than he who imagineth a lie concerning GOD? They shall be set before the LORD, *at the day of judy-*

ment, and the witnesses shall say, These are they who devised lies against their LORD. Shall not the curse of GOD *fall* on the unjust; who turn *men* aside from the way of GOD, and seek to render it crooked, and who believe not in the life to come? These were not able to prevail *against God* on earth, *so as to escape punishment*; neither had they any protectors besides GOD: their punishment shall be doubled unto them. They could not hear, neither did they see. These are they who have lost their souls; and the *idols* which they falsely imagined have abandoned them. There is no doubt but they shall be most miserable in the world to come. But as for those who believe and do good works, and humble themselves before their LORD, they shall be the inhabitants of paradise; they shall remain therein *forever*. The similitude of the two parties is as the blind and the deaf, and *as* he who seeth and heareth: shall they be compared as equal? Will ye not therefore consider? We formerly sent Noah unto his people; *and he said*, Verily I am a public preacher unto you; that ye worship GOD alone; verily I fear for you the punishment of the terrible day. But the chiefs of the people, who believed not, answered, We see thee *to be* no other than a man, like unto us; and we do not see that any follow thee, except those who are the most abject among us, *who have believed on thee* by a rash judgment; neither do we perceive any excellence in you above us: but we esteem you to be liars. Noah said, O my people, tell me; if I have *received* an evident declaration from my LORD, and he hath bestowed on me mercy from himself, which is hidden from you, do we compel you to *receive* the same, in case ye be averse thereto? O my people, I ask not of you riches, for *my preaching unto you*: my reward is with GOD alone. I will not drive away those who have believed: verily they shall meet their LORD, *at the resurrection*; but I perceive that ye are ignorant men. O my people, who shall assist me against GOD, if I drive them away? Will ye not therefore consider? I say not unto you, The treasures of GOD are in my power; neither *do I say*, I know the secrets of *God*: neither do I say, Verily I am an angel; neither do I say of those whom your eyes do condemn, GOD will by no means bestow good on them: (GOD best knoweth that which is in their souls;) for then should I certainly be *one* of the unjust. They answered, O Noah, thou hast already disputed with us, and hast multiplied dis-

putes with us ; now therefore do thou bring that *punishment* upon us wherewith thou hast threatened us, if thou speakest truth. *Noah* said, Verily GOD alone shall bring it upon you, if he pleaseth ; and ye shall not prevail against him, *so as to escape the same*. Neither shall my counsel profit you, although I endeavor to counsel you aright, if GOD shall please to lead you into error. He is your LORD, and unto him shall ye return. Will the *Meccans* say, *Mohammed* hath forged *the Koran* ? Answer, If I have forged it, on me be my guilt : and let me be clear of that which ye are guilty of. And it was revealed unto *Noah*, *saying*, Verily none of thy people shall believe, except he who hath already believed : be not therefore grieved, for that which they are doing. But make an ark in our presence, *according to the form and dimensions* which we have revealed unto thee : and speak not unto me in behalf of those who have acted unjustly ; for they are doomed to be drowned. And he built the ark ; and so often as a company of his people passed by him, they derided him : but he said, Though ye scoff at us now, we will scoff at you hereafter, as ye scoff at us ; and ye shall surely know on whom a punishment shall be inflicted, which shall cover him with shame, and on whom a lasting punishment shall fall. Thus were they employed until our sentence was put in execution, and the oven poured forth water.¹ And we said unto *Noah*, Carry into the ark of every species of animals one pair ;² and thy family, (except him on whom a previous sentence of destruction hath passed,) and those who believe.³ But there believed not with him except a few. And *Noah* said, Embark thereon, in the name of GOD ; while it moveth forward, and while it standeth still ; for my LORD is gracious and merciful.⁴ And the ark swam with them between waves like mountains : and *Noah* called unto his son, who was separated from him, *saying*, Embark with us, my son, and stay not with the unbelievers. He answered, I will get on a mountain, which will secure me from the water. *Noah* replied, There is no security this day from the decree of GOD, except for him on whom he shall have mercy. And a wave passed between them, and he became one of those who were drowned. And it was said, O earth, swallow up thy waters, and thou, O heaven, withhold thy rain. And immediately the water abated, and the decree was fulfilled, and the ark rested on the mountain Al Jûdi ; and it was said,

Away with the ungodly people !¹ And *Noah* called upon his LORD, and said, O LORD, verily my son is of my family, and thy promise is true ; for thou art the most just of those who exercise judgment. God answered, O *Noah*, verily he is not of thy family ; this *intercession of thine for him* is not a righteous work. Ask not of me therefore that wherein thou hast no knowledge : I admonish thee that thou become not *one* of the ignorant. *Noah* said, O LORD, I have recourse unto thee *for the assistance of thy grace*, that I ask not of thee that wherein I have no knowledge ; and unless thou forgive me, and be merciful unto me, I shall be *one* of those who perish. It was said *unto him*, O *Noah*, come down from the *ark*, with peace from us, and blessings upon thee, and upon a part of those who are with thee ; but as for a part of *them*, we will suffer them to enjoy *the provision of this world* ; and afterwards shall a grievous punishment from us be inflicted on them, *in the life to come*.² This is a secret history, which we reveal unto thee : thou didst not know it, neither did thy people, before this. Wherefore persevere with patience : for the *prosperous* issue shall attend the pious. And unto *the tribe of Ad* we sent their brother Hud. He said, O my people, worship GOD ; ye have no GOD besides him ; ye only imagine falsehood, *in setting up idols and intercessors of your own making*. O my people, I ask not of you for this *my preaching*, any recompense : my recompense *do I expect* from him only who hath created me. Will ye not therefore understand ? O my people, ask pardon of your LORD ; and be turned unto him : he will send the heaven to pour forth rain plentifully upon you, and he will increase your strength by *giving* unto you *farther* strength : therefore turn not aside, to commit evil. They answered, O Hud, thou hast brought us no proof of *what thou sayest* ; therefore we will not leave our gods for thy saying, neither do we believe thee. We say no other than that some of our gods have afflicted thee with evil. He replied, Verily I call GOD to witness, and do ye also bear witness that I am clear of that which ye associate *with God*, besides him. Do ye all therefore *join* to devise a plot against me, and tarry not ; for I put my confidence in GOD, my LORD and your LORD. There is no beast, but he holdeth *it* by its forelock : verily my LORD *proceedeth* in the right way. But if ye turn back, I have already declared unto you that with

which I was sent unto you ; and my LORD shall substitute another nation in your stead ; and ye shall not hurt him at all : for my LORD *is* guardian over all things. And when our sentence came *to be put in execution*, we delivered Hud, and those who had believed with him, through our mercy ; and we delivered them from a grievous punishment. And this *tribe of Ad* wittingly rejected the signs of their LORD, and were disobedient unto his messengers, and they followed the command of every rebellious perverse person. Wherefore they were followed in this world by a curse, and they *shall be followed by the same* on the day of resurrection. Did not Ad disbelieve in their LORD ? Was it not *said*, Away with Ad, the people of Hud ? And unto *the tribe of Thamud* we sent their brother Saleh. He said *unto them*, O my people, worship GOD ; ye have no GOD besides him. It is he who hath produced you out of the earth, and hath given you an habitation therein. Ask pardon of him therefore, and be turned unto him ; for my LORD is near, *and* ready to answer. They answered, O Saleh, thou wast *a person* on whom we placed our hopes before this. Dost thou forbid us to worship that which our fathers worshipped ? But we are certainly in doubt concerning *the religion* to which thou dost invite us, *as* justly to be suspected. Saleh said, O my people, tell me ; if I have received an evident declaration from my LORD, and he hath bestowed on me mercy from himself ; who will protect me from *the vengeance of God*, if I be disobedient unto him ? For ye shall not add unto me, other than loss. And *he said*, O my people, this she-camel of GOD *is* a sign unto you ; therefore dismiss her freely, that she may feed in GOD's earth, and do her no harm, lest a swift punishment seize you. Yet they killed her ; and Saleh said, Enjoy *yourselves* in your dwellings for three days : *after which ye shall be destroyed*. This is an infallible prediction. And when our decree came *to be executed*, we delivered Saleh and those who believed with him, through our mercy, from the disgrace of that day ; for thy LORD is the strong, the mighty God. But a terrible noise *from heaven* assailed those who had acted unjustly ; and in the morning they were found in their houses, *lying dead and prostrate* : as though they had never dwelt therein. Did not Thamud disbelieve in their LORD ? Was not Thamud *cast* far away ? Our messengers also came formerly unto Abraham, with good tidings : they said, Peace

*be upon thee.*¹ And he answered, *and on you be Peace* And he tarried not, but brought a roasted calf. And when he saw that their hands did not touch the *meat*, he disliked them, and entertained a fear of them. *But* they said, Fear not : for we are sent unto the people of Lot. And his wife *Sarah* was standing by, and she laughed ; and we promised her Isaac, and after Isaac, Jacob. She said, Alas ! shall I bear a son, who am old ; this my husband also being advanced in years ? Verily this *would be* a wonderful thing. *The angels* answered, Dost thou wonder at the *effect of the* command of GOD ? The mercy of God and his blessings be upon you, the family of the house : for he *is* praiseworthy, *and* to be glorified. And when his apprehension had departed from Abraham, and the good tidings of *Isaac's birth* had come unto him, he disputed with us concerning the people of Lot ; for Abraham was a pitiful, compassionate, and devout person. *The angels said unto him*, O Abraham, abstain from this ; for now is the command of thy LORD come, *to put their sentence in execution*, and an inevitable punishment is ready to fall upon them. And when our messengers came unto Lot, he was troubled for them, and his arm was straightened concerning them ; and he said, This is a grievous day. And his people came unto him, rushing upon him, and they had formerly been guilty of wickedness. *Lot said unto them*, O my people, these my daughters are more lawful for you : therefore fear GOD, and put me not to shame by *wronging my* guests. Is there not a man of prudence among you ? They answered, Thou knowest that we have no need of thy daughters ; and thou well knowest what we would have. He said, If I had strength sufficient to *oppose* you, or I could have recourse unto a powerful support, *I would certainly do it.* *The angels* said, O Lot, verily we are the messengers of thy LORD ; they shall by no means come in unto thee. Go forth, therefore, with thy family, in some part of the night, and let not any of you turn back : but as for thy wife, that shall happen unto her, which shall happen unto them.² Verily the prediction of *their punishment* shall be *fulfilled in* the morning : is not the morning near ? And when our command came, we turned those *cities* upside down, and we rained upon them stones of baked clay, one following another, and being marked from thy LORD ; and they *are* not far distant from those who act unjustly. And unto Madian *we sent their*

brother Shoaib: he said, O my people, worship God: ye have no God but him: and diminish not measure and weight. Verily I see you *to be* in a happy condition: but I fear for you the punishment of the day which will encompass *the ungodly*. O my people, give full measure and just weight; and diminish not unto men *ought* of their matters; neither commit injustice in the earth, acting corruptly. The residue *which shall remain unto you as the gift of God, after ye shall have done justice to others*, will be better for you, *than wealth gotten by fraud*, if ye be true believers. I am no guardian over you. They answered, O Shoaib, do thy prayers enjoin thee, that we should leave the *gods* which our fathers worshipped; or that we should not do what we please with our substance. Thou *only*, it seems, art the wise *person*, and fit to direct. He said, O my people, tell me: if I have received an evident declaration from my LORD, and he hath bestowed on me an excellent provision, and I will not consent unto you in that which I forbid you; do I seek *any other* than *your* reformation, to the utmost of my power? My support is from GOD alone: on him do I trust, and unto him do I turn me. O my people, let not *your* opposing of me draw on you *a vengeance* like unto that which fell on the people of Noah, or the people of Hud, or the people of Saleh: neither *was* the people of Lot far distant from you. Ask pardon, therefore, of your LORD; and be turned unto him: for my LORD is merciful *and* loving. They answered, O Shoaib, we understand not much of what thou sayest; and we see thee to be *a man* of no power among us: if it had not been *for the sake of thy family*, we had surely stoned thee, neither couldst thou have prevailed against us. *Shoaib* said, O my people, is my family more worthy in your opinion than GOD? and do ye cast him behind you with neglect? Verily my LORD comprehendeth that which ye do. O my people, do ye work according to your condition; I will surely work *according to my duty*. And ye shall certainly know on whom will be inflicted a punishment which shall cover him with shame, and who is a liar. Wait, therefore, *the event*; for I also will wait *it* with you. Wherefore, when our decree came *to be executed*, we delivered Shoaib and those who believed with him, through our mercy: and a terrible noise *from Heaven* assailed those who had acted unjustly; and in the morning they were found in their houses lying *dead and* prostrate, as though they

had never dwelt therein. Was not Madian removed *from off the earth*, as Thamud had been removed? And we formerly sent Moses with our signs, and manifest power unto Pharaoh and his princes; but they followed the command of Pharaoh; although the command of Pharaoh did not direct *them* aright. *Pharaoh* shall precede his on the day of resurrection, and he shall lead them into *hell* fire; an unhappy way *shall it be* which *they* shall be led. They were followed in this *life* by a curse, and on the day of resurrection miserable *shall be* the gift which shall be given *them*. This is a *part* of the histories of the cities, which we rehearse unto thee. Of them there are *some* standing; and *others* which are utterly demolished. And we treated them not unjustly, but they dealt unjustly with their own souls: and their gods which they invoked, besides GOD, were of no advantage unto them at all, when the decree of thy LORD came *to be executed on them*, neither were they any other than a detriment unto them. And thus *was* the punishment of thy LORD *inflicted*, when he punished the cities which were unjust; for his punishment is grievous and severe. Verily herein is a sign unto him who feareth the punishment of the last *day*: that *shall be* a day, whereon *all* men shall be assembled, and that *shall be* a day whereon witness shall be borne; we defer it not, but to a determined time. When *that day* shall come, no soul shall speak *to excuse itself, or to intercede for another*, but by the permission of God. Of them, *one shall be* miserable, and *another shall be* happy. And they who shall be miserable, shall be *thrown into hell* fire; there shall they wail and bemoan *themselves*: they shall remain therein so long as the heavens and the earth shall endure; except what thy LORD shall please *to remit of their sentence*; for thy LORD effecteth that which he pleaseth. But they who shall be happy, *shall be admitted* into paradise; they shall remain therein so long as the heavens and the earth endure: besides what thy LORD shall please *to add unto their bliss*; a bounty which shall not be interrupted. Be not therefore in doubt concerning that which these men worship: they worship no other than what their fathers worshipped before *them*; and we will surely give them their full portion, not in the least diminished. We formerly gave unto Moses the book *of the law*; and disputes arose *among his people* concerning it: and unless a previous decree had proceeded

from thy LORD, to bear with them during this life, the matter had been surely decided between them. And thy people are also jealous and in doubt concerning the *Koran*. But unto every one of them will thy LORD render the reward of their works ; for he well knoweth that which they do. Be thou steadfast, therefore, as thou hast been commanded ; and let him also be steadfast who shall be converted with thee ; and transgress not ; for he seeth that which ye do. And incline not unto those who act unjustly, lest the fire of hell touch you : for ye have no protectors, except GOD ; neither shall ye be assisted against him. Pray regularly morning and evening ; and in the former part of the night, for good works drive away evils. This is an admonition unto those who consider : wherefore persevere with patience ; for GOD suffereth not the reward of the righteous to perish. Were such of the generations before you, endued with understanding and virtue, who forbade the acting corruptly in the earth, any more than a few only of those whom we delivered ; but they who were unjust followed the delights which they enjoyed in this world, and were wicked doers : and thy LORD was not of such a disposition as to destroy the cities unjustly, while their inhabitants behaved themselves uprightly. And if thy LORD pleased, he would have made all men of one religion : but they shall not cease to differ among themselves, unless those on whom thy LORD shall have mercy : and unto this hath he created them ; for the word of thy LORD shall be fulfilled, when he said, Verily I will fill hell altogether with genii and men. The whole which we have related of the histories of our apostles do we relate unto thee, that we may confirm thy heart thereby ; and herein is the truth come unto thee, and an admonition, and a warning unto the true believers. Say unto those who believe not, Act ye according to your condition ; we surely will act according to our duty : and wait the issue ; for we certainly wait it also. Unto GOD is known that which is secret in heaven and earth ; and unto him shall the whole matter be referred. Therefore worship him, and put thy trust in him ; for thy LORD is not regardless of that which ye do.

CHAPTER XII.

INTITLED, JOSEPH ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

AL. R. These are the signs of the perspicuous book which we have sent down in the Arabic tongue, that, peradventure, ye might understand. We relate unto thee a most excellent history, by revealing unto thee this Koran, whereas thou wast before *one* of the negligent. When Joseph said unto his father, O my father, verily I saw *in my dream* eleven stars, and the sun and the moon ; I saw them make obeisance unto me : *Jacob* said, O my child, tell not thy vision to thy brethren, lest they devise some plot against thee ; for the devil is a professed enemy unto man ; and thus, *according to thy dream*, shall thy LORD choose thee, and teach thee the interpretation of *dark* sayings, and he shall accomplish his favor upon thee and upon the family of Jacob, as he hath formerly accomplished it upon thy fathers Abraham and Isaac ; for thy LORD *is* knowing *and* wise. Surely in *the history of* Joseph and his brethren there are signs of *God's providence* to the inquisitive ; when they said to *one another*, Joseph and his brother are dearer to our father than we, who are the greater number : our father certainly maketh a wrong judgment. *Wherefore* slay Joseph, or drive him into some *distant or desert part of the earth*, and the face of your father shall be cleared towards you ; and ye shall afterwards be people of integrity. One of them spoke and said ; Slay not Joseph, but throw him to the bottom of the well ; and some travellers will take him up, if ye do *this*. They said *unto Jacob*, O father, why dost thou not intrust Joseph with us, since we are sincere *well-wishers* unto him ? Send him with us to-morrow, *into the field*, that he may divert himself, and sport, and we will be his guardians. *Jacob* answered, It grieveth me that ye take him away ; and I fear lest the wolf devour him, while ye are negligent of him. They said, Surely if the wolf devour him, when there are so many of us, we shall be weak indeed. And when they had carried him with them, and agreed to set him at the bottom of the

well, *they executed their design*: and we sent a revelation unto him, *saying*, Thou shalt *hereafter* declare this their action unto them; and they shall not perceive *thee to be Joseph*.¹ And they came to their father at even, weeping, and said, Father, we went and ran races with one another, and we left Joseph with our baggage, and the wolf hath devoured him; but thou wilt not believe us, although we speak the truth. And they produced his inner garment *stained* with false blood. *Jacob* answered, Nay, but ye yourselves have contrived the thing for your own sakes: however patience is most becoming, and GOD's assistance is to be implored to *enable me to support the misfortune* which ye relate. And certain travellers came, and sent one to draw water for them; and he let down his bucket, and said, Good news! this is a youth. And they concealed him, *that they might sell him* as a piece of merchandise: but GOD knew that which they did. And they sold him for a mean price, for a few pence, and valued him lightly. And the Egyptian who bought him said to his wife, use him honorably; peradventure he may be serviceable to us, or we may adopt him for our son.² Thus did we prepare an establishment for Joseph in the earth, and we taught him the interpretation of *dark* sayings: for GOD is well able to effect his purpose; but the greater part of men do not understand. And when he had attained his age of strength, we bestowed on him wisdom, and knowledge; for thus do we recompense the righteous. And she, in whose house he was, desired him to lie with her; and she shut the doors and said, Come hither. He answered, GOD forbid! verily my lord hath made my dwelling *with him* easy; and the ungrateful shall not prosper. But she resolved within herself to *enjoy* him, and he would have resolved to *enjoy* her, had he not seen the evident demonstration of his LORD. So we turned away evil and filthiness from him, because he was one of our sincere servants. And they ran to *get one before the other* to the door; and she rent his inner garment behind. And they met her lord at the door. She said, What *shall be* the reward of him who seeketh to *commit* evil in thy family, but imprisonment, and a painful punishment? And Joseph said, She asked me to lie with her. And a witness of her family bore witness, *saying*, If his garment be rent before, she speaketh truth, and he is a liar: but if his garment be rent behind, she lieth, and he is a speaker of truth. And

when *her husband* saw that his garment was torn behind, he said, This is a cunning contrivance of your *sex* ; for surely your cunning is great. O Joseph, take no farther notice of this *affair* : and thou, O woman, ask pardon for thy crime ; for thou art a guilty person. And certain women said *publicly* in the city, The nobleman's wife asked her servant to lie with her ; he hath inflamed her breast with his love ; and we perceive her *to be* in manifest error. And when she heard of their subtle behavior, she sent unto them, and prepared a banquet for them, and she gave to each of them a knife ; and she said *unto Joseph*, Come forth unto them. And when they saw him, they praised him greatly ; and they cut their own hands, and said, O GOD ! this is not a mortal ; he is no other, than an angel, deserving the highest respect. And *his mistress* said, This is he, for whose sake ye blamed me : I asked him to lie with me, but he constantly refused. But if he do not perform that which I command him, he shall surely be cast into prison, and he shall be made *one* of the contemptible. Joseph said, O LORD, a prison is more eligible unto me than *the crime* to which they invite me ; but unless thou turn aside their snares from me, I shall youthfully incline unto them, and I shall become *one* of the foolish. Wherefore his LORD heard him, and turned aside their snare from him ; for he *both* heareth *and* knoweth. And it seemed good unto them *even* after they had seen the signs of *innocency*, to imprison him for a time. And there entered into the prison with him two of *the king's* servants. One of them said, it seemed to me *in my dream* that I pressed wine *out of grapes*. And the other said, It seemed unto me *in my dream* that I carried bread on my head, whereof the birds did eat. Declare unto us the interpretation of *our dreams*, for we perceive that thou art a beneficent person. Joseph answered, No food, wherewith ye may be nourished, shall come unto you, but I will declare unto you the interpretation thereof, before it come unto you, This *knowledge is a part* of that which my LORD hath taught me : for I have left the religion of people who believe not in GOD, and who deny the life to come ; and I follow the religion of my fathers, Abraham, and Isaac, and Jacob. It is not *lawful* for us to associate anything with GOD. This *knowledge of the divine unity* hath been given us of the bounty of GOD towards us, and towards mankind ; but the greater part of men are not

thankful. O my fellow-prisoners, are sundry lords better, or the only true and mighty GOD? Ye worship not, besides him other than the names which ye have named, ye and your fathers, concerning which GOD hath sent down no authoritative proof: yet judgment *belongeth* unto GOD alone; *who* hath commanded that ye worship none besides him. This is the right religion; but the greater part of men know it not. O my fellow-prisoners, verily the one of you shall serve wine unto his lord, *as formerly*; but the other shall be crucified, and the birds shall eat from off his head. The matter is decreed, concerning which ye seek to be informed. And *Joseph* said unto him whom he judged to be the person who should escape of the two, Remember me in the presence of thy lord. But the devil caused him to forget to make mention of *Joseph* unto his lord; wherefore he remained in the prison some years. And the king of *Egypt* said, Verily, I saw in my dream seven fat kine, which seven lean kine devoured, and seven green ears of corn, and other seven withered ears. O nobles, expound my vision unto me, if ye be able to interpret a vision. They answered, *They are* confused dreams, neither are we skilled in the interpretation of *such kind of* dreams. And *Joseph's fellow-prisoner* who had been delivered, said, (for he remembered *Joseph* after a certain space of time,) I will declare unto you the interpretation thereof; wherefore let me go unto the person who will interpret it unto me. And he went to the prison, and said, O *Joseph*, thou man of veracity, teach us the interpretation of seven fat kine, which seven lean kine devoured; and of seven green ears of corn, and other seven withered ears, which the king saw in his dream; that I may return unto the men who have sent me, that peradventure they may understand the same. *Joseph* answered, Ye shall sow seven years as usual: and the corn which ye shall reap, do ye leave in its ear, except a little whereof ye may eat. Then shall there come, after this, seven grievous years of famine, which shall consume what ye shall have laid up as a provision for the same, except a little which ye shall have kept. Then shall there come, after this, a year wherein men shall have plenty of rain, and wherein they shall press wine and oil.¹ And when the chief butler had reported this, the king said, Bring him unto me. And when the messenger came unto *Joseph*, he said, Return unto thy lord, and ask of him, what was the

intent of the women who cut their hands; for my LORD well knoweth the snare which they laid *for me*. *And when the women were assembled before the king*, he said *unto them*, What was your design, when ye solicited Joseph to unlawful love? They answered, GOD be praised! we know not any ill of him. The nobleman's wife said, Now is the truth become manifest: I solicited him to lie with me; and he is *one* of those who speak truth. *And when Joseph was acquainted therewith, he said*, This *discovery hath been made*, that my lord might know that I was not unfaithful unto him in *his* absence, and that God directeth not the plot of the deceivers. Neither do I *absolutely* justify myself: since *every* soul is prone unto evil, except those on whom my LORD shall show mercy; for my LORD *is* gracious *and* merciful. And the king said, Bring him unto me: I will take him into my own peculiar service. And when *Joseph was brought unto the king*, and he had discoursed with him, he said, Thou art this day firmly established with us, *and shalt be* intrusted *with our affairs*: *Joseph* answered, Set me over the storehouses of the land; for *I will be* a skilful keeper *thereof*. Thus did we establish Joseph in the land, that he might provide himself a dwelling therein, where he pleased. We bestow our mercy on whom we please, and we suffer not the reward of the righteous to perish: and certainly the reward of the next life is better, for those who believe, and fear God. Moreover, Joseph's brethren came, and went in unto him; and he knew them, but they knew not him. And when he had furnished them with their provisions, he said, Bring unto me your brother, *the son* of your father; do ye not see that I give full measure, and that I am the most hospitable receiver of guests? But if ye bring him not unto me, there shall be no *corn* measured unto you from me, neither shall ye approach *my presence*. They answered, We will endeavor to obtain him of his father, and we will certainly perform *what thou requirest*. And *Joseph* said to his servants, Put their money, *which they have paid for their corn*, into their sacks, that they may perceive it, when they shall be returned to their family: peradventure they will come back *unto us*. And when they were returned unto their father, they said, O father, it is forbidden to measure out *corn* unto us *any more, unless we carry our brother Benjamin with us*: wherefore send our brother with us, and we shall have *corn* measured unto us; and we will certainly

guard him *from any mischance*. Jacob answered, Shall I trust him with you *with any better success* than I trusted your brother *Joseph* with you heretofore? But GOD is the best guardian; and he is the most merciful of those that show mercy. And when they opened their provision, they found their money had been returned unto them; *and they said*, O father, what do we desire *farther*? this our money hath been returned unto us; we will therefore *return*, and provide corn for our family: we will take care of our brother; and we shall receive a camel's burden *more than we did the last time*. This is a small quantity. Jacob said, I will by no means send him with you, until ye give me a solemn promise, *and swear by GOD* that ye will certainly bring him back unto me, unless ye be encompassed *by some inevitable impediment*. And when they had given him their solemn promise, he said, GOD is witness of what we say. And he said, My sons, enter not *into the city* by one *and the same gate*; but enter by different gates. But *this precaution* will be of no advantage unto you against *the decree of GOD*; for judgment belongeth unto GOD alone: in him do I put my trust, and in him let those confide who *seek in whom to put their trust*. And when they entered *the city*, as their father had commanded them, it was of no advantage unto them against *the decree of GOD*; *and the same served only to satisfy* the desire of Jacob's soul, which he had charged *them to perform*: for he was endued with knowledge of that which we had taught him; but the greater part of men do not understand. And when they entered into the presence of Joseph, he received his brother *Benjamin* as his guest, *and said*, Verily I am thy brother, be not therefore afflicted for that which they have committed *against us*. And when he had furnished them with their provisions, he put *his cup* in his brother *Benjamin's* sack. Then a crier cried *after them, saying*, O company of travellers, ye are surely thieves. They said, (and turned back unto them,) What *is it* that ye miss? They answered, We miss the prince's cup: and unto him who shall produce it, *shall be given* a camel's load of corn, and I *will be* surety for the same. *Joseph's brethren* replied, By GOD, ye do well know, that we come not to act corruptly in the land, neither are we thieves. *The Egyptians* said, What shall be the reward of him, *who shall appear to have stolen the cup*, if *ye be found* liars? *Joseph's brethren* answered, As to the

reward of him, in whose sack it **shall** be found, let him become *a bondman in* satisfaction of the same: thus do we reward the unjust, *who are guilty of theft*. Then he began by their sacks, before *he searched* the sack of his brother; and he drew out *the cup* from his brother's sack. Thus did we furnish Joseph with a stratagem. It was not *lawful* for him to take his brother *for a bondman*, by the law of the king of *Egypt*, had not GOD pleased *to allow it, according to the offer of his brethren*. We exalt to degrees of knowledge and honor whom we please: and *there is one who is* knowing above all those who are endued with knowledge. *His brethren* said, If *Benjamin* be guilty of theft, his brother *Joseph* hath been also guilty of theft heretofore.¹ But Joseph concealed these things in his mind, and did not discover them unto them: and he said *within himself*, Ye are in a worse condition *than us two*; and GOD best knoweth what ye discourse about. They said *unto Joseph*, Noble lord, verily this *lad* hath an aged father; wherefore take one of us in his stead; for we perceive that thou art a beneficent person. *Joseph* answered, GOD forbid that we should take *any other* than him with whom we found our goods; for then should we certainly be unjust. And when they despaired of *obtaining Benjamin*, they retired to confer privately together. And the elder of them said, Do ye not know that your father hath received a solemn promise from you, in the name of GOD, and how perfidiously ye behaved heretofore towards Joseph? Wherefore I will by no means depart the land of *Egypt*, until my father give me leave *to return unto him*, or GOD maketh known his will to me; for he is the best judge. Return ye to your father, and say, O father, verily thy son hath committed theft; we bear witness of no more than what we knew, and we could not guard against what we did not foresee: and do thou inquire in the city, where we have been, and of the company of merchants, with whom we are arrived, and *thou wilt find* that we speak the truth. And when they were returned, and had spoken thus to their father, he said, Nay, but rather ye yourselves have contrived the thing for your own sakes, but patience *is* most proper *for me*; peradventure GOD will restore them all unto me; for he *is* knowing and wise. And he turned from them and said, Oh how I am grieved for Joseph! And his eyes became white with mourning, he being oppressed with deep sorrow. *His sons*

said, By GOD, thou wilt not cease to remember Joseph until thou be brought to death's door, or thou be actually destroyed *by excessive affliction*. He answered, I only represent my grief, which I am not able to contain, and my sorrow unto GOD; but I know *by revelation* from GOD that which ye know not. O my sons, go and make inquiry after Joseph and his brother; and despair not of the mercy of GOD; for none despaireth of GOD's mercy, except the unbelieving people. *Wherefore Joseph's brethren returned into Egypt*: and when they came into his presence, they said, Noble lord, the famine is felt by us and our family, and we are come with a small sum of money: yet give unto us full measure, and bestow *corn* upon us *as* alms; for GOD rewardeth the almsgivers. *Joseph said unto them*, Do ye know what ye did unto Joseph and his brother, when ye were ignorant of the consequences thereof? They answered, Art thou really Joseph? He replied, I am Joseph; and this is my brother. Now hath GOD been gracious unto us. For whoso feareth God, and persevereth with patience, *shall at length find relief*; since GOD will not suffer the reward of the righteous to perish. They said, By GOD, now hath GOD chosen thee above us; and we have surely been sinners. *Joseph answered*, Let there be no reproach *cast* on you this day. GOD forgiveth you; for he is the most merciful of those who show mercy. Depart ye with this my inner garment, and throw it on my father's face; and he shall recover his sight: and *then* come unto me with all your family. And when the company of travellers was departed *from Egypt on their journey towards Canaan*, their father said, *unto those who were about him*, Verily I perceive the smell of Joseph; although ye think that I dote. They answered, By GOD, thou art in thy old mistake. But when the messenger of good tidings was come *with Joseph's inner garment*, he threw it over his face; and he recovered his eyesight. *And Jacob said*, Did I not tell you that I knew from GOD, that which ye knew not? They answered, O father, ask pardon of our sins for us, for we have surely been sinners. He replied, I will surely ask pardon for you of my LORD; for he is gracious and merciful. And when *Jacob and his family arrived in Egypt*, and were introduced unto Joseph, he received his parents unto him, and said, Enter ye into Egypt, by GOD's favor, in full security.¹ And he raised his parents to the

seat of state, and they, *together with his brethren*, fell down and did obeisance unto him. And he said, O my father, this is the interpretation of my vision, *which I saw* heretofore: now hath my LORD rendered it true. And he hath surely been gracious unto me, since he took me forth from the prison, and hath brought you hither from the desert; after that the devil had sown discord between me and my brethren: for my LORD is gracious unto whom he pleaseth; and he is the knowing, the wise *God*. O LORD, thou hast given me *a part* of the kingdom, and hast taught me the interpretation of *dark sayings*. The Creator of heaven and earth! thou art my protector in this world, and in that which is to come: make me to die a Moslem, and join me with the righteous. This is a secret history which we reveal unto thee, *O Mohammed*, although thou wast not present with the *brethren of Joseph*, when they concerted their design, and contrived a plot *against him*. But the greater part of men, although they earnestly desire it, will not believe. Thou shalt not demand of them any reward for *thy publishing the Koran*; it is no other than an admonition unto all creatures. And how many signs soever *there be of the being, unity, and providence of God*, in the heavens and the earth; they will pass by them, and will retire afar off from them. And the greater part of them believe not in GOD, without being also guilty of idolatry. Do they not believe that some overwhelming *affliction* shall fall on them, as a punishment from GOD; or that the *hour of judgment* shall overtake them suddenly, when they consider not *its approach*? Say unto those of Mecca, This is my way: I invite *you* unto GOD, by an evident demonstration; *both* I and he who followeth me; and, praise be unto GOD! I am not an idolater. We sent not *any apostles* before thee, except men, unto whom we revealed *our will*, and *whom we chose* out of those who dwelt in cities. Will they not go through the earth, and see what hath been the end of those who have preceded them? But the dwelling of the next life shall surely be better for those who fear *God*. Will they not therefore understand? *Their predecessors were borne with for a time*, until, when our apostles despaired of *their conversion*, and they thought that they were liars, our help came unto them, and we delivered whom we pleased; but our vengeance was not turned away from the wicked people. Verily in the histories of *the prophets and their*

people, there is an instructive example unto those who are endued with understanding. *The Koran* is not a new invented fiction : but a confirmation of *those scriptures* which have been revealed before it, and a distinct explication of everything necessary in respect either to faith or practice, and a direction and mercy unto people who believe.

CHAPTER XIII.

INTITLED, THUNDER ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

AL. M. R. These are the signs of the book of *the Koran* : and that which hath been sent down unto thee from thy LORD is the truth ; but the greater part of men will not believe. *It is* GOD who hath raised the heavens without visible pillars ; and then ascended his throne, and compelled the sun and the moon to perform their services ; every of *the heavenly bodies* runneth an appointed course. He ordereth *all* things. He showeth *his* signs distinctly, that ye may be assured ye must meet your LORD *at the last day*. *It is* he who hath stretched forth the earth, and placed therein steadfast *mountains*, and rivers ; and hath ordained therein of every fruit two *different* kinds. He causeth the night to cover the day. Herein are certain signs unto people who consider. And in the earth are tracts of *land of different natures*, though bordering on each other ; and also vineyards, and seeds, and palm-trees springing several from the same root, and singly from distinct roots. They are watered with the same water, yet we render some of them more excellent than others to eat. Herein are surely signs unto people who understand. If thou dost wonder *at the infidels denying the resurrection*, surely wonderful is their saying, After we shall have been *reduced to dust*, shall we *be restored* in a new creature ? These are they who believe not in their LORD ; these *shall have collars* on their necks, and these *shall be* the inhabitants of *hell fire* therein shall they abide forever.¹ They will ask of thee to hasten evil rather than good : although there have already

been examples of the *divine vengeance* before them. Thy LORD is surely endued with indulgence towards men, notwithstanding their iniquity; but thy LORD is also severe in punishing. The infidels say, Unless a sign be sent down unto him from his LORD, *we will not believe*. Thou art *commissioned to be a preacher only, and not a worker of miracles*: and unto every people hath a director been appointed. GOD knoweth what every female beareth in her womb; and what the wombs want or exceed of *their due time, or number of young*. With him is everything *regulated* according to a *determined* measure. He knoweth that which is hidden, and that which is revealed. He is the great, the most high. He among you who concealeth his words, and he who proclaimeth them in public; he also who seeketh to hide himself in the night, and he who goeth forth openly in the day, is equal in respect to the *knowledge of God*. Each of them hath *angels* mutually succeeding each other, before him, and behind him; they watch him by the command of GOD. Verily GOD will not change his *grace* which is in men, until they change the *disposition* in their souls by *sin*. When GOD willet evil on a people there shall be none to avert it; neither shall they have any protector beside him. It is he who causeth the lightning to appear unto you, to *strike* fear, and to *raise* hope, and who formeth the pregnant clouds. The thunder celebrateth his praise, and the angels *also*, for fear of him. He sendeth his thunderbolts, and striketh therewith whom he pleaseth, while they dispute concerning GOD; for he is mighty in power.¹ It is he who ought of right to be invoked; and the *idols*, which they invoke besides him, shall not hear them at all; otherwise than as he is *heard*, who stretcheth forth his hands to the water that it may ascend to his mouth, when it cannot ascend *thither*: the supplication of the unbelievers is utterly erroneous. Whatsoever is in heaven and on earth worshippeth GOD, voluntarily or of force; and their shadows *also*, morning and evening. Say, Who is the LORD of heaven and earth? Answer, GOD. Say, Have ye, therefore, taken *unto yourselves* protectors beside him, who are unable either to help, or to *defend* themselves from hurt? Say, Shall the blind and the seeing be esteemed equal? or shall darkness and light be accounted the same? or have they attributed companions unto GOD who have created as he hath created, so that their creation

bear any resemblance unto his? Say, GOD is the creator of all things; he is the one, the victorious *God*. He causeth water to descend from heaven, and the brooks flow according to their *respective* measure, and the floods bear the floating froth: and from *the metals* which they melt in the fire, seeking to cast ornaments or vessels *for use, there ariseth* a scum like unto it. Thus GOD setteth forth truth and vanity. But the scum is thrown off, and that which is useful to mankind remaineth on the earth. Thus doth GOD put forth parables. Unto those who obey their LORD *shall be given* the most excellent *reward*: but those who obey him not, although they were possessed of whatever is in the whole earth and as much more, they would give it *all* for their ransom. These will be brought to a terrible account: their abode *shall be* hell; an unhappy couch *shall it be*! Shall he, therefore, who knoweth that what hath been sent down unto thee from thy LORD, is truth, be *rewarded* as he who is blind? The prudent only will consider; who fulfil the covenant of GOD, and break not *their* contract; and who join that which GOD hath commanded to be joined, and *who* fear their LORD, and dread an ill account; and who persevere out of a *sincere* desire to please their LORD, and observe the stated times of prayer, and give alms out of what we have bestowed on them, in secret and openly, and who turn away evil with good: the reward of these *shall be* paradise, gardens of eternal abode, which they shall enter, and *also* whoever shall have acted uprightly, of their fathers, and their wives, and their posterity: and the angels shall go in unto them by every gate, *saying*, Peace be upon you, because ye have endured with patience; how excellent a reward is paradise! But as for those who violate the covenant of GOD, after the establishment thereof, and *who* cut in sunder that which GOD hath commanded to be joined, and act corruptly in the earth, on them shall a curse *fall*, and they shall have a miserable dwelling *in hell*. GOD giveth provision in abundance unto whom he pleaseth, and is sparing *unto whom he pleaseth*. Those of *Mecca* rejoice in the present life; although the present life, in respect of the future, is but a *precarious* provision. The infidels say, Unless a sign be sent down unto him from his LORD, *we will not believe*. Answer, Verily, GOD will lead into error whom he pleaseth, and will direct unto himself *him who repenteth, and those who believe, and whose*

hearts rest securely in the meditation of GOD ; shall not *men's* hearts rest securely in the meditation of GOD ? They who believe and do that which is right *shall enjoy* blessedness, and *partake of* a happy resurrection. Thus have we sent thee to a nation which *other* nations have preceded *unto whom prophets have likewise been sent*, that thou mayest rehearse unto them that which we have revealed unto thee even while they believe not in the merciful *God*. Say *unto them*, He is my LORD ; there is no GOD but he : in him do I trust, and unto him must I return. Though a *Koran were revealed* by which mountains should be removed, or the earth cleaved in sunder, or the dead be caused to speak, *it would be in vain*.¹ But the matter *belongeth* wholly unto GOD. Do not, therefore, the believers know, that if GOD pleased, he would certainly direct all men ? Adversity shall not cease to afflict the unbelievers for that which they have committed, or to sit down near their habitations, until GOD's promise come ; for GOD is not contrary to the promise. Apostles before thee have been laughed to scorn ; and I permitted the infidels to enjoy a long and happy life : but afterwards I punished them ; and how *severe* was the punishment which I *inflicted on them* ! Who is it, therefore, that standeth over every soul, *to observe* that which it committeth ? They attribute companions unto GOD. Say, Name them : will ye declare unto him that which he knoweth not in the earth ? or *will ye name them* in outward speech only ? But the deceitful procedure of the infidels was prepared for them ; and they are turned aside from the *right* path : for he whom GOD shall cause to err, shall have no director. They shall suffer a punishment in this life ; but the punishment of the next shall be more grievous : and there shall be none to protect them against GOD. *This is* the description of paradise, which is promised to the pious. It is watered by rivers ; its food is perpetual, and its shade *also* : this shall be the reward of those who fear *God*. But the reward of the infidels shall be *hell* fire. Those to whom we have given the scriptures, rejoice at what hath been revealed unto thee. Yet *there are* some of the confederates who deny part thereof. Say *unto them*, Verily I am commanded to worship GOD alone ; and to give him no companion : upon him do I call, and unto him shall I return. To this purpose have we sent down *the Koran* a rule of judgment, in the Arabic language. And

verily, if thou follow their desires, after the knowledge which hath been given thee, there shall be none to defend or protect thee against GOD. We have formerly sent apostles before thee, and bestowed on them wives and children; and no apostle had *the power* to come with a sign, unless by the permission of GOD. Every age hath its book of *revelation*: GOD shall abolish and shall confirm *what he pleaseth*. With him is the original of the book.¹ Moreover, whether we cause thee to see any part of that *punishment* wherewith we have threatened them, or whether we cause thee to die *before it be inflicted on them*, verily unto thee *belongeth* preaching *only*, but unto us inquisition. Do they not see that we come into *their* land, and straighten the borders thereof, *by the conquests of the true believers*? When GOD judgeth, there is none to reverse his judgment: and he *will be* swift in taking an account. Their predecessors formerly devised subtle plots *against their prophets*; but GOD is master of every subtle device. He knoweth that which every soul deserveth: and the infidels shall surely know, whose will be the reward of paradise. The unbelievers will say, Thou art not sent of GOD. Answer, GOD is a sufficient witness between me and you, and he who understandeth the scriptures.

CHAPTER XIV.

INTITLED, ABRAHAM; REVEALED AT MEOCCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

AL. R. *This* book have we sent down unto thee, that thou mayest lead men forth from darkness into light, by the permission of their LORD, into the glorious and laudable way. GOD *is he* unto whom *belongeth* whatsoever is in heaven and on earth: and woe be to the infidels, because a grievous punishment *waiteth them*; who love the present life above that which is to come, and turn *men* aside from the way of GOD, and seek to render it crooked: these are in an error far distant *from the truth*. We have sent no apostle but with the

language of his people, that he might declare *their duty* plainly unto them; for GOD causeth to err whom he pleaseth, and directeth whom he pleaseth; and he is the mighty, the wise. We formerly sent Moses with our signs, *and commanded him saying*, Lead forth thy people from darkness into light, and remind them of the favors of GOD: verily therein *are* signs unto every patient *and* grateful person. And *call to mind* when Moses said unto his people, Remember the favor of GOD towards you, when he delivered you from the people of Pharaoh: they grievously oppressed you; and they slew your male children, but let your females live: therein was a great trial from your LORD. And when your LORD declared *by the mouth of Moses, saying*, If ye be thankful, I will surely increase *my favors towards* you; but if ye be ungrateful, verily my punishment *shall be* severe. And Moses said, If ye be ungrateful, and all who are in the earth *likewise*; verily GOD needeth not *your thanks*, though he deserveth the highest praise. Hath not the history of *the nations* your predecessors reached you; *namely*, of the people of Noah, and of Ad, and of Thamud, and of those who succeeded them; whose *number* none knoweth except GOD? Their apostles came unto them with evident *miracles*; but they clapped their hands to their mouths *out of indignation*, and said, We do not believe *the message* with which ye *pretend to be* sent; and we are in a doubt concerning the *religion* to which ye invite us, *as justly to be* suspected. Their apostles answered, Is there any doubt concerning GOD, the creator of heaven and earth? He inviteth you *to the true faith* that he may forgive you *part of* your sins, and may respite *your punishment*, *by granting you space to repent*, until an appointed time. They answered, Ye are but men, like unto us: ye seek to turn us aside from *the gods* which our fathers worshipped: wherefore bring us an evident demonstration *by some miracle, that ye speak truth*. Their apostles replied unto them, We are no other than men like unto you; but GOD is bountiful unto such of his servants as he pleaseth: and it is not in our *power* to give you a miraculous demonstration *of our mission*, unless by the permission of GOD; in GOD therefore let the faithful trust. And what *excuse* have we *to allege*, that we should not put our trust in GOD; since he hath directed us our paths? Wherefore we will certainly suffer with patience the *persecution* wherewith ye

shall afflict us : in GOD therefore let those put their confidence who *seek in whom to put their trust*. And those who believed not said unto their apostles, We will surely expel you out of our land ; or ye shall return unto our religion. And their LORD spake unto them by revelation, *saying*, We will surely destroy the wicked doers ; and we will cause you to dwell in the earth, after them. This *shall be granted* unto him who shall dread *the appearance at my tribunal*, and shall fear my threatening. And they asked assistance of God, and every rebellious perverse person failed of success. Hell *lieth unseen* before him, and he shall have filthy water given him to drink : he shall sup it up by little and little, and he shall not easily let it pass his throat *because of its nauseousness* ; death also shall come upon him from every quarter, yet he shall not die ; and before him *shall there stand prepared* a grievous torment. *This is* the likeness of those who believe not in their LORD. Their works are as ashes, which the wind violently scattereth in a stormy day : they shall not be able to *obtain any solid advantage* from that which they have wrought. This is an error most distant *from truth*. Dost thou not see that GOD hath created the heavens and the earth in wisdom ? If he please, he can destroy you, and produce a new creature *in your stead* : neither will this be difficult with GOD. And they shall all come forth into *the presence of GOD at the last day* : and the weak among them shall say unto those who behaved themselves arrogantly, Verily we were your followers *on earth* ; will ye not therefore avert from us *some part* of the divine vengeance ? They *shall answer*, If GOD had directed us *aright*, we had certainly directed you. It is equal unto us whether we bear our *torments* impatiently, or whether we endure *them* with patience *for* we have no way to escape. And Satan shall say, after judgment shall have been given, Verily GOD promised you a promise of truth : and I *also* made you a promise ; but I deceived you. Yet I had not any power over you *to compel you* ; but I called you only, and ye answered me : wherefore accuse not me, but accuse yourselves. I cannot assist you ; neither can ye assist me. Verily I do *now* renounce your having associated me *with God* heretofore. A grievous punishment is *prepared* for the unjust. But they who shall have believed and wrought righteousness shall be introduced into gardens, wherein rivers flow, they shall remain therein *for-*

ever, by the permission of their LORD ; and their salutation therein *shall be*, Peace ! Dost thou not see how GOD putteth forth a parable ; *representing* a good word, as a good tree, whose root is firmly fixed *in the earth*, and whose branches *reach* unto heaven ; which bringeth forth its fruit in all seasons, by the will of its LORD ? GOD propoundeth parables unto men, that they may be instructed. And the likeness of an evil word is as an evil tree ; which is torn up from the face of the earth, and hath no stability.¹ GOD shall confirm them who believe, by the steadfast word of *faith*, both in this life and in that which is to come : but GOD shall lead the wicked into error ; for GOD doth that which he pleaseth. Hast thou not considered those who have changed the grace of GOD to infidelity, and cause their people to descend into the house of perdition, *namely, into hell* ? They shall be thrown to burn therein ; and an unhappy dwelling *shall it be*. They also set up idols as co-partners with GOD, that they might cause *men* to stray from his path. Say, *unto them*, Enjoy the pleasures of this life for a time ; but your departure *hence* shall be into *hell* fire. Speak unto my servants who have believed, that they be assiduous at prayer, and give alms out of that which we have bestowed on them, *both* privately and in public ; before the day cometh, wherein there shall be no buying nor selling, neither any friendship. It is GOD who hath created the heavens and the earth ; and causeth water to descend from heaven, and by means thereof produceth fruits for your sustenance : and by his command he obligeth the ships to sail in the sea for your service ; and he also forceth the rivers to supply your uses : he likewise compelleth the sun and the moon, which diligently perform their courses, to serve you ; and hath subjected the day and the night to your service. He giveth you of everything which ye ask him ; and if ye *attempt* to reckon up the favors of GOD, ye shall not be able to compute the same. Surely man is unjust *and* ungrateful. Remember when Abraham said, O LORD, make this land a *place* of security ; and grant that I and my children may avoid the worship of idols ; for they, O LORD, have seduced a great number of men. Whoever therefore shall follow me, he *shall be* of me ; and whosoever shall disobey me, verily thou *will be* gracious and merciful. O LORD, I have caused *some* of my offspring to settle in an unfruitful valley, near thy holy house, O LORD,

that they may be constant at prayer.¹ Grant, therefore, that the hearts of some men may be affected with kindness toward them ; and do thou bestow on them *all sorts* of fruits, that they may give thanks. O LORD, thou knowest whatsoever we conceal, and whatsoever we publish ; for nothing is hidden from GOD, either on earth or in heaven. Praise be unto GOD, who hath given me, in my old age, Israel and Isaac : for my LORD is the hearer of supplication. O LORD, grant that I may be an observer of prayer, and *a part* of my posterity *also*, O LORD, and receive my supplication. O LORD, forgive me, and my parents, and the faithful, on the day whereon an account shall be taken.² Think not, *O prophet*, that GOD *is* regardless of what the ungodly do. He only deferreth their *punishment* unto the day whereon *men's* eyes shall be fixed : they shall hasten forward, *at the voice of the angel calling to judgment*, and shall lift up their heads ; they shall not be able to turn their sight *from the object whereon it shall be fixed*, and their hearts shall be void of sense, *through excessive terror*. Wherefore do thou threaten men with the day, *whereon their* punishment shall be inflicted on them, and *whereon* those who have acted unjustly shall say, O LORD, give us respite unto a term near at hand ; *and* we will obey thy call, and we will follow *thy* apostles. *But it shall be answered unto them*, Did ye not swear heretofore, that no reverse should befall you ? yet ye dwelt in the dwellings of those who had treated their own souls unjustly ; and it appeared plainly unto you how we had dealt with them ; and we propounded *their destruction as* examples unto you. They employ their utmost subtlety *to oppose the truth* ; but their subtlety *is apparent* unto GOD, *who is able to frustrate their designs* ; although their subtlety were *so great*, that the mountains might be moved thereby. Think not, therefore, *O prophet*, that GOD will be contrary to his promise *of assistance, made* unto his apostles ; for GOD *is* mighty, able to avenge. The day *will come, when* the earth shall be changed into another earth, and the heavens *into other heavens* ; and men shall come forth *from their graves to appear* before the only, the mighty GOD.³ And thou shalt see the wicked on that day bound together in fetters : their inner garments shall be of pitch, and fire shall cover their faces ; that GOD may reward every soul according to what it shall have deserved ; for GOD is swift in taking an account.

This is a sufficient admonition unto men, that they may be warned thereby, and that they may know that there is but one GOD; and that those who are endued with understanding may consider.

CHAPTER XV.

INTITLED, AL HEJR; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

AL. R. These are the signs of the book, and of the perspicuous Koran. The time may come when the unbelievers shall wish that they had been Moslems. Suffer them to eat, and to enjoy themselves *in this world*; and let hope entertain them, but they shall hereafter know *their folly*. We have not destroyed any city, but a fixed term of *repentance* was appointed them. No nation shall be *punished* before their time *shall be come*; neither shall they be respited *after*. The *Meccans* say, O thou to whom the admonition hath been sent down, thou art certainly possessed with a devil: wouldest thou not have come unto us with *an attendance* of angels, if thou hadst spoken truth? *Answer*, We send not down the angels, unless on a just occasion; nor should they be then respited any longer. We have surely sent down the Koran; and we will certainly preserve the same *from corruption*. We have heretofore sent *apostles* before thee among the ancient sects: and there came no apostle unto them, but they laughed him to scorn. In the same manner will we put it into the hearts of the wicked *Meccans* to *scoff* at *their prophet*: they shall not believe on him; and the sentence of the nations of old hath been executed heretofore. If we should open a gate in the heaven above them, and they should ascend thereto all the day long, they should rather say, Our eyes are only dazzled; or rather we are a people deluded by enchantments. We have placed *the twelve signs* in the heaven, and have set them out *in various figures*, for *the observation* of spectators: and we guard them from every devil driven away with stones, except him who listeneth by stealth, at whom a visible flame is darted.¹ We have also

spread forth the earth, and thrown thereon stable *mountains*, and we have caused every kind of *vegetable* to spring forth in the same, according to a determinate weight: and we have provided therein necessities of life for you, and for him whom ye do not sustain. There is no one thing but the storehouses thereof are in our hands; and we distribute not the same *otherwise* than in a determinate measure. We also send the winds driving the pregnant clouds, and we send down from heaven water, whereof we give you to drink, and which ye keep not in store. Verily we give life, and we put to death: and we are the heirs of *all things*. We know those among you who go before; and we know those who stay behind. And thy LORD shall gather them together *at the last day*: for he *is* knowing and wise. We created man of dried clay, of black mud, formed into shape: and we had before created the devil of subtle fire. And remember when thy LORD said unto the angels, Verily I am about to create man of dried clay, of black mud, wrought into shape; when, therefore, I shall have completely formed him, and shall have breathed of my spirit into him; do ye fall down and worship him. And all the angels worshipped *Adam* together, except Eblis, *who* refused to be with those who worshipped *him*. And God said unto him, O Eblis, what *hindered* thee from being with those who worshipped *Adam*? He answered, It is not fit that I should worship man, whom thou hast created of dried clay, of black mud, wrought into shape. God said, Get thee therefore hence: for thou shalt be driven away with stones: and a curse *shall be* on thee, until the day of judgment. The devil said, O LORD, Give me respite until the day of resurrection. God answered, Verily thou shalt be *one* of those who are respited until the day of the appointed time. The devil replied, O LORD, because thou hast seduced me, I will surely tempt them to *disobedience* in the earth; and I will seduce *such* of them *as shall be* thy chosen servants. God said, This *is* the right way with me. Verily *as to* my servants, thou shalt have no power over them; but *over* those only who shall be seduced, and who shall follow thee. And hell is surely denounced unto them all: it hath seven gates; unto every gate a distinct company of them *shall be assigned*. But those who fear God *shall dwell* in gardens, amidst fountains. The angels shall say unto them, Enter ye therein in peace and security, and we will remove

all grudges from their breasts ; *they shall be as brethren, sitting over against one another on couches ; weariness shall not affect them therein, neither shall they be cast out thence forever.* Declare unto my servants that I am the gracious, the merciful *God* ; and that my punishment is a grievous punishment. And relate unto them *the history* of Abraham's guests. When they went in unto him, and said, Peace *be unto thee*, he answered, Verily we are afraid of you : *and they* replied, Fear not ; we bring thee the promise of a wise son. He said, Do ye bring me the promise of a son now old age hath overtaken me ? what is it therefore that ye tell me ? They said, We have told thee the truth ; be not therefore one of those who despair. He answered, And who despaireth of the mercy of *GOD*, except those who err ? And he said, What is your errand, therefore, O messengers of *God* ? They answered, Verily we are sent to *destroy* a wicked people ; but *as for* the family of Lot, we will save them all, except his wife ; we have decreed that she shall be one of those who remain behind *to be destroyed with the infidels.* And when the messengers came to the family of Lot, he said *unto them*, Verily ye are a people *who are* unknown to me. They answered, But we are come unto thee to *execute* that sentence, concerning which *your fellow-citizens* doubted : we tell thee *a certain* truth ; and we are *messengers of* veracity. Therefore lead forth thy family, in some time of the night ; and do thou follow behind them, and let none of you turn back ; but go whither ye are commanded. And we gave him this command ; because the utmost remnant of those *people* was to be cut off in the morning. And the inhabitants of the city came *unto Lot*, rejoicing at the news of *the arrival of some strangers.* And he said *unto them*, Verily these are my guests : wherefore do not disgrace me *by abusing them* ; but fear *GOD*, and put me not to shame. They answered, Have we not forbidden thee from *entertaining or protecting* any man ? Lot replied, These *are* my daughters : *therefore rather make use of them*, if ye be resolved to do *what ye purpose.* As thou livest they wander in their folly. Wherefore a terrible storm from heaven assailed them at sunrise, and we turned *the city* upside down : and we rained on them stones of baked clay. Verily herein are signs unto *men* of sagacity : and those *cities were punished*, to point out a right way for men to walk in. Verily herein is a sign

unto the true believers. The inhabitants of the wood *near Midian* were also ungodly. Wherefore we took vengeance on them. And both of them were *destroyed*, to serve as a manifest rule *for men to direct their actions by*. And the inhabitants of Al Hejr likewise heretofore accused the messengers of God of imposture: and we produced our signs unto them, but they retired afar off from the same. And they hewed houses out of the mountains, to secure themselves. But a terrible noise from heaven assailed them in the morning; neither was what they had wrought of any advantage unto them. We have not created the heavens and the earth, and whatever is *contained* between them, otherwise than in justice: and the hour of *judgment* shall surely come. Wherefore O Mohammed, forgive thy people with a gracious forgiveness. Verily thy LORD is the creator of thee and of them, and knoweth *what is most expedient*. We have already brought unto thee seven *verses* which are *frequently to be repeated*, and the glorious Koran. Cast not thine eyes on the *good things* which we have bestowed on several of *the unbelievers*, so as to covet the same: neither be thou grieved on their account. Behave thyself with meekness towards the true believers; and say, I am a public preacher. *If they believe not, we will inflict a like punishment on them*, as we have inflicted on the dividers, who distinguished the Koran into *different* parts, for by thy LORD, we will demand an account from them all of that which they have wrought. Wherefore publish that which thou hast been commanded, and withdraw from the idolaters. We will surely take thy part against the scoffers, who associate with GOD another god; they shall surely know *their folly*. And now we well know that thou art deeply concerned on account of that which they say; but do thou celebrate the praise of thy LORD; and be *one* of those who worship; and serve thy LORD until death shall overtake thee.

CHAPTER XVI.

INTITLED, THE BEE; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE sentence of GOD will surely come *to be executed* wherefore do not hasten it. Praise be unto him! and far be that from him which they associate *with him!* He shall cause the angels to descend with a revelation by his command, unto such of his servants as he pleaseth, *saying*, Preach that there is no GOD, except myself; therefore fear me. He hath created the heavens and the earth, *to manifest his justice*: far be that from him which they associate *with him!* He hath created man of seed; and *yet* behold he is a professed disputer *against the resurrection*. He hath likewise created the cattle for you; from them ye have wherewith to keep yourselves warm, and *other* advantages; and of them do ye *also* eat. And they are likewise a credit unto you, when ye drive them home *in the evening*, and when ye lead *them* forth to feed *in the morning*: and they carry your burdens to a *distant* country, at which ye could not *otherwise* arrive, unless with *great* difficulty to yourselves; for your LORD *is* compassionate and merciful. And *he hath also* created horses, and mules, and asses, that ye may ride thereon, and for an ornament *unto you*; and *he likewise* created *other things* which ye know not. *It appertaineth* unto GOD to instruct *men* in the *right* way; and *there is* who turneth aside from the same: but if he had pleased, he would certainly have directed you all. It is he who sendeth down from heaven *rain* water, whereof ye have to drink, and from which plants, whereon ye feed *your cattle*, receive their nourishment. And by means thereof he causeth corn, and olives, and palm-trees, and grapes, and all *kinds* of fruits, to spring forth for you. Surely herein is a sign *of the divine power and wisdom* unto people who consider. And he hath subjected the night and the day to your service; and the sun, and the moon, and the stars, which are compelled to serve by his command. Verily herein are signs unto people of understanding. And *he*

hath also given you dominion over whatever he hath created for you in the earth, distinguished by its different color. Surely herein is a sign unto people who reflect. It is he who hath subjected the sea unto you, that ye might eat fish thereout, and take from thence ornaments for you to wear; and thou seest the ships ploughing the waves thereof, that ye may seek to enrich yourselves of his abundance, by commerce; and that ye might give thanks. And he hath thrown upon the earth mountains firmly rooted, lest it should move with you, and also rivers, and paths, that ye might be directed: and he hath likewise ordained marks whereby men may know their way; and they are directed by the stars.¹ Shall God therefore, who createth, be as he who createth not? Do ye not therefore consider? If ye attempt to reckon up the favors of GOD, ye shall not be able to compute their number; GOD is surely gracious and merciful; and GOD knoweth that which ye conceal, and that which ye publish. But the idols which ye invoke, besides GOD, create nothing, but are themselves created. They are dead, and not living; neither do they understand when they shall be raised. Your GOD is one GOD. As to those who believe not in the life to come, their hearts deny the plainest evidence, and they proudly reject the truth. There is no doubt but GOD knoweth that which they conceal and that which they discover. Verily he loveth not the proud. And when it is said unto them, What hath your LORD sent down unto Mohammed? they answer, Fables of ancient times. Thus are they given up to error, that they may bear their own burdens without diminution on the day of resurrection, and also a part of the burdens of those whom they caused to err, without knowledge. Will it not be an evil burden which they shall bear? Their predecessors devised plots heretofore: but GOD came into their building, to overthrow it from the foundations; and the roof fell on them from above, and a punishment came upon them, from whence they did not expect.² Also on the day of resurrection he will cover them with shame; and will say, Where are my companions, concerning whom ye disputed? Those unto whom knowledge shall have been given shall answer, This day shall shame and misery fall upon the unbelievers. They whom the angels shall cause to die, having dealt unjustly with their own souls, shall offer to make their peace in

the article of death, saying, We have done no evil. But the angels shall reply, Yea; verily GOD well knoweth that which ye have wrought: wherefore enter the gates of hell, therein to remain forever; and miserable shall be the abode of the proud. And it shall be said unto those who shall fear God, What hath your LORD sent down? They shall answer, Good; unto those who do right shall be given an excellent reward in this world; but the dwelling of the next life shall be better; and happy shall be the dwelling of the pious! namely gardens of eternal abode, into which they shall enter; rivers shall flow beneath the same; therein shall they enjoy whatever they wish. Thus will GOD recompense the pious. Unto the righteous, whom the angels shall cause to die, they shall say, Peace be upon you; enter ye into paradise, as a reward for that which ye have wrought. Do the unbelievers expect any other than that the angels come unto them, to part their souls from their bodies; or that the sentence of thy LORD come to be executed on them? So did they act who were before them; and GOD was not unjust towards them in that he destroyed them; but they dealt unjustly with their own souls: the evils of that which they committed reached them; and the divine judgment which they scoffed at fell upon them. The idolaters say, If GOD had pleased, we had not worshipped anything besides him, neither had our fathers: neither had we forbidden anything, without him. So did they who were before them. But is the duty of the apostles any other than public preaching? We have heretofore raised up in every nation an apostle to admonish them, saying, Worship GOD, and avoid Taghut. And of them there were some whom GOD directed, and there were others of them who were decreed to go astray. Wherefore go through the earth, O tribe of Koreish, and see what hath been the end of those who accused their apostles of imposture. If thou, O prophet, dost earnestly wish for their direction; verily GOD will not direct him whom he hath resolved to lead into error; neither shall they have any helpers. And they swear most solemnly by GOD, saying, GOD will not raise the dead. Yea; the promise thereof is true:—but the greater part of men know it not. He will raise them that he may clearly show them the truth concerning which they now disagree, and that the unbelievers may know that they are

liars. Verily our speech unto anything, when we will the same, *is*, that we only say unto it, Be; and it is *As* for those who have fled their country for the sake of GOD, after they had been unjustly persecuted; we will surely provide them an excellent habitation in this world, but the reward of the next life shall be greater; if they knew it. They who persevere patiently, and put their trust in their LORD, *shall not fail of happiness in this life and in that which is to come.* We have not sent *any* before thee, *as our apostles*, other than men, unto whom we spake by revelation. Inquire therefore of those who have the custody of the scriptures, if ye know not *this to be truth.* We sent them with evident *miracles*, and written revelations; and we have sent down unto thee this Koran, that thou mayest declare unto mankind that which hath been sent down unto them, and that they may consider. Are they who have plotted evil against *their prophet* secure that GOD will not cause the earth to cleave under them, or that a punishment will not come upon them, from whence they do not expect; or that he will not chastise them while they are busied *in travelling from one place to another, and in traffic?* (for they shall not be able to elude *the power of God,*) or that he will not chastise them by a gradual destruction? But your LORD is truly gracious and merciful *in granting you respite.* Do they not consider the things which GOD hath created; whose shadows are cast on the right hand and on the left, worshipping GOD, and become contracted? Whatever moveth both in heaven and on earth worshippeth GOD, and the angels *also*; and they are not elated with pride, *so as to disdain his service*: they fear their LORD, *who is exalted* above them, and perform that which they are commanded. GOD said, Take not *unto yourselves* two gods; for there is but one GOD: and revere me. Unto him *belongeth* whatsoever is in heaven and on earth; and unto him is obedience eternally *due.* Will ye therefore fear *any* besides GOD? Whatever favors ye have received are certainly from GOD; and when evil afflicteth you, unto him do ye make your supplication; yet when he taketh the evil from off you, behold, a part of you give a companion unto their LORD, to show their ingratitude for *the favors* we have bestowed on them. Delight yourselves *in the enjoyments of this life*: but hereafter shall ye know

that ye cannot escape the divine vengeance. And they set apart unto *ido's* which have no knowledge a part of the food which we have provided for them. By GOD, ye shall surely be called to account for that which ye have falsely devised. They attribute daughters unto GOD (far be it from him!) but unto themselves *children of the sex* which they desire. And when any of them is told the news of *the birth of* a female, his face becometh black, and he is deeply afflicted: he hideth himself from the people, because of the ill tidings which have been told him; *considering within himself* whether he shall keep it with disgrace, or whether he shall bury it in the dust. Do they not make an ill judgment? Unto those who believe not in the next life, the similitude of evil *ought to be applied*, and unto GOD the most sublime similitude: for he *is* mighty and wise. If GOD should punish men for their iniquity, he would not leave on the *earth* any moving thing: but he giveth them respite unto an appointed time; and when their time shall come, they shall not be respited an hour, neither shall *their punishment* be anticipated. They attribute unto GOD that which they dislike themselves, and their tongues utter a lie; *namely*, that the reward of *paradise* is for them. There is no doubt but that the fire *of hell is prepared* for them, and that they shall be sent thither before *the rest of the wicked*. By GOD, we have heretofore sent *messengers* unto the nations before thee: but Satan prepared their works for them; he *was* their patron in this world, and *in that which is to come* they shall suffer a grievous torment. We have not sent down the book *of the Koran* unto thee, for *any other purpose*, than that thou shouldest declare unto them that *truth* concerning which they disagree; and for a direction and mercy unto people who believe. GOD sendeth down water from heaven, and causeth the earth to revive after it hath been dead. Verily herein is a sign *of the resurrection* unto people who hearken. Ye have also in cattle an example of instruction: we give you to drink of that which is in their bellies; *a liquor* between digested dregs, and blood; *namely*, pure milk, which is swallowed with pleasure by those who drink *it*. And of the fruits of palm-trees, and of grapes, ye obtain an inebriating liquor, and also good nourishment. Verily herein is a sign unto people who understand. Thy LORD spake by inspiration

unto the bee, *saying*, Provide *thee* houses in the mountains, and in the trees, and of *those materials* wherewith *men* build *hives for thee*: then eat of every *kind of* fruit, and walk in the beaten paths of thy LORD. There proceedeth from their bellies a liquor of various color, wherein *is* a medicine for men. Verily herein *is* a sign unto people who consider. GOD hath created you, and he will hereafter cause you to die: and some of you shall have his life prolonged to a decrepit age, so that he shall forget whatever he knew; for GOD *is* wise and powerful. GOD causeth some of you to excel others in worldly possessions: yet they who are caused to excel do not give their wealth unto *the slaves* whom their right hands possess, that they *may become* equal *sharers* therein. Do they therefore deny the beneficence of GOD? GOD hath ordained you wives from among yourselves, and of your wives hath granted you children and grand-children; and hath bestowed on you good things for food. Will they therefore believe in that which is vain, and ungratefully deny the goodness of GOD? They worship, besides GOD, *idols* which possess nothing wherewith to sustain them, either in heaven, or on earth; and have no power. Wherefore liken not *anything* unto GOD: for GOD knoweth, but ye know not. GOD propoundeth as a parable a possessed slave, who hath power over nothing, and him on whom we have bestowed a good provision from us, and who giveth alms thereout *both* secretly and openly: shall these *two* be esteemed equal? GOD forbid! But the greater part of men know *it* not. GOD also propoundeth as a parable two men; one of them born dumb, who is unable to *do or understand* anything, but is a burden unto his master whithersoever he shall send him, he shall not return with any good *success*: shall *this man*, and he *who hath his speech and understanding*, and who commandeth that which is just, and followeth the right way, be esteemed equal? Unto GOD *alone is* the secret of heaven and earth *known*. And the business of the *last* hour shall be only as the twinkling of an eye, or even more quick: for GOD is almighty. GOD hath brought you forth from the wombs of your mothers; ye knew nothing, and he gave you *the senses of* hearing and seeing, and understandings, that ye might give thanks. Do they not behold the fowls which are enabled to fly in the open firmament of heaven? none supporteth them except

GOD. Verily herein *are* signs unto people who believe. GOD hath also provided you houses for habitations for you; and hath *also* provided you tents of the skins of cattle, which ye find light *to be removed* on the day of your departure *to new quarters*, and *easy to be pitched* on the day of your sitting down *therein*: and of their wool, and their fur, and their hair, *hath he supplied you with* furniture and household-stuff for a season. And GOD hath provided for you, of that which he hath created, conveniences to shade you *from the sun*, and he hath *also* provided you places of retreat in the mountains, and he hath given you garments to defend you from the heat, and coats *of mail* to defend you in your wars. Thus doth he accomplish his favor towards you, that ye may resign yourselves *unto him*. But if they turn back, verily thy duty is public preaching *only*. They acknowledge the goodness of GOD, and afterwards they deny the same; but the greater part of them are unbelievers. On a *certain* day we will raise a witness out of every nation: then they who shall have been unbelievers shall not be suffered *to excuse themselves*, neither shall they be received into favor. And when they who shall have acted unjustly shall see the torment *prepared for them*; (it shall not be mitigated unto them, neither shall they be respited): and when those who shall have been guilty of idolatry shall see their false gods, they shall say, O LORD, these are our idols which we invoked, besides thee. But they shall return an answer unto them, *saying*, Verily ye are liars. And on that day shall *the wicked* offer submission unto GOD; and the *false deities* which they imagined shall abandon them. *As for* those who shall have been infidels, and shall have turned aside *others* from the way of GOD, we will add unto them punishment upon punishment because they have corrupted *others*. On a *certain* day we will raise up in every nation a witness against them, from among themselves; and we will bring thee, O Mohammed, as a witness against these *Arabs*. We have sent down unto thee the book *of the Koran*, for an explication of everything *necessary both as to faith and practice*, and a direction, and mercy, and good tidings unto the Moslems. Verily GOD commandeth justice, and the doing of good, and the giving unto kindred *what shall be necessary*; and he forbiddeth wickedness, and iniquity, and oppression: he admonisheth you that ye may remember.¹

Perform *your* covenant with GOD, when ye enter into covenant *with him* ; and violate not *your* oaths, after the ratification thereof ; since ye have made GOD a witness over you. Verily GOD knoweth that which ye do. And be not like unto her who undoeth that which she hath spun, untwisting it after she hath twisted it strongly ; taking your oaths between you deceitfully, because one party is more numerous than *another* party. Verily GOD only tempteth you therein ; and he will make that manifest unto you, on the day of resurrection, concerning which ye now disagree. If GOD had pleased, he would surely have made you one people : but he will lead into error whom he pleaseth, and he will direct whom he pleaseth ; and ye shall surely give an account of that which ye have done. Therefore take not your oaths between you deceitfully lest *your* foot slip, after it hath been steadfastly fixed, and ye taste evil *in this life*, for that ye have turned aside from the way of GOD : and ye *suffer* a grievous punishment *in the life to come*. And sell not the covenant of GOD for a small price ; for with GOD is a better *recompense prepared* for you, if ye be *men* of understanding. That which *is* with you will fail ; but that which *is* with GOD *is* permanent : and we will surely reward those who shall persevere, according to the utmost *merit* of their actions. Whoso worketh righteousness, whether he be male or female, and is a true believer, we will surely raise him to a happy life ; and we will give them their reward, according to the utmost *merit* of their actions. When thou readest the Koran, have recourse unto GOD, *that he may preserve thee* from Satan driven away with stones ; he hath no power over those who believe, and who put confidence in their LORD ; but his power is over those only who take him for their patron, and who give companions unto God. When we substitute *in the Koran* an *abrogating* verse in lieu of a verse *abrogated* (and GOD best knoweth *the fitness of* that which he revealeth), the *infidels* say, Thou art only a forger of *these verses* : but the greater part of them know not *truth from falsehood*. Say, The holy spirit hath brought the same down from thy LORD with truth ; that he may confirm those who believe, and for a *direction and good tidings* unto the Moslems. We *also* know that they say, Verily, a *certain* man teacheth him *to compose the Koran*. The tongue of the person unto whom they incline

is a foreign tongue ; but this, *wherein the Koran is written*, is the perspicuous Arabic tongue.¹ Moreover as for those who believe not the signs of GOD, GOD will not direct them, and they shall suffer a painful torment: verily they imagine a falsehood who believe not in the signs of GOD, and they are *really* the liars. Whoever denieth GOD, after he hath believed, except him who shall be compelled against his will, and whose heart continueth steadfast in the faith, *shall be severely chastised*: but whoever shall voluntarily profess infidelity, on those shall the indignation of GOD *fall*, and they shall suffer a grievous punishment.² This *shall be their sentence*, because they have loved the present life above that which is to come, and for that GOD directeth not the unbelieving people. These *are* they whose hearts, and hearing, and sight, GOD hath sealed up; and these are the negligent: there is no doubt but that in the next life they shall perish. Moreover thy LORD *will be favorable* unto those who have fled their country, after having suffered persecution, *and had been compelled to deny the faith by violence*, and who have since fought *in defence of the true religion*, and have persevered with patience; verily *unto these will thy LORD be gracious and merciful*, after *they shall have shown their sincerity*. On a certain day shall every soul come to plead for itself, and every soul shall be repaid that which it shall have wrought; and they shall not be treated unjustly. GOD propoundeth as a parable a city which was secure *and* quiet, unto which her provisions came in abundance from every side; but she ungratefully denied the favor of GOD: wherefore GOD caused her to taste the extreme famine, and fear, because of that which they had done. And now is an apostle come unto the *inhabitants of Mecca* from among themselves; and they accuse him of imposture: wherefore a punishment shall be inflicted on them, while they are acting unjustly. Eat of what GOD hath given you for food, *that which is lawful and good*; and be thankful for the favors of GOD, if ye serve him. He hath only forbidden you that which dieth of itself, and blood, and swine's flesh, and that which hath been slain in the name of any, besides God. But unto him who shall be compelled by necessity *to eat of these things*, not lusting nor *wilfully* transgressing, GOD *will surely be gracious and merciful*. And say not that wherein your tongues utter a lie; This is lawful, and this is unlawful; that ye may devise

a lie concerning GOD : for they who devise concerning GOD shall not prosper. *They shall have* small enjoyment *in this world, and in that which is to come* they shall suffer a grievous torment. Unto the Jews did we forbid that which we have told thee formerly : and we did them no injury *in that respect* ; but they injured their own souls. Moreover thy LORD *will be favorable* unto those who do evil through ignorance, and afterwards repent and amend : verily *unto these will* thy LORD *be* gracious and merciful, after *their repentance*. Abraham was a model of true religion, obedient unto GOD, orthodox, and was not an idolater : *he was also* grateful for his benefits : *wherefore* God chose him, and directed him into the right way. And we bestowed on him good in this world ; and in the next he shall surely be *one* of the righteous. We have also spoken unto thee, *O Mohammed*, by revelation, *saying*, Follow the religion of Abraham, *who was* orthodox, and was no idolater. The sabbath was only appointed unto those who differed *with their prophet* concerning it ; and thy LORD will surely judge between them, on the day of resurrection, as to that concerning which they differed. Invite *men* unto the way of thy LORD, by wisdom, and mild exhortation ; and dispute with them in the most condescending *manner* : for thy LORD well knoweth him who strayeth from his path, and he well knoweth those who are *rightly* directed. If ye take vengeance *on any*, take a vengeance proportionable to the wrong which hath been done you ; but if ye suffer *wrong* patiently, verily this will be better for the patient. Wherefore, do thou bear *opposition* with patience ; but thy patience shall not be *practicable*, unless with GOD's *assistance*. And be thou not grieved on account of the *unbelievers* ; neither be thou troubled for that which they subtilely devise ; for GOD is with those who fear *him*, and are upright.

CHAPTER XVII.

INTITLED, THE NIGHT JOURNEY; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

PRAISE be unto him who transported his servant by night, from the sacred temple of *Mecca* to the farther temple of *Jerusalem*, the circuit of which we have blessed, that we might show *some* of our signs; for *God is* he who heareth, *and* seeth. And we gave unto Moses the book of *the law*, and appointed the same to be a direction unto the children of Israel, *commanding them, saying, Beware* that ye take not any other patron besides me. O posterity of those whom we carried *in the ark* with Noah: verily he was a grateful servant. And we expressly declared unto the children of Israel in the book of *the law, saying, Ye will surely commit evil in the earth twice, and ye will be elated with great insolence.*¹ And when the *punishment* threatened for the first of those *transgressions* came to be executed, we sent against you our servants, endued with exceeding strength *in war*, and they searched the inner apartments of *your houses*; and the prediction became accomplished. Afterwards we gave you the victory over them, *in your turn*, and we granted you increase of wealth and children, and we made you a more numerous people, *saying, If ye do well, ye will do well to your own souls; and if ye do evil, ye will do it unto the same.* And when the *punishment* threatened for *your latter transgression* came to be executed, we sent *enemies against you* to afflict you, and to enter the temple, as they entered it the first time, and utterly to destroy that which they had conquered.² Peradventure your LORD will have mercy on you *hereafter*: but if ye return to *transgress a third time*, we also will return to chastise you; and we have appointed hell to be the prison of the unbelievers. Verily this Koran directeth unto *the way* which is most right, and declareth unto the faithful, who do good works, that they shall receive a great reward; and that for those who believe not in the life to come, we have prepared a grievous punishment. Man prayeth for evil, as he prayeth for good; for man is hasty.³ We

have ordained the night and the day for two signs *of our power*: afterwards we blot out the sign of the night, and we cause the sign of the day to shine forth, that ye may endeavor to obtain plenty from your LORD *by doing your business therein*, and that ye may know the number of years, and the computation *of time*; and everything *necessary* have we explained by a *perspicuous* explication. The fate of every man have we bound about his neck; and we will produce unto him, on the day of resurrection, a book *wherein his actions shall be recorded*: it shall be offered him open, and *the angels shall say unto him*, Read thy book; thine own soul will be a sufficient accountant against thee, this day.¹ He who shall be *rightly* directed, shall be directed to *the advantage* only of his own soul; and he who shall err shall err only against the same: neither shall any laden *soul* be charged with the burden of another. We did not punish *any people*, until we had *first* sent an apostle to warn them. And when we resolved to destroy a city, we commanded the inhabitants thereof, who lived in affluence, *to obey our apostle*; but they acted corruptly therein: wherefore the sentence was justly pronounced against *that city*; and we destroyed it with an utter destruction. And how many generations have we consumed since Noah? for thy LORD sufficiently knoweth and seeth the sins of his servants. Whosoever chooseth *this* transitory life, we will bestow on him therein beforehand that which we please; on him, *namely*, whom we please: afterwards will we appoint him hell *for his abode*; he shall be thrown into the same to be scorched, covered with ignominy, and utterly rejected *from mercy*. But whosoever chooseth the life to come, and directeth his endeavor towards the same, being also a true believer; the endeavor of these shall be acceptable *unto God*. On all will we bestow *the blessings of this life*, both on these and on those, of the gift of thy LORD; for the gift of thy LORD shall not be denied *unto any*. Behold, how we have caused some of them to surpass others *in wealth and dignity*: but the next life shall be more considerable in degrees *of honor*, and greater in excellence. Set not up another god with *the true God*, lest thou sit down in disgrace, and *destitute*. Thy LORD hath commanded that ye worship none besides him; and *that ye show* kindness unto *your* parents; whether the one of them, or both of them attain to old age with thee. Wherefore, say not unto them, Fie on

you! neither reproach them, but speak respectfully unto them and submit to behave humbly towards them, out of tender affection and say, O LORD, have mercy on them both, as they nursed me *when I was* little. Your LORD well knoweth that which is in your souls; whether ye be men of integrity: and he will be gracious unto those who sincerely return *unto him*. And give unto him who is of kin *to you* his due, and *also* unto the poor, and the traveller. And waste not *thy substance* profusely: for the profuse are brethren of the devils: and the devil was ungrateful unto his LORD. But if thou turn from them, in expectation of the mercy which thou hopest from thy LORD; *at least*, speak kindly unto them. And let not thy hand be tied up to thy neck; neither open it with an unbounded expansion, lest thou become worthy of reprehension, and be reduced to poverty. Verily thy LORD will enlarge the store of whom he pleaseth, and will be sparing *unto whom he pleaseth*; for he knoweth and regardeth his servants. Kill not your children for fear of being brought to want; we will provide for them and for you; verily the killing them is a great sin. Draw not near unto fornication; for it is wickedness, and an evil way. Neither slay the soul which GOD hath forbidden *you to slay*, unless for a just cause; and whosoever shall be slain unjustly, we have given his heir power *to demand satisfaction*; but let him not exceed the bounds *of moderation* in putting to death *the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person who killed him*; since he is assisted *by this law*. And meddle not with the substance of the orphan, unless it be to improve it, until he attain his age of strength: and perform *your covenant*; for the *performance of your covenant* shall be inquired into *hereafter*. And give full measure, when you measure *ought*; and weigh with a just balance. This will be better, and more easy for determining *every man's due*. And follow not that whereof thou hast no knowledge; for the hearing, and the sight, and the heart, every of these shall be examined *at the last day*. Walk not proudly in the land, for thou canst not cleave the earth, neither shalt thou equal the mountains in stature. All this is evil, *and* abominable in the sight of thy LORD. These *precepts are a part* of the wisdom which thy LORD hath revealed unto thee. Set not up any other god *as equal* unto God, lest thou be cast into hell, reproved *and*

rejected. Hath your LORD preferably granted unto you sons, and taken *for himself* daughters from among the angels. Verily *in asserting this* ye utter a grievous saying. And now have we used various *arguments and repetitions* in this Koran, that they may be warned : yet it only rendereth them more disposed to fly *from the truth*. Say *unto the idolaters*, If there were *other* gods with him, as ye say, they would surely seek an occasion of *making some attempt* against the possessor of the throne : GOD forbid ! and far, very far, be that from him which they utter ! The seven heavens praise him, and the earth, and all who are therein : neither is there anything which doth not celebrate his praise ; but ye understand not their celebration *thereof* : he is gracious and merciful. When thou readest the Koran, we place between thee and those who believe not in the life to come a dark veil ; and we put coverings over their hearts, lest they should understand it, and in their ears thickness of hearing. And when thou makest mention, in *repeating* the Koran, of thy LORD only, they turn their backs, flying *the doctrine of his unity*. We well know with what *design* they hearken, when they hearken unto thee, and when they privately discourse together : when the ungodly say, Ye follow no other than a madman. Behold ! what epithets they bestow on thee. But they are deceived ; neither can they *find any just occasion to reproach thee*. They also say, After we shall have become bones and dust, shall we surely be raised a new creature ? Answer, Be ye stones, or iron, or some creature more improbable in your opinions *to be raised to life*. But they will say, Who shall restore us *to life* ? Answer, He who created you the first time : and they will wag their heads at thee, saying, When *shall this be* ? Answer, Peradventure it is nigh. On *that day* shall GOD call you *forth from your sepulchres*, and ye shall obey, with celebration of his praise, and ye shall think that ye tarried but a little while. Speak unto my servants, that they speak mildly *unto the unbelievers, lest ye exasperate them* ; for Satan soweth discord among them, and Satan is a declared enemy unto man. Your LORD well knoweth you ; if he pleaseth, he will have mercy on you, or, if he pleaseth, he will punish you : and we have not sent thee *to be a steward over them*. Thy LORD well knoweth all persons in heaven and on earth. We have bestowed peculiar favors on some of the prophets, preferably to others ; and we

gave unto David the psalms. Say, Call upon those whom ye imagine *to be gods* besides him ; yet they will not be able to free you from harm, or to turn *it on others*. Those whom ye invoke do *themselves* desire *to be admitted* to a near conjunction with their LORD ; *striving* which of them shall approach nearest *unto him* : they also hope for his mercy, and dread his punishment ; for the punishment of thy LORD is terrible. There is no city but we will destroy the same before the day of resurrection, or we will punish it with a grievous punishment. This is written in the book *of our eternal decrees*. Nothing hindered us from sending *thee* with miracles, except that the former *nations* have charged them with imposture. We gave unto *the tribe of* Thamud, *at their demand*, the she-camel visible *to their sight* : yet they dealt unjustly with her : and we send not *a prophet* with miracles, but to strike terror. Remember when we said unto thee, Verily thy LORD encompasseth men *by his knowledge and power*. We have appointed the vision which we showed thee, and also the tree cursed in the Koran, only for an occasion of dispute unto men, and to strike *them* with terror ; but it shall cause them to transgress only the more enormously. And remember when we said unto the angels, Worship Adam ; and they *all* worshipped him except Eblis, *who* said, Shall I worship him whom thou hast created *of clay* ? And he said, What thinkest thou, *as to this man* whom thou hast honored above me ? verily, if thou grant me respite until the day of resurrection, I will extirpate his offspring, except a few. God answered, Begone, *I grant thee respite* : but whosoever of them shall follow thee, hell shall surely be your reward ; an ample reward *for your demerits* ! And entice to vanity such of them as thou canst, by thy voice ; and assault them on all sides with thy horsemen and thy footmen ; and partake with them in *their* riches, and *their* children ; and make them promises ; (but the devil shall make them no other than deceitful promises :) *as to* my servants, thou shalt have no power over them ; for thy LORD is a sufficient protector *of those who trust in him*. It is your LORD who driveth forward the ships for you in the sea, that ye may seek *to enrich yourselves* of his abundance *by commerce* ; for he is merciful towards you. When a misfortune befalleth you at sea, the *false deities* whom ye invoke are forgotten *by you*, except him *alone* : yet when he bringeth you *safe* to dry land, ye retire afar off *from him*, and return *to*

your idols ; for man is ungrateful. Are ye therefore secure that he will not cause the dry land to swallow you up, *or that he will not* send against you a *whirlwind* driving the sands to *overwhelm* you ? Then shall ye find none to protect you. Or are ye secure that he will not cause you again to commit yourselves to *the sea* another time, and send against you a tempestuous wind, and drown you ; for that ye have been ungrateful ? then shall ye find none to defend *you* against us, in that *distress*. And now have we honored the children of *Adam* by *sundry peculiar privileges and endowments* ; and we have given them conveniences of carriage by land and by sea, and have provided food for them of good things ; and we have preferred them before many of *our creatures* which we have created, by granting *them great* prerogatives. On a *certain* day we will call all men to *judgment* with their *respective* leader : and whosoever shall have his book given him into his right hand, they shall read their book *with joy and satisfaction* ; and they shall not be wronged a hair. And whoever hath been blind in this *life* shall be also blind in the next, and shall wander more widely from the path of *salvation*. It wanted little *but the unbelievers* had tempted thee to swerve from *the instructions* which we had revealed unto thee, that thou shouldest devise concerning us a different thing ; and then would they have taken thee for *their* friend : and unless we had confirmed thee, thou hadst certainly been very near inclining unto them a little.¹ Then would we surely have caused thee to taste the punishment of life, and the punishment of death ; and thou shouldest not have found any to protect thee against us. The *unbelievers* had likewise almost caused thee to depart the land, that they might have expelled thee thence : but then should they not have tarried *therein* after thee, except a little while. *This is* the method of dealing *which we have prescribed ourselves* in respect to our apostles, whom we have already sent before thee : and thou shalt not find any change in our *prescribed* method. Regularly perform *thy* prayer at the declension of the sun, at the first darkness of the night, and the prayer of day-break ; for the prayer of daybreak is borne witness unto *by the angels*. And watch *some part* of the night in the same *exercise*, as a work of supererogation for thee : peradventure thy LORD will raise thee to an honorable station. And say, O LORD, cause me to enter with a favorable entry, and cause

me to come forth with a favorable coming forth ; and grant me from thee an assisting power. And say, Truth is come, and falsehood is vanished : for falsehood is of short continuance. We send down of the Koran that which is a medicine and mercy unto the true believers ; but it shall only increase the perdition of the unjust. When we bestow favors on man, he retireth and withdraweth himself *ungratefully from us* : but when evil toucheth him, he despaireth *of our mercy*. Say, Every one acteth after his own manner : but your LORD best knoweth who is most truly directed in *his* way. They will ask thee concerning the spirit : answer, The spirit *was created* at the command of my LORD : but ye have no knowledge given unto you, except a little. If we pleased, we should certainly take away that which we have revealed unto thee ; in such case thou couldst not find any to assist thee therein against us, unless through mercy from thy LORD ; for his favor towards thee hath been great. Say, Verily if men and genii were purposely assembled, that they might produce *a book* like this Koran, they could not produce *one* like unto it, although the one of them assisted the other. And we have variously propounded unto men in this Koran every *kind of* figurative argument ; but the greater part of men refuse *to receive it*, merely out of infidelity. And they say, We will by no means believe on thee, until thou cause a spring of water to gush forth for us out of the earth ; or thou have a garden of palm-trees and vines, and thou cause rivers to spring forth from the midst thereof in abundance ; or thou cause the heaven to fall down upon us, as thou hast given out, in pieces ; or thou bring down GOD and the angels to vouch *for thee* ; or thou have a house of gold ; or thou ascend by a ladder to heaven : neither will we believe thy ascending *thither alone*, until thou cause a book to descend into us, *bearing witness of thee*, which we may read. Answer My LORD be praised ! Am I *other* than a man, *sent as* an apostle ? And nothing hindereth men from believing, when direction is come unto them, except that they say, Hath GOD sent a man *for his* apostle ? Answer, If the angels had walked on earth *as* familiar inhabitants *thereof*, we had surely sent down unto them from heaven an angel *for our* apostle. Say, GOD is a sufficient witness between me and you : for he knoweth and regardeth his servants. Whom GOD shall direct, he shall be the *rightly* directed ; and whom he shall

cause to err, thou shalt find none to assist, besides him. And we will gather them together on the day of resurrection, *creeping* on their faces, blind, and dumb, and deaf: their abode *shall be* hell; so often as *the fire thereof* shall be extinguished, we will rekindle a burning flame to torment them. This shall be their reward, because they disbelieve in our signs, and say, When we shall have been *reduced to* bones and dust, shall we surely be raised new creatures? Do they not perceive that GOD, who created the heavens and the earth, *is* able to create *other bodies*, like *their present*? And he hath appointed them a limited term; there is no doubt thereof: but the ungodly reject *the truth*, merely out of unbelief. Say, If ye possessed the treasures of the mercy of my LORD, ye would surely refrain *from using them*, for fear of spending *them*; for man is covetous. We heretofore gave unto Moses *the power of working* nine evident signs.¹ And do thou ask the children of Israel, *as to the story of Moses*; when he came unto them, and Pharaoh said unto him, Verily I esteemed thee, O Moses, *to be* deluded by sorcery. *Moses* answered, Thou well knowest that none hath sent down these evident signs except the LORD of heaven and earth; and I surely esteem thee, O Pharaoh, a lost *man*. Wherefore *Pharaoh* sought to drive them out of the land; but we drowned him and all those who were with him. And we said unto the children of Israel, after *his destruction*, Dwell ye in the land: and when the promise of the next life shall come *to be fulfilled*, we will bring you *both* promiscuously *to judgment*. We have sent down *the Koran* with truth, and it hath descended with truth: and we have not sent thee *otherwise* than *to be* a bearer of good tidings, and a denouncer of *threats*. And we have divided the Koran, *revealing it by parcels*, that thou mightest read it unto men with deliberation: and we have sent it down, causing *it* to descend *as occasion required*. Say, Whether ye believe therein, or do not believe, verily those who have been favored with the knowledge of *the scriptures which were revealed* before it, when the same is rehearsed unto them, fall down on *their* faces, worshipping, and say, Our LORD be praised, for that the promise of our LORD is surely fulfilled! and they fall down on *their* faces, weeping; and *the hearing thereof* increaseth their humility. Say, call upon GOD, or call on the Merciful: by whichsoever of *the two names* ye

invoke *him, it is equal*; for he hath most excellent names. Pronounce not thy prayer aloud, neither pronounce it with too low a voice, but follow a *middle* way between these: and say, Praise *be* unto GOD, who hath not begotten any child; who hath no partner in the kingdom, nor hath any to protect him from contempt: and magnify him by proclaiming his greatness.

CHAPTER XVIII.

INTITLED, THE CAVE; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

PRAISE be unto GOD, who hath sent down unto his servant the book of *the Koran*, and hath not inserted therein any crookedness, *but hath made it a straight rule*: that he should threaten a grievous punishment *unto the unbelievers*, from his presence; and should bear good tidings unto the faithful, who work righteousness, that they should receive an excellent reward, *namely, paradise*, wherein they shall remain forever: and that he should warn those who say, GOD hath begotten issue; of which matter they have no knowledge, neither *had* their fathers. A grievous saying *it is*, which proceedeth from their mouths: they speak no other than a lie. Peradventure thou wilt kill thyself with grief after them, *out of thy earnest zeal for their conversion*, if they believe not in this new revelation of *the Koran*. Verily we have ordained whatsoever is on the earth for the ornament thereof, that we might make trial of *men*, and *see* which of them excelleth in works: and we will surely reduce whatever is thereon to dry dust. Dost thou consider that the companions of the cave, and Al Rakim, were *one* of our signs, and a *great* miracle?¹ When the young men took refuge in the cave, they said, O LORD, grant us mercy from before thee, and dispose our business for us to a right *issue*. Wherefore we struck their ears *with deafness*, so that they slept *without disturbance* in the cave for a *great* number of years: then we awaked them, that we might know which of the two parties was more exact in computing the space which they had

remained *there*. We will relate unto thee their history with truth. Verily they were young men who had believed in their LORD: and we had abundantly directed them: and we fortified their hearts with constancy when they stood *before the tyrant*; and they said, Our LORD is the LORD of heaven and earth: we will by no means call on any god besides him; *for* then should we surely utter an extravagance. These *our fellow* people have taken *other* gods, besides him; although they bring no demonstrative argument for them: and who is more unjust than he who deviseth a lie concerning GOD? And *they said the one to the other*, When ye shall separate yourselves from them, and *from the deities* which they worship, except GOD, fly into the cave: your LORD will pour his mercy on you abundantly, and will dispose your business for you to advantage. And thou mightest have seen the sun, when it had risen, to decline from their cave towards the right hand, and when it went down, to leave them on the left hand: and they were in the spacious part of *the cave*. This *was one* of the signs of GOD. Whomsoever GOD shall direct, he *shall be rightly* directed: and whomsoever he shall cause to err, thou shalt not find any to defend, *or* to direct. And thou wouldest have judged them to have been awake, while they were sleeping; and we caused them to turn themselves to the right hand, and to the left. And their dog stretched forth his forelegs in the mouth of the cave: if thou hadst come suddenly upon them, verily thou wouldest have turned thy back and fled from them, and thou wouldest have been filled with fear *at the sight* of them.¹ And so we awaked them from *their* sleep, that they might ask questions of one another. One of them spake and said, How long have ye tarried *here*? They answered, We have tarried a day, or part of a day. *The others* said, Your LORD best knoweth the *time* ye have tarried: and now send one of you with this your money into the city; and let him see which of its *inhabitants* hath the best and cheapest food, and let him bring you provision from him; and let him behave circumspectly, and not discover you to any one. Verily if they come up against you, they will stone you, or force you to return to their religion; and then shall ye not prosper forever. And so we made *their people* acquainted with *what had happened* to them; that they might know that the promise of GOD is true, and that there is no doubt of the *last* hour; when they

disputed among themselves concerning their matter. And they said, Erect a building over them: their LORD best knoweth *their condition*. Those who prevailed in their affair answered, We will surely build a chapel over them. Some say, *The sleepers were three; and their dog was the fourth; and others say, They were five; and their dog was the sixth; guessing at a secret matter: and others say, They were seven and their dog was the eighth.* Say, My LORD best knoweth their number: none shall know them, except a few. Wherefore dispute not concerning them, except with a clear disputation, *according to what hath been revealed unto thee:* and ask not any of *the Christians* concerning them. Say not of any matter, I will surely do this to-morrow; unless *thou add*, If GOD please. And remember thy LORD, when thou forgettest, and say, My LORD is able to direct me with ease, that I may draw near unto *the truth of this matter* rightly. And they remained in their cave three hundred years, and nine years over.¹ Say, GOD best knoweth how long they continued *there:* unto him *are* the secrets of heaven and earth known; do thou make him to see and to hear. The *inhabitants thereof* have no protector besides him; neither doth he suffer any one to have a share in *the establishment or knowledge of* his decree. Read that which hath been revealed unto thee, of the book of thy LORD, *without presuming to make any change therein:* there is none who hath power to change his words; and thou shalt not find any to fly to, besides him, *if thou attempt it.* Behave thyself with constancy towards those who call upon their LORD morning and evening, and who seek his favor; and let not thine eyes be turned away from them, seeking the pomp of this life; neither obey him whose heart we have caused to neglect the remembrance of us, and who followeth his lusts, and leaveth *the truth* behind him. And say, The truth *is* from your LORD; wherefore let him who will, believe, and let him who will, be incredulous. We have surely prepared for the unjust *hell* fire, the flame and smoke whereof shall surround him like a pavilion: and if they beg relief, they shall be relieved with water like molten brass, which shall scald *their* faces; O how miserable a potion, and how unhappy a couch! As to those who believe, and do good works, we will not suffer the reward of him who shall work righteousness to perish; for them *are prepared* gardens of eternal abode, which shall be

watered by rivers ; they shall be adorned therein with bracelets of gold, and they shall be clothed in green garments of fine silk and brocades ; reposing themselves therein on thrones. O how happy a reward, and how easy a couch ! And propound unto them as a parable two men : on the one of whom we had bestowed two vineyards, and had surrounded them with palm-trees, and had caused corn *to grow* between them. Each of the gardens brought forth its fruit *every season*, and failed not at all ; and we caused a river to flow in the midst thereof : and he had great abundance. And he said unto his companion by way of debate, I am superior to thee in wealth, and have a more powerful family. And he went into his garden, being guilty of injustice against his own soul, *and* said, I do not think that this *garden* will decay forever ; neither do I think that the last hour will come : and although I should return unto my LORD, verily I shall find a better *garden* than this in exchange. *And* his companion said unto him, by way of debate, Dost thou not believe in him who created thee of the dust, and afterwards of seed ; and then fashioned thee into a perfect man ? But *as for me*, GOD is my LORD ; and I will not associate any *other deity* with my LORD. And when thou enterest thy garden, wilt thou not say, What GOD pleaseth *shall come to pass* ; there is no power but in GOD *alone* ? Although thou seest me to be inferior to thee in wealth and *number of* children, my LORD is well able to bestow on me a better *gift* than thy garden, and to shoot *his* arrows against the same from heaven, so that it shall become barren dust ; or its water may sink deep *into the earth*, that thou canst not draw thereof. And his possessions were encompassed *with destruction*, as *his companion had forewarned him* ; wherefore he began to turn down the palms of his hands *out of sorrow and regret* for that which he had expended thereon ; for *the vines thereof* were fallen down on their trails : and he said, Would to GOD that I had not associated any *other deity* with my LORD ! And he had no party to assist him besides GOD, neither was he able to defend himself *against his vengeance*. In such case protection *belongeth* of right unto GOD *alone* ; he is the best rewarder, and the best giver of success. And propound to them a similitude of the present life. *It is* like water which we send down from heaven ; and the herb of the earth is mixed therewith, and *after it hath been green and flourishing*,

in the morning it becometh dry stubble, which the winds scatter abroad : and GOD is able to do all things. Wealth and children *are* the ornament of this present life : but good *works*, which are permanent, *are* better in the sight of thy LORD, with respect to the reward, and better with respect to hope. On a *certain* day we will cause the mountains to pass away, and thou shalt see the earth appearing plain *and even* ; and we will gather *mankind* together, and we will not leave any one of them behind. And they shall be set before thy LORD in *distinct* order, *and he shall say unto them*, Now are ye come unto us *naked*, as we created you the first time but ye thought that we should not perform *our* promise unto you. And the book *wherein every one's actions are recorded* shall be put *into his hand* ; and thou shalt see the wicked in great terror, because of that which *is written* therein, and they shall say, Alas for us ! what *meaneth* this book ? it omitteth neither a small *action* nor a great *one*, but it compriseth the same ; and they shall find that which they have wrought, present *before their eyes* : and thy LORD will not deal unjustly with any one. *Remember* when we said unto the angels, Worship ye Adam : and they *all* worshipped *him*, except Eblis, *who was one* of the genii, and departed from the command of his LORD. Will ye therefore take him and his offspring for *your* patrons besides me, notwithstanding they are your enemies ? Miserable *shall such a change be* to the ungodly ! I called not them to be present at the creation of the heavens and of the earth, nor at the creation of themselves, neither did I take *those* seducers for *my* assistants. On a *certain* day, *God shall say unto the idolaters*, Call those whom ye imagined *to be* my companions, *to protect you* : and they shall call them, but they shall not answer them ; and we will place a valley of destruction between them : and the wicked shall see *hell* fire : and they shall know that they shall be thrown into the same, and they shall find no way to avoid it. And now have we variously propounded unto men in this Koran, a parable of every kind ; but man cavilleth at most things *therein*. Yet nothing hindereth men from believing, now a direction is come unto them, and from asking pardon of their LORD, excepting that *they wait until* the punishment of *their* predecessors come *to be inflicted* on them, or that the chastisement of *the next life* come upon them publicly. We send not *our* messengers, but to bear

good tidings, and to denounce threats. Those who believe not dispute with vain *arguments*, that they may thereby render the truth of no effect; and they hold my signs, and the admonitions which have been made them, in derision. And who is more unjust than he who hath been acquainted with the signs of his LORD, and retireth afar off from the same, and forgetteth that which his hands have formerly committed? Verily we have cast veils over their hearts, lest they should understand *the Koran*, and into their ears thick-ness of hearing: if thou invite them to the *true* direction, yet will they not therefore be directed forever. Thy LORD is gracious, endued with mercy; if he would have punished them for that which they have committed, he would doubtless have hastened their punishment: but a threat *hath been de-nounced* against them, and they shall find no refuge, besides him. And those *former* cities did we destroy, when they acted unjustly; and we gave them previous warning of their destruction. And *remember* when Moses said unto his servant *Joshua the son of Nun*, I will not cease to go forward, until I come to the place where the two seas meet; or I will travel for a long space of time.¹ But when they were arrived at the meeting of the two *seas*, they forgot their fish, *which they had taken with them*; and *the fish* took its way freely in the sea. And when they had passed beyond *that place*, *Moses* said unto his servant, Bring us our dinner; for now are we fatigued with this our journey. *His servant* answered, Dost thou know *what has befallen me*? When we took up our lodging at the rock, verily I forgot the fish: and none made me to forget it, except Satan, that I should not remind *thee* of it. And *the fish* took its way into the sea, in a wonderful manner. *Moses* said, This is what we sought after. And they both went back, returning by the way they came. And *coming to the rock* they found one of our servants, unto whom we had granted mercy from us, and whom we had taught wisdom from before us. And *Moses* said unto him, Shall I follow thee, that thou mayest teach me *part* of that which thou hast been taught, for a direction *unto me*? He answered, Verily thou canst not bear with me: for how canst thou patiently suffer those things, the knowledge whereof thou dost not comprehend? *Moses* replied, Thou shalt find me patient, if GOD please; neither will I be disobedient unto thee in anything. He said, If thou follow me, therefore, ask

me not concerning anything, until I shall declare the meaning thereof unto thee. So they both went on *by the sea-shore*, until they went up into a ship; and he made a hole therein. *And Moses said unto him*, Hast thou made a hole therein, that thou mightest drown those who are on board? now hast thou done a strange thing. He answered, Did I not tell thee that thou couldst not bear with me? *Moses said*, Rebuke me not, because I did forget; and impose not on me a difficulty in what I am commanded. Wherefore they *left the ship and* proceeded, until they met with a youth; and he slew him. *Moses said*, Hast thou slain an innocent person, without *his having killed* another? now hast thou committed an unjust action. He answered, Did I not tell thee that thou couldst not bear with me? *Moses said*, If I ask thee concerning anything hereafter, suffer me not to accompany thee: now hast thou received an excuse from me. They went forwards, therefore, until they came to the inhabitants of a *certain city*: and they asked food of the inhabitants thereof; but they refused to receive them. And they found therein a wall, which was ready to fall down; and he set it upright. *Whereupon Moses said unto him*, If thou wouldest thou mightest doubtless have received a reward for it. He answered, This shall be a separation between me and thee; *but* I will *first* declare unto thee the signification of that which thou couldst not bear with patience. The vessel belonged to certain poor men, who did their business in the sea: and I was minded to render it unserviceable, because there was a king behind them, who took every *sound* ship by force. As to the youth, his parents were true believers; and we feared, lest he, *being an unbeliever*, should oblige them to suffer *his* perverseness and ingratitude: wherefore we desired that their LORD might give them a more righteous *child* in exchange for him, and one more affectionate *towards them*. And the wall belonged to two orphan youths in the city, and under it was a treasure *hidden which belonged* to them; and their father was a righteous man: and thy LORD was pleased that they should attain their full age, and take forth their treasure, through the mercy of thy LORD, and I did not *what thou hast seen* of mine own will, *but by God's direction*. This is the interpretation of that which thou couldst not bear with patience. The Jews will ask thee concerning Dhu'lkarnein.¹ Answer (I will rehearse unto you an account of him. We made him

powerful in the earth, and we gave him means to *accomplish* everything *he pleased*. And he followed *his way*, until he came to the place where the sun setteth; *and* he found it to set in a spring of black mud; and he found near the same a certain people. And we said, O Dhu'lkarnein, either punish *this people*, or use gentleness towards them. He answered, Whosoever *of them* shall commit injustice, we will surely punish him *in this world*; afterwards shall he return unto his LORD, and he shall punish him with a severe punishment. But whosoever believeth, and doth that which is right, shall receive the most excellent reward, and we will give him in command that which is easy. Then he continued *his way*, until he came to the place where the sun riseth; *and* he found it to rise on certain people, unto whom we had not given anything wherewith to shelter themselves therefrom. Thus *it was*; and we comprehended with our knowledge the *forces* which were with him. And he prosecuted *his journey from south to north*, until he came between the two mountains; beneath which he found certain people, who could scarce understand what was said. *And* they said, O Dhu'lkarnein, verily, Gog and Magog waste the land; shall we therefore pay thee tribute, on condition that thou build a rampart between us and them? He answered, The *power* wherewith my LORD has strengthened me is better *than your tribute*: but assist me strenuously, and I will set a strong wall between you and them. Bring me iron in large pieces, until it fill up *the space* between the two sides *of these mountains*. *And* he said *to the workmen*, Blow *with your bellows*, until it make *the iron red hot as fire*. *And* he said *further*, Bring me molten brass, that I may pour upon it. Wherefore, *when this wall was finished*, Gog and Magog could not scale it, neither could they dig through it.¹ *And* Dhu'lkarnein said, This *is* a mercy from my LORD: but when the prediction of my LORD shall come *to be fulfilled*, he shall reduce *the wall* to dust; and the prediction of my LORD is true. On that day we will suffer some of them to press tumultuously like waves on others: and the trumpet shall be sounded, and we will gather them in a body together. And we will set hell on that day before the unbelievers; whose eyes have been veiled from my remembrance, and who could not hear *my words*. Do the unbelievers think *that I will not punish them*, for that they take my servants for *their* protectors be-

sides me? Verily we have prepared hell for the abode of the infidels. Say, Shall we declare unto you those whose works are vain, whose endeavor in the present life hath been wrongly directed, and who think they do the work which is right? These are they who believe not in the signs of their LORD, or that they shall be assembled before him; wherefore their works are vain, and we will not allow them any weight on the day of resurrection. This *shall be* their reward, *namely*, hell; for that they have disbelieved, and have held my signs and apostles in derision. But *as for* those who believe and do good works, they shall have the gardens of paradise for their abode: they shall remain therein forever; they shall wish for no change therein. Say, If the sea were ink to *write* the words of my LORD, verily the sea would fail, before the words of my LORD would fail; although we added *another sea* like unto it as a further supply. Say, Verily I am only a man as ye are. It is revealed unto me that your GOD is one only GOD: let him therefore who hopeth to meet his LORD work a righteous work; and let him not make any other to partake in the worship of his LORD.

CHAPTER XIX.

INTITLED, MARY; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

C. H. Y. A. S. A COMMEMORATION of the mercy of thy LORD *towards* his servant Zacharias. When he called upon his LORD, invoking *him* in secret, *and* said, O LORD, verily my bones are weakened, and my head is become white with hoariness, and I have never been unsuccessful in my prayers to thee, O LORD. But now I fear my nephews, who are to succeed after me, for my wife is barren: wherefore, give me a successor of *my own body* from before thee; who may be my heir, and may be an heir of the family of Jacob; and grant, O LORD, that he may be acceptable *unto thee*. *And the angel answered him*, O Zacharias, verily we bring thee tidings of a son, whose name *shall be* John; we have not caused any to bear the

same name before him. *Zacharias* said, LORD, how shall I have a son, seeing my wife is barren, and I am now arrived at a great age, *and am decrepit*? *The angel* said, *So shall it be*: thy LORD saith, This is easy with me; since I created thee heretofore, when thou wast nothing. *Zacharias* answered, O LORD, give me a sign. *The angel* replied, Thy sign *shall be* that thou shalt not speak to men for three nights, *although thou be* in perfect health. And he went forth unto his people, from the chamber, and he made signs unto them, *as if he should say*, Praise ye God in the morning and in the evening. *And we said unto his son*, O John, receive the book of the law, with a resolution to study and observe it. And we bestowed on him wisdom, *when he was yet* a child, and mercy from us, and purity of life; and he was a devout person, and dutiful towards his parents, and was not proud or rebellious. Peace be on him the day whereon he was born, and the day whereon he shall die, and the day whereon he shall be raised to life. And remember in the book of the *Koran* the story of Mary; when she retired from her family to a place towards the east, and took a veil to conceal herself from them; and we sent our spirit *Gabriel* unto her, and he appeared unto her *in the shape of* a perfect man. She said, I fly for refuge unto the merciful God, *that he may defend me* from thee: if thou fearest him, *thou wilt not approach me*. He answered, Verily I am the messenger of thy LORD, *and am sent* to give thee a holy son. She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot? *Gabriel* replied, *So shall it be*: thy LORD saith, This is easy with me; and *we will perform it*, that we may ordain him for a sign unto men, and a mercy from us: for it is a thing which is decreed. Wherefore she conceived him; and she retired aside with him *in her womb* to a distant place; and the pains of child-birth came upon her near the trunk of a palm-tree. She said, Would to GOD I had died before this, and had become a thing forgotten, and lost in oblivion. And he who was beneath her called to her, *saying*, be not grieved; now hath GOD provided a rivulet under thee; and do thou shake the body of the palm-tree, and it shall let fall ripe dates upon thee ready gathered. And eat, and drink, and calm thy mind. Moreover, if thou see any man, *and he question thee*, say, Verily I have vowed a fast unto the Merciful: wherefore I will by no means speak to a man this day. So she

brought *the child* to her people, carrying him *in her arms*. And they said *unto her*, O Mary, now hast thou done a strange thing: O sister of Aaron, thy father was not a bad man, neither was thy mother a harlot. But she made signs *unto the child to answer them*; and they said, How shall we speak to him, who is an infant in the cradle? *Whereupon the child said*, Verily I am the servant of GOD; he hath given me the book *of the gospel*, and hath appointed me a prophet. And he hath made me blessed, wheresoever I shall be; and hath commanded me *to observe prayer*, and *to give alms*, so long as I shall live; and *he hath made me* dutiful towards my mother, and hath not made me proud *or* unhappy. And peace *be* on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life. This *was* Jesus the son of Mary; the Word of truth, concerning whom they doubt. It is not *meet* for GOD, that he should have any son; GOD forbid! When he decreeth a thing, he only saith *unto it*, Be; and it is. And verily GOD is my LORD and your LORD; wherefore, serve him: this is the right way. Yet the sectaries differ among themselves *concerning Jesus*; but woe be unto those who are unbelievers, because of *their* appearance at the great day. Do thou cause them to hear, and do thou cause *them* to see, *on the day whereon* they shall come unto us *to be judged*: but the ungodly are this day in a manifest error.¹ And do thou forewarn them of the day of sighing, when the matter shall be determined, while they are *now sunk* in negligence, and do not believe. Verily we will inherit the earth, and whatever *creatures* are therein; and unto us shall they *all* return. And remember Abraham in the book *of the Koran*; for he was one of great veracity, *and* a prophet. When he said *unto his father*, O my father, why dost thou worship that which heareth not, neither seeth, nor profiteth thee at all? O my father, verily *a degree* of knowledge hath been bestowed on me, which hath not been bestowed on thee: wherefore follow me; I will lead thee into an even way. O my father, serve not Satan; for Satan *was* rebellious unto the Merciful. O my father, verily I fear lest a punishment be inflicted on thee from the Merciful, and thou become a companion of Satan. *His father* answered, Dost thou reject my gods, O Abraham? If thou forbear not, I will surely stone thee: wherefore leave me for a long time. *Abraham* replied, Peace *be* on thee: I will ask pardon for

thee of my LORD ; for he is gracious unto me. And I will separate myself from you, and from the *idols* which ye invoke besides GOD ; and I will call upon my LORD ; it may be that I shall not be unsuccessful in calling on my LORD, *as ye are in calling upon them*. And when he had separated himself from them, and from the *idols* which they worshipped besides GOD, we gave him Isaac and Jacob ; and we made each of them a prophet, and we bestowed on them, through our mercy, *the gift of prophecy, and children and wealth* ; and we caused them to deserve the highest commendations. And remember Moses in the book of *the Koran* : for he was sincerely upright, and was an apostle *and* a prophet. And we called unto him from the right side of Mount *Sinai*, and caused him to draw near, *and* to discourse privately *with us*. And we gave him, through our mercy, his brother Aaron a prophet, *for his assistant*. Remember also Ismael in the *same* book ; for he was true to *his* promise, and was an apostle, *and* a prophet. And he commanded his family *to observe* prayer, and *to give* alms ; and he was acceptable unto his LORD. And remember Edris in the *same* book ; for he was a just person, *and* a prophet : and we exalted him to a high place. These are they unto whom GOD hath been bounteous, of the prophets of the posterity of Adam, and of those whom we carried *in the ark* with Noah ; and of the posterity of Abraham, and of Israel, and of those whom we have directed and chosen. When the signs of the Merciful were read unto them, they fell down, worshipping, and wept : but a succeeding generation have come after them, who neglect prayer, and follow *their* lusts ; and they shall surely fall into evil : except him who repenteth, and believeth, and doth that which is right ; these shall enter paradise, and they shall not in the least be wronged : gardens of perpetual abode *shall be their reward*, which the Merciful hath promised unto his servants, as an object of faith ; for his promise will surely come *to be fulfilled*. Therein shall they hear no vain discourse, but peace ; and their provision shall be prepared for them therein morning and evening. This is paradise, which we will give for an inheritance unto such of our servants as shall be pious. We descend not *from heaven*, unless by the command of thy LORD : unto him *belongeth* whatsoever is before us, and whatsoever is behind us, and whatsoever is in the intermediate space ; neither is thy LORD forgetful of thee.¹ *He is the*

LORD of heaven and earth, and of whatsoever is between them: wherefore worship him, and be constant in his worship. Dost thou know any named like him? Man saith, After I shall have been dead, shall I really be brought forth alive *from the grave*? Doth not man remember that we created him heretofore, when he was nothing? But by thy LORD we will surely assemble them and the devils *to judgment*; then will we set them round about hell on their knees: afterwards we will draw forth from every sect such of them as *shall have been* a more obstinate rebel against the Merciful; and we best know which of them are more worthy to be burned therein. There shall be none of you but shall approach near the same: *this* is an established decree with thy LORD.¹ Afterwards we will deliver those who shall have been pious, but we will leave the ungodly therein on their knees. When our manifest signs are read unto them, the infidels say unto the true believers, Which of the two parties *is* in the more eligible condition, and *formeth* the more excellent assembly? But how many generations have we destroyed before them, which excelled them in wealth, and in outward appearance? Say, Whosoever is in error, the Merciful will grant him a long and prosperous life, until they see that with which they are threatened, whether it be the punishment *of this life*, or *that of the last hour*; and hereafter they shall know who is in the worse condition, and the weaker in forces. GOD shall more fully direct those who receive direction; and the good works which remain *forever* are better in the sight of thy LORD *than worldly possessions*, in respect to the reward, and more eligible in respect to the future recompense. Hast thou seen him who believeth not in our signs, and saith, I shall surely have riches and children bestowed on me? Is he acquainted with the secrets *of futurity*; or hath he received a covenant from the Merciful *that it shall be so*? By no means. We will surely write down that which he saith; and increasing we will increase his punishment; and we will be his heir as to that which he speaketh of; and *on the last day* he shall appear before us alone *and naked*. They have taken *other gods*, besides GOD, that they may be a glory unto them. By no means. Hereafter shall they deny their worship; and they shall become adversaries unto them. Dost thou not see that we send the devils against the infidels, to incite them *to sin* by *their* instigations? Where-

fore be not in haste to *call down destruction* upon them ; for we number unto them a *determined number of days of respite*. On a certain day we will assemble the pious before the Merciful in an *honorable manner*, as ambassadors come into the presence of a prince : but we will drive the wicked into hell, as *cattle are driven* to water : they shall obtain no intercession, except he only who hath received a covenant from the Merciful.¹ They say, The Merciful hath begotten issue. Now have ye uttered an impious thing : it wanteth little but that on occasion thereof the heavens be rent, and the earth cleave in sunder, and the mountains be overthrown and fall, for that they attribute children unto the Merciful ; whereas it becometh not GOD to beget children. Verily there is none in heaven or on earth but shall approach the Merciful as *his servant*. He encompasseth them *by his knowledge and power*, and numbereth them with an *exact* computation . and they shall all come unto him on the day of resurrection, destitute *both of helpers and followers*. But as for those who believe and do good works, the Merciful will bestow on them love. Verily we have rendered the *Koran* easy for thy tongue, that thou mayest thereby declare *our* promises unto the pious, and mayest thereby denounce threats unto contentious people. And how many generations have we destroyed before them ? Dost thou find one of them *remaining* ? Or dost thou hear *so much as* a whisper concerning them ?

CHAPTER XX.

INTITLED, T. H. ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

T. H. WE have not sent down the *Koran* unto thee, that thou shouldest be unhappy ; but for an admonition unto him who feareth *God* : being sent down from him who created the earth, and the lofty heavens. The Merciful sitteth on *his* throne : unto him *belongeth* whatsoever is in heaven and on earth, and whatsoever is between them, and whatsoever is

under the earth. If thou pronounce *thy prayers* with a loud voice, *know that it is not necessary in respect to God*; for he knoweth that which is secret, and what is yet more hidden. GOD! there is no GOD but he, he hath most excellent names. Hast thou been informed of the history of Moses? When he saw fire, and said unto his family, Tarry ye *here*; for I perceive fire: peradventure I may bring you a brand thereout, or may find a direction *in our way* by the fire. And when he was come near unto it, *a voice* called unto him, *saying*, O Moses, verily I am thy LORD: wherefore put off thy shoes; for thou art in the sacred valley Towa. And I have chosen thee; therefore hearken with attention unto that which is revealed *unto thee*. Verily I am GOD; there is no god besides me; wherefore worship me, and perform *thy* prayer in remembrance of me. Verily the hour cometh: I will surely manifest the same, that every soul may receive its reward for that which it hath deliberately done. Let not him who believeth not therein, and who followeth his lust, prevent thee from *believing in* the same, lest thou perish. Now what *is* that in thy right hand, O Moses? He answered, It is my rod whereon I lean, and with which I beat down leaves for my flock; and I have other uses for it. *God* said *unto him*, Cast it down, O Moses. And he cast it down, and behold, it *became* a serpent, which ran about. *God* said, Take hold on it, and fear not: we will reduce it to its former condition. And put thy *right* hand under thy *left* arm: it shall come forth white, without any hurt. *This shall be* another sign: that we may show thee *some* of our greatest signs. Go unto Pharaoh: for he is exceedingly impious. Moses answered, LORD, enlarge my breast, and make what thou hast commanded me easy unto me: and loose the knot of my tongue, that they may understand my speech.¹ And give me a counsellor of my family, *namely*, Aaron my brother. Gird up my loins by him, and make him my colleague in the business: that we may praise thee greatly, and may remember thee often; for thou regardest us. *God* replied, Now hast thou obtained thy request, O Moses: and we have heretofore been gracious unto thee, another time, when we revealed unto thy mother that which was revealed *unto her*, *saying*, Put him into the ark, and cast him into the river and the river shall throw him on the shore; *and* my enemy and his enemy shall take him *and bring him up*; and I be-

stowed on thee love from me, that thou mightest be bred up under my eye.¹ When thy sister went and said, Shall I bring you unto one who will nurse *the child*? So we returned thee unto thy mother, that her mind might be set at ease, and that she might not be afflicted. And thou slewest a soul, and we delivered thee from trouble; and we proved thee by *several* trials: and *afterwards* thou didst dwell some years among the inhabitants of Madian. Then thou camest *hither* according to *our* decree, O Moses; and I have chosen thee for myself; *wherefore* go thou and thy brother with my signs; and be not negligent in remembering me. Go ye unto Pharaoh, for he is excessively impious: and speak mildly unto him; peradventure he will consider, or will fear *our threats*. They answered, O LORD, verily we fear lest he be precipitately violent against us, or lest he transgress *more exorbitantly*. God replied, Fear not; for I am with you: I will hear and will see. Go ye therefore unto him, and say, Verily we are the messengers of thy LORD: wherefore send the children of Israel with us, and do not afflict them. Now are we come unto thee with a sign from thy LORD: and peace be upon him who shall follow the *true* direction. Verily it hath been revealed unto us, that a punishment *shall be inflicted* on him who shall charge *us* with imposture, and shall turn back. *And when they had delivered their message*, Pharaoh said, Who is your LORD, O Moses? He answered, Our LORD is he who giveth all things: he hath created them, and directeth them *by his providence*. Pharaoh said, What therefore is the condition of the former generations? Moses answered, The knowledge thereof is with my LORD, in the book of *his decrees*: my LORD erreth not, neither doth he forget. *It is he* who hath spread the earth as a bed for you, and hath made you paths therein; and who sendeth down rain from heaven, whereby we cause various kinds of vegetables to spring forth: *saying*, Eat of *part*, and feed your cattle *with other part thereof*. Verily herein are signs unto those who are endued with understanding. Out of *the ground* have we created you; and to the same will we cause you to return, and we will bring you forth from thence another time. And we showed Pharaoh all our signs *which we had empowered Moses to perform*: but he accused *him* of imposture, and refused to believe; and he said, Art thou come unto us that thou mayest dispossess us of our land by thy enchant

ments, O Moses? Verily we will meet thee with the like enchantments; wherefore fix an appointment between us and thee; we will not fail it, neither shalt thou, in an equal place. *Moses* answered, Let your appointment be on the day of *your* solemn feast; and let the people be assembled in open day. And Pharaoh turned away *from Moses*, and gathered together *the most expert magicians to execute his stratagem*; and then came *to the appointment*. Moses said unto them, Woe be unto you! do not devise a lie against GOD, lest he utterly destroy you by some judgment: for he shall not prosper who deviseth lies. *And the magicians* disputed concerning their affair among themselves, and discoursed in private: and they said, These two are certainly magicians: they seek to dispossess you of your land by their sorcery; and to lead away *with them* your chiefest and most considerable men. Wherefore collect *all* your cunning, and then come in order: for he shall prosper this day, who shall be superior. They said, O Moses, whether wilt thou cast down *thy rod first*, or shall we be the first who cast down *our rods*? He answered, Do ye cast down *your rods first*. And behold, their cords and their rods appeared unto him, by their enchantment, to run about *like serpents*; wherefore Moses conceived fear in his heart. *But* we said *unto him*, Fear not; for thou shalt be superior: therefore cast down *the rod* which is in thy right hand; and it shall swallow up *the seeming serpents* which they have made: for what they have made is only the deceit of an enchanter; and an enchanter shall not prosper, whithersoever he cometh. And the magicians, *when they saw the miracle which Moses performed*, fell down and worshipped, saying, We believe in the LORD of Aaron and of Moses. *Pharaoh* said *unto them*, Do ye believe in him before I give you permission? Verily this is your master, who hath taught you magic. But I will surely cut off your hands and your feet on the opposite sides; and I will crucify you on trunks of palm-trees: and ye shall know which of us is more severe in punishing, and can longer protract *your pains*. They answered, We will by no means have greater regard unto thee than unto those evident miracles which have been shown us, or than unto him who hath created us. Pronounce therefore that sentence *against us* which thou art about to pronounce: for thou canst only give sentence *as to* this present life. Verily we believe in

our LORD, that he may forgive us our sins, and the sorcery which thou hast forced us to *exercise*: for GOD is better to *reward*, and more able to prolong *punishment than thou*. Verily whosoever shall appear before his LORD *on the day of judgment*, polluted with crimes, shall have hell for *his reward*; he shall not die therein, neither shall he live. But whoever shall appear before him, *having been* a true believer, and shall have worked righteousness, for these *are prepared* the highest degrees of *happiness*; namely, gardens of perpetual abode, which shall be watered by rivers; they shall remain therein forever: and this shall be the reward of him who shall be pure. And we spake by revelation unto Moses, *saying*, Go forth with my servants *out of Egypt* by night; and smite *the waters with thy rod*, and make them a dry path through the sea: be not apprehensive of *Pharaoh's overtaking thee*; neither be thou afraid. And *when Moses had done so*, Pharaoh followed them with his forces; and *the waters* of the sea overwhelmed them. And Pharaoh caused his people to err, neither did he direct *them aright*. Thus, O children of Israel, we delivered you from your enemy; and we appointed you the right side of Mount *Sinai to discourse with Moses and to give him the law*; and we caused manna and quails to descend upon you, *saying*, Eat of the good things which we have given you for food; and transgress not therein, lest my indignation fall on you; and on whomsoever my indignation shall fall, he shall go down headlong *into perdition*. But I *will be* gracious unto him who shall repent and believe, and shall do that which is right; and *who* shall be rightly directed. What hath caused thee to hasten from thy people, O Moses, *to receive the law*? He answered, These *follow close* on my footsteps; but I have hastened unto thee, O LORD, that thou mightest be well pleased *with me*. God said, We have already made a trial of thy people, *since thy departure*; and al Sâmeri hath seduced them *to idolatry*. Wherefore Moses returned unto his people in great wrath, and exceedingly afflicted. And he said, O my people, had not your LORD promised you a most excellent promise? Did the time *of my absence* seem long unto you? Or did ye desire that indignation from your LORD should fall on you, and therefore failed to keep the promise which we made me? They answered, We have not failed in what we promised thee of our own authority; but we were made

to carry in *several* loads of *gold and silver*, of the ornaments of the people, and we cast them *into the fire*; and in like manner al Sâmeri also cast in *what he had collected*, and he produced unto them a corporeal calf, which lowed. And al Sâmeri and his companions said, This is your god, and the god of Moses; but he hath forgotten *him, and is gone to seek some other*. Did they not therefore see that *their idol* returned them no answer, and was not able to cause them either hurt or profit? And Aaron had said unto them before, O my people, verily ye are only proved by this *calf*; for your LORD is the Merciful: wherefore, follow me, and obey my command. They answered, We will by no means cease to be devoted to its *worship*, until Moses return unto us. *And when Moses was returned*, he said, O Aaron, what hindered thee, when thou sawest that they went astray, that thou didst not follow me? Hast thou, therefore, been disobedient to my command? Aaron answered, O son of my mother, drag *me* not by the beard, nor by *the hair of my head*. Verily I feared lest thou shouldest say, Thou hast made a division among the children of Israel, and thou hast not observed my saying. Moses said unto al Sâmeri, What *was* thy design, O Sâmeri? He answered, I saw that which they saw not; wherefore I took a handful of *dust* from the footsteps of the messenger of God, and I cast it *into the molten calf*; for so did my mind direct me. Moses said, Get thee gone; for thy *punishment* in *this* life shall be, that thou shalt say unto those who shall meet thee, Touch *me* not; and a threat is denounced against thee of *more terrible pains, in the life to come*, which thou shalt by no means escape.¹ And behold now thy god, to whose *worship* thou hast continued assiduously devoted; verily we will burn it; and we will reduce it to powder, and scatter it in the sea. Your GOD is *the true* GOD, besides whom there is no other god: he comprehendeth all things by *his* knowledge. Thus do we recite unto thee, O Mohammed, relations of what hath passed heretofore; and we have given thee an admonition from us. He who shall turn aside from it shall surely carry a load of *guilt* on the day of resurrection: they shall continue thereunder *forever*; and a grievous burden shall it be unto them on the day of resurrection. On *that* day the trumpet shall be sounded; and we will gather the wicked together on *that* day, having gray eyes.¹ They shall speak with a low

AL KORAN

voice to one another, *saying*, Ye have not tarried above ten days. We well know what they will say; when the most conspicuous among them for behavior shall say, Ye have not tarried above one day. They will ask thee concerning the mountains: Answer, My LORD will reduce them to dust, and scatter them abroad; and he will leave them a plain equally extended: thou shalt see no part of them higher or lower than another. On that day *mankind* shall follow *the angel* who will call *them to judgment*, none shall *have power* to turn aside from him; and *their* voices shall be low before the Merciful, neither shalt thou hear any more than the hollow sound of *their feet*. On that day, the intercession of *none* shall be of advantage *unto another*, except *the intercession* of him to whom the Merciful shall grant permission, and who shall be acceptable unto him in what he saith. God knoweth that which is before them, and that which is behind them; but they comprehend not the same by *their* knowledge: and their faces shall be humbled before the living, the self-subsisting God; and he shall be wretched who shall bear *his* iniquity. But whosoever shall do good works, being a true believer, shall not fear any injustice, or any diminution of *his reward from God*. And thus have we sent down *this book*, being a Koran in the Arabic tongue; and we have inserted various threats and promises therein, that *men* may fear God, or that it may awaken some consideration in them: wherefore, let GOD be highly exalted, the King, the Truth! Be not over-hasty in *receiving or repeating* the Koran before the revelation thereof be completed unto thee; and say, LORD, increase my knowledge. We heretofore gave a command unto Adam; but he forgot *the same*, and ate of the forbidden fruit; and we found not in him a firm resolution. And *remember* when we said unto the angels, Worship ye Adam; and they worshipped *him*: but Eblis refused. And we said, O Adam, verily this is an enemy unto thee, and thy wife: wherefore, *beware* lest he turn you out of paradise; for *then* shalt thou be miserable. Verily *we have made a provision* for thee, that thou shalt not hunger therein, neither shalt thou be naked: and *there is also a provision made* for thee, that thou shalt not thirst therein, neither shalt thou be incommoded by heat. But Satan whispered *evil suggestions* unto him, saying, O Adam, shall I guide thee to the tree of eternity, and a kingdom

which faileth not? And they both ate thereof: and their nakedness appeared unto them; and they began to sew together the leaves of paradise, to cover themselves. And thus Adam became disobedient unto his LORD, and was seduced. Afterwards his LORD accepted him, *on his repentance*, and was turned unto him, and directed him. And God said, Get ye down hence, all of you: the one of you shall be an enemy unto the other. But hereafter shall a direction come unto you from me: and whosoever shall follow my direction shall not err, neither shall he be unhappy; but whosoever shall turn aside from my admonition, verily he shall *lead* a miserable life, and we will cause him to appear *before us* on the day of resurrection, blind. And he shall say, O LORD, why hast thou brought me *before thee* blind, whereas before I saw clearly? God shall answer, Thus *have we done*, because our signs came unto thee, and thou didst forget them; and in the same manner shalt thou be forgotten this day. And thus will we reward him who shall be negligent, and shall not believe in the signs of his LORD: and the punishment of the life to come shall be more severe, and more lasting, *than the punishment of this life*. Are not the *Meccans*, therefore, acquainted how many generations we have destroyed before them; in whose dwellings they walk? Verily herein are signs unto those who are endued with understanding. And unless a decree had previously gone forth from thy LORD *for their respite*, verily *their destruction* had necessarily followed: but there is a certain time determined *by God for their punishment*. Wherefore, do thou, O Mohammed, patiently bear that which they say; and celebrate the praise of thy LORD before the rising of the sun, and before the setting thereof, and praise him in the hours of the night, and in the extremities of the day, that thou mayest be well-pleased *with the prospect of receiving favor from God*. And cast not thine eyes on that which we have granted divers of the *unbelievers* to enjoy, *namely*, the splendor of this present life, that we may prove them thereby; for the provision of thy LORD is better, and more permanent. Command thy family to observe prayer; and do thou persevere therein. We require not of thee that thou labor to gain necessary provisions *for thyself and family*; we will provide for thee; for the *prosperous* issue shall attend on piety. The *unbelievers* say, Unless he come unto us with

a sign from his LORD, *we will not believe on him*. Hath not a plain declaration come unto them, of that which *is contained* in the former volumes of *scripture, by the revelation of the Koran*? if we had destroyed them by a judgment before *the same had been revealed*, they would have said, *at the resurrection*, O LORD, *how could we believe* since thou didst not send unto us an apostle, that we might follow thy signs, before we were humbled and covered with shame? Say, Each of us wait the issue: wait, therefore; for ye shall surely know hereafter who *have been* the followers of the even way, and who hath been *rightly* directed.

CHAPTER XXI.

INTITLED, THE PROPHETS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE time of giving up their account draweth nigh unto the people of *Mecca*; while they are *sunk* in negligence, turning aside *from the consideration thereof*. No admonition cometh unto them from their LORD, being lately revealed *in the Koran*, but when they hear it, they turn it to sport: their hearts *are* taken up with delights. And they who act unjustly discourse privately together, *saying*, Is this *Mohammed* any more than a man like yourselves? Will ye therefore come to *hear* a piece of sorcery, when ye plainly perceive it *to be so*? Say, My LORD knoweth whatever is spoken in heaven and on earth: *it is* he *who* heareth and knoweth. But they say, *The Koran* is a confused heap of dreams: nay, he hath forged it; nay, he is a poet: let him come unto us therefore with some miracle, in like manner as the former *prophets* were sent. None of the cities which we have destroyed believed *the miracles which they saw performed* before them: will these therefore believe, *if they see a miracle*? We sent none as *our apostles* before them, other than men, unto whom we revealed *our will*. Ask those who are acquainted with the scripture, if ye know not *this*. We

gave them not a body *which could be supported* without their eating food; neither were they immortal. But we made good *our* promise unto them: wherefore we delivered them, and those whom we pleased; but we destroyed the exorbitant transgressors. Now have we sent down unto you, *O Koreish*, the book of the *Koran*; wherein there is *honorable* mention of you: will ye not therefore understand? And how many cities have we overthrown, which were ungodly; and caused other nations to rise up after them? And when they felt our severe vengeance, behold, they fled swiftly from those cities. *And the angels said scoffingly unto them*, Do not fly; but return to that wherein ye delighted, and to your habitations; peradventure ye will be asked. They answered, Alas for us! verily we have been unjust. And this their lamentation ceased not, until we had rendered them *like* corn which is mown down and utterly extinct. We created not the heavens and the earth, and that which is between them, by way of sport. If we had pleased to take diversion, verily we had taken it with *that which beseemeth* us; if we had *resolved to have* done this. But we will oppose truth to vanity, and it shall confound the same; and behold, it shall vanish away. Woe be unto you, for that which ye *impiously* utter concerning God! since whoever *is* in heaven and on earth *is subject* unto him; and *the angels* who are in his presence do not insolently disdain his service, neither are they tired *therewith*. They praise *him* night and day; they faint not. Have they taken gods from the earth? Shall they raise *the dead* to life? If there were either in *heaven or on earth* gods besides God, verily both would be corrupted. But far be that which they utter from God, the LORD of the throne! No account shall be demanded of him for what he shall do; but an account shall be demanded of them. Have they taken *other* gods besides him! Say, Produce your proof *thereof*. This is the admonition of those who *are contemporary* with me, and the admonition of those who *have been* before me, but the greater part of them know not the truth, and turn aside *from the same*. We have sent no apostle before thee, but we revealed unto him that there is no god beside myself, wherefore serve me. They say, The Merciful hath begotten issue; *and the angels are his daughters*. God forbid! They are his honored servants, they prevent him not in anything which they say; *and they execute his com-*

mand. He knoweth that which is before them, and that which is behind them; they shall not intercede *for any*, except for whom it shall please him; and they tremble for fear of him. Whoever of them shall say, I am a god besides him; that *angel* will we reward with hell: *for* so will we reward the unjust. Do not the unbelievers therefore know, that the heavens and the earth were solid, and we clave the same in sunder; and made every living thing of water? Will they not therefore believe? And we placed stable *mountains* on the earth, lest it should move with them; and we made broad passages between them for paths, that they might be directed *in their journeys*: and we made the heaven a roof well supported. Yet they turn aside from the signs thereof, *not considering that they are the workmanship of God*. It is he who hath created the night, and the day, and the sun, and the moon; all *the celestial bodies* move swiftly, *each in its respective orb*. We have not granted unto any man before thee *eternal permanency in this world*; if thou die, therefore, will they be immortal? Every soul shall taste of death: and we will prove *you* with evil, and with good, for a trial *of you*; and unto us shall ye return. When the unbelievers see thee, they receive thee only with scoffing, *saying, Is this he who mentioneth your gods with contempt?* Yet themselves believe not what is mentioned *to them* of the Merciful. Man is created of precipitation. Hereafter will I show you my signs, so that ye shall not wish them to be hastened. They say, When *will* this threat *be accomplished*, if ye speak truth? If they who believe not knew *that the time will surely come*, when they shall not *be able to* drive back the fire *of hell* from their faces, nor from their backs, neither shall they be helped, *they would not hasten it*. But *the day of vengeance* shall come upon them suddenly, and shall strike them with astonishment: they shall not be able to avert it, neither shall they be respited. *Other apostles* have been mocked before thee; but the *punishment* which they scoffed at fell upon such of them as mocked. Say *unto the scoffers*, Who shall save you by night and by day from the Merciful? Yet they utterly neglect the remembrance of their LORD. Have they gods who will defend them, besides us? They are not able to help themselves; neither shall they be assisted against us by their companions, But we have permitted these *men* and their fathers to enjoy

worldly prosperity, so long as life was continued unto them. Do they not perceive that we come unto the land of *the unbelievers*, and straiten the borders thereof? Shall they therefore be the conquerors? Say, I only preach unto you the revelation of *God*: but the deaf will not hear *thy* call, whenever they are preached unto. Yet if *the least* breath of the punishment of thy LORD touch them, they will surely say, Alas for us! verily we have been unjust. We will appoint just balances for the day of resurrection; neither shall any soul be injured at all: although *the merit or guilt of an action* be of the weight of a grain of mustard-seed *only*, we will produce it *publicly*; and there will be sufficient accountants with us. We formerly gave unto Moses and Aaron the *law*, being a distinction between good and evil, and a light and admonition unto the pious; who fear their LORD in secret, and who dread the hour of judgment. And this book also is a blessed admonition, which we have sent down from heaven: will ye therefore deny it? And we gave unto Abraham his direction heretofore, and we knew him to be worthy of the revelations wherewith he was favored. Remember when he said unto his father, and his people, What are these images, to which ye are so entirely devoted? They answered, We found our fathers worshipping them. He said, Verily both ye and your fathers have been in a manifest error. They said, Dost thou seriously tell us the truth, or art thou one who jestest with us? He replied, Verily your LORD is the LORD of the heavens and the earth; *it is he* who hath created them: and I am one of those who bear witness thereof. By GOD, I will surely devise a plot against your idols, after ye shall have retired from them, and shall have turned your backs.¹ And in the people's absence he went into the temple where the idols stood, and he brake them all in pieces, except the biggest of them; that they might lay the blame upon that. And when they were returned, and saw the havoc which had been made, they said, Who hath done this to our gods? He is certainly an impious person. And certain of them answered, We heard a young man speak reproachfully of them: he is named Abraham. They said, Bring him therefore before the people, that they may bear witness against him. And when he was brought before the assembly, they said unto him, Hast thou done this unto our gods, O Abraham? He answered, Nay, that biggest of them

hath done it: but ask them, if they *can* speak. And they returned unto themselves, and said *the one to the other*, Verily ye are the impious *persons*. Afterwards they relapsed into their former obstinacy, and said, Verily thou knowest that these speak not. *Abraham* answered, Do ye therefore worship, besides GOD, that which cannot profit you at all, neither can it hurt you? Fie on you: and upon that which ye worship besides GOD! Do ye not understand? They said, Burn him, and avenge your gods: if ye do this *it will be well*. And when *Abraham* was cast into the burning pile, we said, O fire, be thou cold, and a preservation unto *Abraham*.¹ And they sought to lay a plot against him: but we caused them to be the sufferers.² And we delivered him, and *Lot*, by bringing them into the land wherein we have blessed all creatures. And we bestowed on him *Isaac* and *Jacob*, as an additional gift: and we made all of them righteous persons. We also made them models of religion, that they might direct others by our command: and we inspired into them the doing of good works, and the observance of prayer, and the giving of alms; and they served us. And unto *Lot* we gave wisdom and knowledge, and we delivered him out of the city which committed filthy crimes; for they were a wicked and insolent people; and we led him into our mercy; for he was an upright person. And remember *Noah*, when he called for destruction on his people, before the prophets above mentioned: and we heard him, and delivered him and his family from a great strait: and we protected him from the people who accused our signs of falsehood; for they were a wicked people, wherefore we drowned them all. And remember *David* and *Solomon*, when they pronounced judgment concerning a field, when the sheep of certain people had fed therein by night, having no shepherd; and we were witnesses of their judgment: and we gave the understanding thereof unto *Solomon*. And on all of them we bestowed wisdom, and knowledge. And we compelled the mountains to praise us, with *David*; and the birds also: and we did this. And we taught him the art of making coats of mail for you, that they may defend you in your wars: will ye therefore be thankful? And unto *Solomon* we subjected a strong wind: it ran at his command to the land whereon we had bestowed our blessing: and we knew all things. And we also subjected unto his command divers of the devils, who might dive to get pearls for him,

and perform *other* work besides this ; and we watched over them. And *remember* Job ; when he cried unto his LORD, *saying*, Verily evil hath afflicted me : but thou art the most merciful of those who show mercy.¹ Wherefore we heard him, and relieved *him* from the evil which was upon him : and we restored unto him his family, and as many more with them, through our mercy, and for an admonition unto those who serve *God*. And *remember* Ismael, and Edris, and Dhu'lkefi. All *these* were patient persons ; wherefore we led them into our mercy ; for they were righteous doers. And *remember* Dhu'l'nun, when he departed in wrath, and thought that we could not exercise our power over him. And he cried out in the darkness, *saying*, There is no GOD, besides thee : praise be unto thee ! Verily I have been one of the unjust. Wherefore we heard him, and delivered him from affliction ; for so do we deliver the true believers. And *remember* Zacharias, when he called upon his LORD, *saying*, O LORD, leave me not childless : yet thou art the best heir. Wherefore we heard him, and we gave him John ; and we rendered his wife fit *for bearing a child* unto him. These strove to excel in good works, and called upon us with love, and with fear ; and humbled themselves before us. And *remember* her who preserved her virginity, and into whom we breathed of our spirit ; ordaining her and her son for a sign unto all creatures. Verily this your religion is one religion, and I am your LORD ; wherefore serve me. But *the Jews and Christians* have made schisms in the affair of their *religion* among themselves ; *but* all of them shall appear before us. Whosoever shall do good works, being a true believer, there shall be no denial of *the reward due* to his endeavors ; and we will surely write *it* down unto him. An inviolable prohibition *is laid* on every city which we shall have destroyed ; for that they shall not return *any more into the world*, until Gog and Magog shall have a passage opened for them, and they shall hasten from every high hill, and the certain promise shall draw near *to be fulfilled* : and behold, the eyes of the infidels shall be fixed *with astonishment*, and *they shall say*, Alas for us ! we were formerly regardless of this *day* ; yea, we were wicked doers. Verily *both ye, O men of Mecca*, and *the idols* which ye worship besides GOD, *shall be cast as fuel* into hell *fire* : ye shall go down into the same. If these were *really* gods, they would not go down

into the same : and all of *them* shall remain therein forever. In that *place* shall they groan *for anguish* ; and they shall not hear *ought* therein. *As for* those unto whom the most excellent *reward of paradise* hath been predestinated by us, they shall be transported far off from the same ; they shall not hear the least sound thereof : and they shall continue forever in the *felicity* which their souls desire. The greatest terror shall not trouble them ; and the angels shall meet them *to congratulate them, saying*, This is your day which ye were promised. On *that day* we will roll up the heavens, as *the angel* al Sijil rolleth up the book *wherein every man's actions are recorded*.¹ As we made the first creature out of *nothing*, so we will also reproduce it *at the resurrection*. *This is a promise which it lieth on us to fulfil* : we will surely perform it. And now have we written in the psalms, after *the promulgation of the law*, that my servants the righteous shall inherit the earth. Verily in this *book are contained* sufficient means of *salvation*, unto people who serve *God*. We have not sent thee, *O Mohammed*, but *as a mercy* unto all creatures. Say, No other hath been revealed unto me, than that your GOD is one GOD : *will ye therefore be resigned unto him ?* But if they turn their backs *to the confession of God's unity*, say, I proclaim *war* against you all equally : but I know not whether that which ye are threatened with *be nigh*, or whether *it be* far distant. Verily *God* knoweth the discourse which is spoken in public ; and he *also* knoweth that which ye hold in private. I know not *but* peradventure *the respite granted you is for* a trial of you ; and that ye may enjoy *the prosperity of this world* for a time. Say, LORD, judge *between me and my adversaries* with truth. Our LORD is the Merciful ; whose assistance *is* to be implored against the *blasphemies and calumnies* which ye utter.

CHAPTER XXII.

INTITLED, THE PILGRIMAGE ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O MEN of *Mecca*, fear your LORD. Verily the shock of the last hour *will be* a terrible thing. On the day whereon ye shall see it, every woman who giveth suck shall forget *the infant* which she suckleth, and every *female* that is with young shall cast her burden ; and thou shalt see men *seemingly* drunk, yet they shall not be *really* drunk : but the punishment of GOD *will be* severe. There is a man who disputeth concerning GOD without knowledge, and followeth every rebellious devil : against whom it is written, that whoever shall take him for his patron, he shall surely seduce him, and shall lead him into the torment of hell. O men, if ye be in doubt concerning the resurrection, *consider that* we *first* created you of the dust of the ground ; afterwards, of seed ; afterwards, of a little coagulated blood ; afterwards, of a piece of flesh, perfectly formed *in part*, and *in part* imperfectly formed ; that we might make *our power* manifest unto you : and we caused that which we please to rest in the wombs, until the appointed time of *delivery*. Then we bring you forth infants ; and afterwards *we permit* you to attain your age of full strength : and one of you dieth *in his youth*, and another of you is postponed to a decrepit age, so that he forgetteth whatever he knew. Thou seest the earth *sometimes* dried up and barren : but when we send down rain thereon, it is put in motion and swelleth, and produceth every kind of luxuriant *vegetables*. This *showeth* that GOD is the truth, and that he raiseth the dead to life, and that he is almighty ; and that the hour of *judgment* will surely come (there is no doubt thereof), and that GOD will raise again those who are in the graves. There is a man who disputeth concerning GOD without either knowledge, or a direction, or an enlightening book ; proudly turning his side, that he may seduce *men* from the way of GOD. Ignominy *shall attend* him in this world ; and on the day of resurrection we will make him taste the torment of burning, *when it shall be said*

unto him, *This thou sufferest* because of that which thy hands have formerly committed ; for GOD is not unjust towards mankind. There are some men who serve GOD in a *wavering manner, standing, as it were,* on the verge of the true religion. If good befall *one of them,* he resteth satisfied therein ; but if any tribulation befall him, he turneth himself round, with the loss *both* of this world, and of the life to come. This is manifest perdition. He will call upon that, besides GOD, which can neither hurt him, nor profit him. This is an error remote *from truth.* He will invoke him who will sooner be of hurt to his worshipper than of advantage. *Such is* surely a miserable patron, and a miserable companion. But GOD will introduce those who shall believe, and do righteous works, into gardens through which rivers flow ; for GOD doth that which he pleaseth. Whoso thinketh that GOD will not assist *his apostle* in this world, and in the world to come, let him strain a rope towards heaven, then let him put an end to his life, and see whether his devices can render that ineffectual, for which he was angry. Thus do we send down *the Koran,* being evident signs : for GOD directeth whom he pleaseth. *As to* the true believers, and those who Judaize, and the Sabians, and the Christians, and the Magians, and the idolaters ; verily GOD shall judge between them on the day of resurrection ; for GOD is witness of all things. Dost thou not perceive that all *creatures* both in heaven and on earth adore GOD ; and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many men ? but many are worthy of chastisement : and whomsoever GOD shall render despicable, there shall be none to honor ; for GOD doth that which he pleaseth. These are two opposite parties, who dispute concerning their LORD. And they who believe not shall have garments of fire fitted unto them : boiling water shall be poured on their heads ; their bowels shall be dissolved thereby, and *also* their skins ; and they shall be *beaten* with maces of iron. So often as they shall endeavor to get out of *hell,* because of the anguish of *their torments,* they shall be dragged back into the same ; and *their tormentors shall say unto them,* Taste ye the pain of burning. GOD will introduce those who shall believe, and act righteously, into gardens through which rivers flow : they shall be adorned therein with bracelets of gold, and pearls : and their vestures therein shall be silk.

They are directed unto a good saying ; and are directed into the honorable way. But they who shall disbelieve, and obstruct the way of GOD, and *hinder men from visiting* the holy temple of *Mecca*, which we have appointed for a place of worship unto all men : the inhabitant thereof, and the stranger have an equal right to visit it : and whosoever shall seek impiously to profane it, we will cause him to taste a grievous torment. *Call to mind* when we gave the site of the house of the *Caaba* for an abode unto Abraham, saying, Do not associate anything with me ; and cleanse my house for those who compass it, and who stand up, and who bow down to worship. And proclaim unto the people a solemn pilgrimage ; let them come unto thee on foot, and on every lean camel, arriving from every distant road ; that they may be witnesses of the advantages which accrue to them from the visiting this holy place, and may commemorate the name of GOD on the appointed days, in gratitude for the brute cattle which he hath bestowed on them. Wherefore eat thereof, and feed the needy, and the poor. Afterwards let them put an end to the neglect of their persons ; and let them pay their vows, and compass the ancient house.¹ This let them do. And whoever shall regard the sacred ordinances of GOD, this will be better for him in the sight of his LORD. All sorts of cattle are allowed you to eat, except what hath been read unto you, in former passages of the *Koran*, to be forbidden. But depart from the abomination of idols, and avoid speaking that which is false : being orthodox in respect to GOD, associating no other god with him ; for whoever associateth, any other with GOD is like that which falleth from heaven, and which the birds snatch away, or the wind bloweth to a far distant place. This is so. And whoso maketh valuable offerings unto GOD, verily they proceed from the piety of men's hearts. Ye receive various advantages from the cattle designed for sacrifices, until a determined time for slaying them : then the place of sacrificing them is at the ancient house. Unto the professors of every religion have we appointed certain rites, that they may commemorate the name of GOD on slaying the brute cattle which he hath provided for them. Your GOD is one GOD : wherefore resign yourselves wholly unto him. And do thou bear good tidings unto those who humble themselves ; whose hearts, when mention is made of GOD, are struck with fear ; and unto those who

patiently endure that which befalleth them; and who duly perform their prayers, and give alms out of what we have bestowed on them. The camels *slain for sacrifice* have we appointed for you as symbols of your obedience unto GOD ye also receive other advantages from them. Wherefore commemorate the name of GOD over them, *when ye slay* standing on their feet disposed in right order: and they are fallen down *dead*, eat of them; and give to *thereof both* unto him who is content *with what is given without asking*, and unto him who asketh. Thus have we given you dominion over them, that ye might return us thanks. Their flesh is not accepted of GOD, neither their blood; but your piety is accepted of him. Thus have we given you dominion over them, that ye might magnify GOD, for *the revelations* whereby he hath directed you. And bear good tidings unto the righteous, that GOD will repel *the ill designs of the infidels* from the true believers; for GOD loveth not every perfidious unbeliever. Permission is granted unto those who take arms *against the unbelievers*, for that they have been unjustly persecuted *by them* (and GOD is certainly able to assist them): who have been turned out of their habitations injuriously, *and for no other reason* than because they say, Our LORD is GOD. And if GOD did not repel *the violence* of some men by others, verily monasteries, and churches, and synagogues, and the temples *of the Moslems*, wherein the name of GOD is frequently commemorated, would be utterly demolished. And GOD will certainly assist him who shall be on his side: for GOD *is* strong *and* mighty. *And he will assist those* who, if we establish them in the earth, will observe prayer, and give alms, and command that which is just, and forbid that which is unjust. And unto GOD *shall be* the end of *all* things. If they accuse thee, O Mohammed, of imposture; *consider that*, before them, the people of Noah, and *the tribes of Ad and Thamud*, and the people of Abraham, and the people of Lot, and the inhabitants of Madian, accused *their prophets* of imposture: and Moses was also charged with falsehood. And I granted a long respite unto the unbelievers: *but* afterwards I chastised them; and how *different* was the change I made *in their condition*! How many cities have we destroyed, which were ungodly, and which *are now* fallen to ruin on their roofs? And *how many* wells have been abandoned, and lofty

castles? Do they not therefore journey through the land? And have they not hearts to understand with, or ears to hear with? Surely as to these things *their* eyes are not blind, but the hearts are blind which *are* in *their* breasts. They will urge thee to hasten the *threatened* punishment; but GOD will not fail to *perform* what he hath threatened: and verily *one* day with thy LORD *is* as a thousand years, of those which ye compute. Unto how many cities have I granted respite, though they were wicked? Yet afterwards I chastised them: and unto me shall they come *to be judged at the last day*. Say, O men, verily I am only a public preacher unto you. And they who believe, and do good works, shall obtain forgiveness and an honorable provision. But those who endeavor to make our signs of none effect *shall be* the inhabitants of hell. We have sent no apostle, or prophet, before thee, but, when he read, Satan suggested *some error* in his reading. But GOD shall make void that which Satan hath suggested: then shall GOD confirm his signs; for GOD *is* knowing *and* wise. *But this he permitteth*, that he may make that which Satan hath suggested, a temptation unto those in whose hearts there is an infirmity, and whose hearts are *hardened* (for the ungodly are certainly in a wide disagreement *from the truth*): and that they on whom knowledge hath been bestowed may know that *this book* is the truth from thy LORD, and may believe therein; and that their hearts may acquiesce in the same: for GOD *is* surely the director of those who believe, into the right way. But the infidels will not cease to doubt concerning it, until the hour *of judgment* cometh suddenly upon them; or until the punishment of a grievous day overtake them. On that day the kingdom shall be GOD's: he shall judge between them. And they who shall have believed, and shall have wrought righteousness, *shall be* in gardens of pleasure; but they who shall have disbelieved, and shall have charged our signs with falsehood, those shall suffer a shameful punishment. And *as to those* who shall have fled their country for the sake of GOD's true religion, and afterwards shall have been slain, or shall have died; on them will GOD bestow an excellent provision; and GOD is the best provider. He will surely introduce them with an introduction with which they shall be well pleased; for GOD *is* knowing *and* gracious. *This is so*. Whoever shall take a vengeance equal to the injury which

hath been done him, and shall afterwards be unjustly treated verily GOD will assist him : for GOD *is* merciful, *and* ready to forgive. This *shall be done*, for that GOD causeth the night to succeed the day, and he causeth the day to succeed the night ; and for that GOD *both* heareth *and* seeth. This, because GOD is truth, and because what they invoke besides him is vanity ; and for that GOD is the high, the mighty. Dost thou not see that GOD sendeth down water from heaven, and the earth becometh green ? for GOD *is* gracious *and* wise. Unto him *belongeth* whatsoever is in heaven and on earth : and GOD is self-sufficient, worthy to be praised. Dost thou not see that GOD hath subjected whatever is in the earth to your service, and *also* the ships which sail in the sea, by his command ? And he withholdeth the heaven that it fall not on the earth, unless by his permission : for GOD *is* gracious unto mankind, *and* merciful. It is he who hath given you life, and will hereafter cause you to die ; afterwards he will *again* raise you to life, *at the resurrection* : but man *is* surely ungrateful. Unto the professors of every religion have we appointed certain rites, which they observe. Let them not therefore dispute with thee concerning *this* matter : but invite *them* unto thy LORD : for thou followest the right direction. But if they enter into debate with thee, answer, GOD well knoweth that which ye do : GOD will judge between you on the day of resurrection, concerning that wherein ye *now* disagree. Dost thou not know that GOD knoweth whatever is in heaven and on earth ? Verily this *is written* in the book of *his decrees* : this is easy with GOD. They worship, besides GOD, that concerning which he hath sent down no convincing proof, and concerning which they have no knowledge : but the unjust doers shall have none to assist them. And when our evident signs are rehearsed unto them, thou mayest perceive, in the countenances of the unbelievers, a disdain *thereof* : it wanteth little but that they rush with violence on those who rehearse our signs unto them. Say, Shall I declare unto you a worse thing than this ? The fire of *hell*, which GOD hath threatened unto those who believe not, *is worse* ; and an unhappy journey *shall it be thither*. O men, a parable is propounded *unto you* ; wherefore hearken unto it. Verily *the idols* which ye invoke, besides GOD, can never create a single fly, although they were *all* assembled for that *purpose* : and if the fly snatch

anything from them, they cannot recover the same from it. Weak is the petitioner, and the petitioned. They judge not of GOD according to his due estimation: for GOD is powerful *and* mighty. GOD chooseth messengers from among the angels, and from among men: for GOD is he who heareth *and* seeth. He knoweth that which is before them, and that which is behind them: and unto GOD shall *all* things return. O true believers, bow down, and prostrate yourselves, and worship your LORD; and work righteousness, that ye may be happy: and fight in defence of GOD's true religion, as it behooveth *you* to fight for the same. He hath chosen you, and hath not imposed on you any difficulty in the religion *which he hath given you*, the religion of your father Abraham: he hath named you Moslems heretofore, and in this book; that *our* apostle may be a witness against you *at the day of judgment*, and that ye may be witnesses against *the rest of* mankind. Wherefore be ye constant at prayer; and give alms: and adhere firmly unto GOD. He is your master; and he is the best master, and the best protector.

CHAPTER XXIII.

INTITLED, THE TRUE BELIEVERS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

NOW are the true believers happy: who humble themselves in their prayer, and who eschew *all* vain discourse, and who *are* doers of alms-deeds; and who keep themselves from carnal knowledge *of any women* except their wives, or the *captives* which their right hands possess (for *as to them* they shall be blameless: but whosoever coveteth any *woman* beyond these, they *are* transgressors): and who acquit themselves faithfully of their trust, and *justly perform* their covenant; and who observe their *appointed times of* prayer: these shall be the heirs, who shall inherit paradise; they shall continue therein forever. We formerly created *man in* a finer sort of clay; afterwards we placed him *in the form of* seed in a sure receptacle: afterwards we made the seed *coag-*

matted blood; and we formed the coagulated blood into a piece of flesh: then we formed the piece of flesh into bones: and we clothed those bones with flesh: then we produced the same by another creation. Wherefore blessed be GOD, the most excellent Creator! After this shall ye die: and afterwards shall ye be restored to life, on the day of resurrection. And we have created over you seven heavens: and we are not negligent of what we have created.¹ And we send down rain from heaven, by measure; and we cause it to remain on the earth: we are also certainly able to deprive you of the same. And we cause gardens of palm-trees, and vineyards, to spring forth for you by means thereof; wherein ye have many fruits, and whereof ye eat. And *we also raise for you* a tree springing from Mount Sinai; which produceth oil, and a sauce for those who eat. Ye have likewise an instruction in the cattle; we give you to drink of the *milk* which *is* in their bellies, and ye receive many advantages from them; and of them do ye eat: and on them, and on ships, are ye carried. We sent Noah heretofore unto his people, and he said, O my people, serve GOD: ye have no GOD besides him: will ye therefore not fear *the consequence of your worshipping other gods?* And the chiefs of his people, who believed not, said, This is no other than a man, as ye are: he seeketh to raise himself to a superiority over you. If GOD had pleased *to have sent a messenger unto you*, he would surely have sent angels: we have not heard this of our forefathers. Verily he is no other than a man *disturbed with frenzy*: wherefore wait concerning him for a time. Noah said, O LORD, do thou protect me; for that they accuse me of falsehood. And we revealed *our orders* unto him, *saying*, Make the ark in our sight; and *according to* our revelation. And when our decree cometh *to be executed*, and the oven shall boil *and pour forth water*, carry into it of every *species of animals* one pair; and also thy family, except such of them on whom a previous sentence *of destruction* hath passed: and speak not unto me in behalf of those who have been unjust; for they *shall be* drowned. And when thou and they who *shall be* with thee shall go up into the ark, say Praise be unto GOD, who hath delivered us from the ungodly people! And say, O LORD, cause me to come down *from this ark* with a blessed descent; for thou art the best able to bring me down *from the same with safety*. Verily herein

were signs of our omnipotence; and we proved mankind thereby. Afterwards we raised up another generation after them; and we sent unto them an apostle from among them, who said, Worship GOD: ye have no GOD besides him; will ye therefore not fear *his vengeance*? And the chiefs of his people, who believed not, and who denied the meeting of the life to come, and on whom we had bestowed affluence in this present life, said, This is no other than a man, as ye are; he eateth of that whereof ye eat, and he drinketh of that whereof ye drink: and if ye obey a man like unto yourselves, ye will surely be sufferers. Doth he threaten you that after ye shall be dead, and shall become dust and bones, ye shall be brought forth *alive from your graves*? Away, away with that ye are threatened with! There is *no other life* besides our present life: we die, and we live; and we shall not be raised again. This is no other than a man, who deviseth a lie concerning GOD: but we will not believe him. *Their apostle* said, O LORD, defend me; for that they have accused me of imposture. God answered, After a little while they shall surely repent *their obstinacy*. Wherefore a severe punishment was justly inflicted on them, and we rendered them *like the refuse which is carried down by a stream*. Away therefore with the ungodly people! Afterwards we raised up other generations after them. No nation shall be punished before their determined time; neither shall they be respited *after*. Afterwards we sent our apostles, one after another. So often as their apostle came unto any nation, they charged him with imposture: and we caused them successively to follow one another *to destruction*; and we made them *only subjects of* traditional stories. Away therefore with the unbelieving nations! Afterwards we sent Moses, and Aaron his brother, with our signs and manifest power, unto Pharaoh and his princes: but they proudly refused *to believe on him*; for they were a haughty people. And they said, Shall we believe on two men like unto ourselves; whose people are our servants? And they accused them of imposture: wherefore they became of *the number of* those who were destroyed. And we heretofore gave the book of the law unto Moses, that the children of Israel might be directed *thereby*. And we appointed the son of Mary, and his mother, for a sign: and we prepared an abode for them in an elevated part of the earth, being a place of quiet and security, and watered with

running springs. O apostles, eat of those things which are good ; and work righteousness : for I well know that which ye do. This your religion is one religion ; and I am your LORD : wherefore fear me. But *men* have rent the affair of their *religion* into various sects : every party rejoiceth in that which they follow. Wherefore leave them in their confusion, until a certain time. Do they think that we hasten unto them the wealth and children which we have abundantly bestowed on them, for their good ? But they do not understand. Verily they who stand in awe, for fear of their LORD, and who believe in the signs of their LORD, and who attribute not companions unto their LORD ; and who give that which they give *in alms*, their hearts being struck with dread, for that they must return unto their LORD : these hasten unto good, and are foremost to *obtain* the same. We will not impose any difficulty on a soul, except according to its ability ; with us *is* a book, which speaketh the truth ; and they shall not be injured. But their hearts are *drowned* in negligence, as to this *matter* : and they have works different from those *we have mentioned* ; which they will continue to do, until when we chastise such of them as enjoy an affluence of fortune, by a *severe* punishment, behold, they cry aloud for help : *but it shall be answered them*, Cry not for help to-day : for ye shall not be assisted by us. My signs were read unto you, but ye turned back on your heels : proudly elating yourselves because of *your possessing the holy temple* ; discoursing together by night, *and* talking foolishly. Do they not therefore attentively consider that which is spoken *unto them* ; whether a *revelation* is come unto them which came not unto their forefathers ? Or do they not know their apostle ; and therefore reject him ? Or do they say, He is a madman ? Nay, he hath come unto them with the truth ; but the greater part of them detest the truth. If the truth had followed their desires, verily the heavens and the earth, and whoever therein *is*, had been corrupted. But we have brought them their admonition ; and they turn aside from their admonition. Dost thou ask of them any maintenance *for thy preaching* ? since the maintenance of thy LORD is better ; for he is the most bounteous provider. Thou certainly invitest them to the right way : and they who believe not in the life to come, do surely deviate from *that* way. If we had had compassion on them, and taken off from them the calamity which had befallen them, they would

surely have more obstinately persisted in their error, wandering *in confusion*. We formerly chastised them with a punishment: yet they did not humble themselves before their LORD, neither did they make supplications *unto him*; until, when we have opened upon them a door, from which a severe punishment *hath issued*, behold they are driven to despair thereat. It is *God* who hath created in you *the senses of hearing and of sight, that ye may perceive our judgments*, and hearts, *that ye may seriously consider them*: yet how few of you give thanks! It is he who hath produced you in the earth; and before him shall ye be assembled. It is he who giveth life, and putteth to death; and to him *is to be attributed* the vicissitude of night and day: do ye not therefore understand? But the *unbelieving Meccans* say as *their predecessors* said: they say, When we shall be dead, and shall have become dust and bones, shall we really be raised to life? We have already been threatened with this, and our fathers also heretofore: this is nothing but fables of the ancients. Say, Whose is the earth, and whoever therein *is*, if ye know? They will answer, *God's*. Say, Will ye not therefore consider? Say, Who is the LORD of the seven heavens, and the LORD of the magnificent throne? They will answer, *They are God's*. Say, Will ye not therefore fear *him*? Say, In whose hand is the kingdom of all things; who protecteth *whom he pleaseth*, but is himself protected of none; if ye know? They will answer, *In God's*. Say, How therefore are ye bewitched? Yea, we have brought them the truth; and they are certainly liars *in denying the same*. GOD hath not begotten issue; neither is there any *other* god with him: otherwise every god had surely taken away that which he had created; and some of them had exalted themselves above the others. Far be that from GOD, which they affirm *of him*! He knoweth that which is concealed, and that which is made public: wherefore far be it from him *to have those sharers in his honor* which they attribute to him! Say, O LORD, If thou wilt surely cause me to see *the vengeance* with which they have been threatened; O LORD, set me not among the ungodly people: for we are surely able to make thee see that with which we have threatened them. Turn aside evil with that which is better: we well know *the calumnies* which they utter *against thee*. And say, O LORD I fly unto thee for refuge, against the suggestions of the devils

and I have recourse unto thee, O LORD, *to drive them away*, that they be not present with me. *The gainsaying of the unbelievers ceaseth not* until, when death overtaketh any of them, he saith, O LORD, suffer me to return *to life*, that I may do that which is right; in *professing the true faith* which I have neglected. By no means. Verily these are the words which ye shall speak : but behind them there shall be a bar, until the day of resurrection.¹ When therefore the trumpet shall be sounded, there shall be no relation between them *which shall be regarded* on that day ; neither shall they ask *assistance* of each other. They whose balances shall be heavy *with good works* shall be happy ; but they whose balances shall be light are those who shall lose their souls, *and* shall remain in hell forever. The fire shall scorch their faces, and they shall writhe their mouths therein *for anguish : and it shall be said unto them*, Were not my signs rehearsed unto you ; and did ye not charge them with falsehood ? They shall answer, O LORD, our unhappiness prevailed over us, and we were people who went astray. O LORD, take us forth from this *fire* : if we return *to our former wickedness*, we shall surely be unjust. God will say *unto them*, Be ye driven away with ignominy thereinto : and speak not unto me *to deliver you*. Verily there were a party of my servants, who said, O LORD, we believe : wherefore forgive us, and be merciful unto us ; for thou art the best of those who show mercy. But ye received them with scoffs, so that they suffered you to forget my admonition, and ye laughed them to scorn. I have this day rewarded them, for that they suffered *the injuries ye offered them* with patience : verily they enjoy great felicity. God will say, What number of years have ye continued on earth ? They will answer, We have continued *there* a day, or part of a day : but ask those who keep account. God will say. Ye have tarried but a while, if ye knew *it*. Did ye think that we had created you : in sport, and that ye should not be brought again before us ? Wherefore let God be exalted, the King, the Truth ! There is no God besides him, the LORD of the honorable throne. Whoever together with *the true God* shall invoke another god, concerning whom he hath no demonstrative proof, shall surely be brought to an account for the same before his LORD. Verily the infidels shall not prosper. Say, O LORD, pardon, and show mercy ; for thou art the best of those who show mercy.

CHAPTER XXIV.

INTITLED, LIGHT; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THIS Sura have we sent down *from heaven*; and have ratified the same; and we have revealed evident signs, that ye may be warned. The whore, and the whoremonger, shall ye scourge with a hundred stripes. And let not compassion towards them prevent you from *executing* the judgment of GOD; if ye believe in GOD and the last day: and let some of the true believers be witnesses of their punishment. The whoremonger shall not marry *any other* than a harlot, or an idolatress. And a harlot shall no *man* take in marriage, except a whoremonger, or an idolater. And this *kind of marriage* is forbidden the true believers. But *as to* those who accuse women of reputation of *whoredom*, and produce not four witnesses *of the fact*, scourge them with fourscore stripes, and receive not their testimony forever; for such are infamous prevaricators; excepting those who shall afterwards repent, and amend; for *unto such will* GOD be gracious and merciful. They who shall accuse *their wives* of adultery and shall have no witnesses *thereof*, besides themselves; the testimony *which shall be required* of one of them *shall be*, that he swear four times by GOD that he speaketh the truth: and the fifth *time that he imprecate* the curse of GOD on him if he be a liar. And it shall avert the punishment from *the wife*, if she swear four times by GOD that he is a liar; and if the fifth *time she imprecate* the wrath of GOD on her, if he speaketh the truth. If *it were not for* the indulgence of GOD towards you, and his mercy, and that GOD is easy to be reconciled, *and wise, he would immediately discover your crimes.* *As to* the party among you who have published the falsehood concerning *Ayesha*, think it not to be an evil unto you: on the contrary, it is better for you.¹ Every man of them *shall be punished* according to the injustice of which he hath been guilty; and he among them who hath undertaken to aggravate the same shall suffer a grievous punishment. Did not the faithful men, and the faithful women, when ye heard this,

AL KORAN.

judge in their own minds for the best; and say, This is a manifest falsehood? Have they produced four witnesses thereof? wherefore since they have not produced the witnesses, they are surely liars in the sight of GOD. *Had it not been for the indulgence of GOD towards you, and his mercy, in this world and in that which is to come, verily a grievous punishment had been inflicted on you, for the calumny which ye have spread: when ye published that with your tongues, and spoke that with your mouths, of which ye had no knowledge; and esteemed it to be light, whereas it was a matter of importance in the sight of GOD. When ye heard it, did ye say, It belongeth not unto us, that we should talk of this matter: GOD forbid! this is a grievous calumny. GOD warneth you, that ye return not to the like crime forever; if ye be true believers. And GOD declareth unto you his signs; for GOD is knowing and wise. Verily they who love that scandal be published of those who believe, shall receive a severe punishment both in this world and in the next. GOD knoweth, but ye know not. Had it not been for the indulgence of GOD towards you and his mercy, and that GOD is gracious and merciful, ye had felt his vengeance.* O true believers, follow not the steps of the devil: for whosoever shall follow the steps of the devil, he will command them filthy crimes, and that which is unlawful. *If it were not for the indulgence of GOD, and his mercy towards you, there had not been so much as one of you cleansed from his guilt forever: but GOD cleanseth whom he pleaseth; for GOD both heareth and knoweth. Let not those among you, who possess abundance of wealth and have ability, swear that they will not give unto their kindred, and the poor, and those who have fled their country for the sake of GOD's true religion: but let them forgive, and act with benevolence towards them. Do ye not desire that GOD should pardon you? And GOD is gracious and merciful. Moreover they who falsely accuse modest women, who behave in a negligent manner, and are true believers, shall be cursed in this world, and in the world to come; and they shall suffer a severe punishment. One day their own tongues shall bear witness against them, and their hands, and their feet, concerning that which they have done. On that day shall GOD render unto them their just due; and they shall know that GOD is the evident truth. The wicked women should be*

joined to the wicked men, and the wicked men to the wicked women; but the good women *should be married* to the good men, and the good men to the good women. These shall be cleared from *the calumnies* which *slanderers* speak of them; they shall obtain pardon, and an honorable provision. O true believers, enter not any houses, besides your own houses, until ye have asked leave, and have saluted the family thereof: this *is* better for you; peradventure ye will be admonished. And if ye shall find no person in the *houses*, yet do not enter them, until leave be granted you: and if it be said unto you, Return back, do ye return back. This *will be* more decent for you: and GOD knoweth that which ye do. It shall be no crime in you, that ye enter uninhabited houses, wherein ye may meet with a convenience. GOD knoweth that which ye discover, and that which ye conceal. Speak unto the true believers, that they restrain their eyes, and keep themselves from immodest actions: this will be more pure for them; for GOD is well acquainted with that which they do. And speak unto the believing women, that they restrain their eyes, and preserve their modesty, and discover not their ornaments, except what *necessarily* appeareth thereof; and let them throw their veils over their bosoms, and not show their ornaments, unless to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or the *captives* which their right hands shall possess, or unto such men as attend *them*, and have no need of women, or unto children, who distinguish not the nakedness of women. And let them not make a noise with their feet, that their ornaments which they hide may *thereby* be discovered. And be ye all turned unto GOD, O true believers, that ye may be happy. Marry those who are single among you, and such as are honest of your men-servants and your maid-servants: if they be poor, GOD will enrich them of his abundance; for GOD *is* bounteous and wise. And let those who find not a match, keep themselves from *fornication*, until GOD shall enrich them of his abundance. And unto such of your slaves as desire a written instrument *allowing them to redeem themselves on paying a certain sum*, write one, if ye know good in them; and give them of the richer of GOD, which he hath given you. And compel not your maid-servants to prostitute themselves, if they be willing to

live chastely ; that ye may seek the casual *advantage* of this present life ; but whoever shall compel them *thereto*, verily *GOD will be gracious and merciful unto such women* after their compulsion. And now have we revealed unto you evident signs, and a *history* like unto some of the *histories* of those who have gone before you, and an admonition unto the pious. *GOD is* the light of heaven and earth : the similitude of his light is as a niche in a wall, wherein a lamp *is placed, and the lamp enclosed in a case of glass ; the glass appears as it were a shining star.* It is lighted with *the oil of a blessed tree, an olive neither of the east, nor of the west : it wanteth little but that the oil thereof would give light, although no fire touched it. This is light added unto light.* *GOD will direct unto his light whom he pleaseth.* *GOD propoundeth parables unto men ; for GOD knoweth all things.* In the houses which *GOD hath permitted to be raised, and that his name be commemorated therein ! men celebrate his praise in the same, morning and evening, whom neither merchandising nor selling diverteth from the remembering of GOD, and the observance of prayer, and the giving of alms ; fearing the day whereon men's hearts and eyes shall be troubled ; that GOD may recompense them according to the utmost merit of what they shall have wrought, and may add unto them of his abundance a more excellent reward ; for GOD bestoweth on whom he pleaseth without measure.* But *as to the unbelievers, their works are like the vapor in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing ; but he findeth GOD with him, and he will fully pay him his account ; and GOD is swift in taking an account ; or, as the darkness in a deep sea, covered by waves riding on waves, above which are clouds, being additions of darkness one over the other ; when one stretcheth forth his hand, he is far from seeing it.* And unto whomsoever *GOD shall not grant his light, he shall enjoy no light at all.* Dost thou not perceive that all *creatures both in heaven and earth praise GOD : and the birds also, extending their wings ? Every one knoweth his prayer, and his praise : and GOD knoweth that which they do.* Unto *GOD belongeth the kingdom of heaven and earth ; and unto GOD shall be the return at the last day.* Dost thou not see that *GOD gently driveth forward the clouds, and gathereth them together, and then layeth them on*

heaps? Thou also seest the rain, which falleth from the midst thereof; and *God* sendeth down from heaven *as it were* mountains, wherein there is hail; he striketh therewith whom he pleaseth, and turneth the same away from whom he pleaseth: the brightness of his lightning wanteth but little of taking away the sight. *God* shifteth the night, and the day: verily herein is an instruction unto those who have sight. And *God* hath created every animal of water; one of them goeth on his belly, and another of them walketh upon two feet, and another of them walketh upon four *feet*: *God* createth that which he pleaseth; for *God* is almighty. Now have we sent down evident signs: and *God* directeth whom he pleaseth into the right way. The *hypocrites* say, We believe in *God*, and on *his* apostle; and we obey *them*: yet a part of them turneth back, after this; but these are not *really* believers. And when they are summoned before *God* and his apostle, that he may judge between them; behold, a part of them retire: but if the right had been on their side, they would have come and submitted themselves unto him. Is there an infirmity in their hearts? Do they doubt? Or do they fear lest *God* and his apostle act unjustly towards them? But themselves are the unjust doers. The saying of the true believers, when they are summoned before *God* and his apostle, that he may judge between them, is no other than that they say, We have heard, and do obey: and these are they who shall prosper. Whoever shall obey *God* and his apostle, and shall fear *God*, and shall be devout towards him; these shall enjoy great felicity. They swear by *God*, with a most solemn oath, that if thou commandest them, they will go forth *from their houses and possessions*. Say, Swear not to a *falsehood*: obedience is *more* requisite: and *God* is well acquainted with that which ye do. Say, Obey *God*, and obey the apostle: but if ye turn back, verily *it is expected* of him *that he perform* his duty, and of you *that ye perform* your duty; and if ye obey him, ye shall be directed; but the duty of *our* apostle is only public preaching. *God* promiseth unto such of you as believe, and do good works, that he will cause them to succeed *the unbelievers* in the earth, as he caused those who were before you to succeed *the infidels of their time*; and that he will establish for them their religion which pleaseth them, and will change *their* fear into security. They shall worship me; and shall not

associate any *other* with me. But whoever shall disbelieve after this, they will be the wicked doers. Observe prayer, and give alms, and obey the apostle; that ye may obtain mercy. Think not that the unbelievers shall frustrate *the designs of God* on earth: and their abode *hereafter* shall be *hell fire*; a miserable journey *shall it be thither!* O true believers, let your slaves and those among you who shall not have attained the age of puberty, ask leave of you, *before they come into your presence*, three times *in the day*; namely, before the morning prayer, and when ye lay aside your garments at noon, and after the evening prayer. *These are the three times for you to be private*: it shall be no crime in you, or in them, *if they go in to you without asking permission* after these *times*, while ye are in frequent attendance, the one of you on the other. Thus GOD declareth *his signs* unto you; for GOD is knowing *and wise*. And when your children attain *the age of* puberty, let them ask leave *to come into your presence at all times*, in the same manner as those who *have attained that age* before them, ask leave. Thus GOD declareth his signs unto you; and GOD is knowing *and wise*. *As to* such women as are past child-bearing, who hope not to marry *again, because of their advanced age*; it shall be no crime in them, if they lay aside their *outer garments*, not showing *their ornaments*; but if they abstain *from this, it will be better for them*. GOD *both* heareth *and* knoweth. It shall be no crime in the blind, nor shall it be any crime in the lame, neither shall it be any crime in the sick, or in yourselves, that ye eat in your houses, or in the houses of your fathers, or the houses of your mothers, or in the houses of your brothers, or the houses of your sisters, or the houses of your uncles on the father's side, or the houses of your aunts on the father's side, or the houses of your uncles on the mother's side, the houses of your aunts on the mother's side, or *in those houses* the keys whereof ye have in your possession, or *in the house* of your friend. It shall not be any crime in you whether ye eat together, or separately. And when ye enter any houses, salute one another on the part of GOD, with a blessed and a welcome salutation. Thus GOD declareth his signs unto you, that ye may understand. Verily they only *are* true believers, who believe in GOD and his apostle, and when they are assembled with him on any affair, depart not, until they have obtained leave of him. Verily

they who ask leave of thee are those who believe in God and his apostle. When therefore they ask leave of thee *to depart*, on account of any business of their own, grant leave unto such of them as thou shalt think fit, and ask pardon for them of God; for God is gracious *and* merciful. Let not the calling of the apostle be esteemed among you, as your calling the one to the other. God knoweth such of you as privately withdraw themselves *from the assembly*, taking shelter behind one another. But let those who withstand his command take heed, lest some calamity befall them *in this world*, or a grievous punishment be inflicted on them *in the life to come*. *Doth* not whatever is in heaven and on earth *belong* unto God? He well knoweth what ye are about: and on a certain day they shall be assembled before him; and he shall declare unto them that which they have done; for God knoweth all things.

CHAPTER XXV.

INTITLED, AL FORKAN; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BLESSED be he who hath revealed the Forkan unto his servant, that he may be a preacher to all creatures: unto whom *belongeth* the kingdom of heaven and of earth: who hath begotten no issue; and hath no partner in *his* kingdom: *who* hath created all things, and disposed the same according to his determinate will. Yet have they taken *other* gods besides him; which have created nothing, but are themselves created: and are able neither to avert evil from, nor to procure good unto themselves; and have not the power of death, or of life, or of raising *the dead*. And the unbelievers say, This *Korān* is no other than a forgery which he hath contrived; and other people have assisted him therein: but they utter an unjust thing, and a falsehood. They also say, *These are* fables of the ancients, which he hath caused to be written down; and they are dictated unto him morning and

evening. Say, He hath revealed it, who knoweth the secrets in heaven and earth: verily he is gracious *and* merciful. And they say, What *kind* of apostle is this? He eateth food, and walketh in the streets, *as we do*: unless an angel be sent down unto him, and become a *fellow* preacher with him; or *unless* a treasure be cast down unto him; or he have a garden, *of the fruit* whereof he may eat; *we will not believe*. The ungodly also say, Ye follow no other than a man who is distracted. Behold what they liken thee unto. But they are deceived; neither can they *find* a *just* occasion to *reproach* thee. Blessed be he, who, if he pleaseth, will make for thee a better *provision* than this *which they speak of*; *namely*, gardens through which rivers flow: and he will provide thee palaces. But they reject the belief of the hour of *judgment*, as a falsehood: and we have prepared for him, who shall reject the belief of *that* hour, burning fire; when it shall see them from a distant place, they shall hear it furiously raging and roaring. And when they shall be cast, bound together, into a strait place thereof, they shall there call for death; *but it shall be answered them*, Call not this day for one death, but call for many deaths. Say, Is this better, or a garden of eternal duration, which is promised unto the pious? It shall be *given* unto them for a reward, and a retreat: therein shall they have whatever they please, continuing *in the same* forever. *This* is a promise to be demanded at the hands of thy LORD. On a certain day he shall assemble them, and whatever they worship, besides GOD; and shall say *unto the worshipped*, Did ye seduce these my servants; or did they wander *of themselves* from the *right* way? They shall answer, GOD forbid! It was not fitting for us, that we should take any protectors besides thee: but thou didst permit them and their fathers to enjoy abundance; so that they forgot *thy* admonition, and became lost people. *And God shall say unto their worshippers*, Now have these convinced you of falsehood, in that which ye say: they can neither avert *your punishment*, nor *give you* any assistance. And whoever of you shall be guilty of injustice, him will we cause to taste a grievous torment. We have sent no messengers before thee, but they ate food, and walked through the streets: and we make some of you an occasion of trial unto others. Will ye persevere with patience? since the LORD regardeth *your perseverance*.

They who hope not to meet us *at the resurrection* say, Unless the angels be sent down unto us, or we see our LORD *himself, we will not believe.* Verily they behave themselves arrogantly; and have transgressed with an enormous transgression. The day *whereon* they shall see the angels, there shall be no glad tidings on that day for the wicked; and they shall say, *Be this removed far from us?* and we will come unto the work which they shall have wrought, and we will make it *as* dust scattered abroad. On that day shall they who are destined to paradise be more happy in an abode, and have a preferable place of repose at noon. On that day the heaven shall be cloven in sunder by the clouds, and the angels shall be sent down, descending *visibly therein.* On that day the kingdom shall of right belong wholly unto the Merciful; and that day shall be grievous for the unbelievers. On that day the unjust person shall bite his hand *for anguish and despair,* and shall say, Oh that I had taken the way *of truth* with the apostle! Alas for me! Oh that I had not taken such a one for *my* friend! He seduced me from the admonition *of God,* after it had come unto me: for the devil is the betrayer of man. And the apostle shall say, O LORD, verily my people esteemed this Koran *to be a vain composition.* In like manner did we ordain unto every prophet an enemy from among the wicked: but thy LORD is a sufficient director and defender. The unbelievers say, Unless the Koran be sent down unto him entire at once, *we will not believe.* But in this manner *have we revealed* it, that we might confirm thy heart thereby, and we have dictated it gradually, by distinct parcels. They shall not come unto thee with any strange question; but we will bring thee the truth *in answer,* and a most excellent interpretation. They who shall be dragged on their faces into hell shall be in the worst condition, and shall stray most widely from the way *of salvation.* We heretofore delivered unto Moses the book *of the law;* and we appointed him Aaron his brother for a counsellor. And we said *unto them,* Go ye to the people who charge our signs with falsehood. And we destroyed them with a *signal* destruction. *And remember* the people of Noah, when they accused *our* apostles of imposture: we drowned them, and made them a sign unto mankind. And we have prepared for the unjust a painful torment. Remember also Ad, and Thamud, and

those who dwelt at al Rass; and many *other* generations within this *period*.¹ Unto each *of them* did we propound examples *for their admonition*; and each *of them* did we destroy with an *utter* destruction. *The Koreish* have passed *frequently* near the city which was rained on by a fatal rain; have they not seen *where it once stood*? Yet have they not dreaded the resurrection. When they see thee, they will receive thee only with scoffing, *saying*, Is this he whom God hath sent as *his* apostle? Verily he had almost drawn us aside from *the worship of* our gods, if we had not firmly persevered in our devotion towards them. But they shall know hereafter, when they shall see the punishment *prepared for them*, who hath strayed more widely from the *right* path. What thinkest thou? He who taketh his lust for his god; canst thou be his guardian? Dost thou imagine that the greater part of them hear, or understand? They are no other than like the *brute* cattle; yea, they stray more widely from the *true* path. Dost thou not consider *the works of thy LORD*, how he stretcheth forth the shadow *before sunrise*? If he had pleased, he would have made it immovable *forever*. Then we cause the sun to *rise*, and to show the same; and afterwards we contract it by an easy and *gradual* contraction. It is he who hath ordained the night to *cover* you as a garment; and sleep to *give you* rest; and hath ordained the day for waking. It is he who sendeth the winds, driving abroad the pregnant clouds, as the forerunners of his mercy: and we send down pure water from heaven, that we may thereby revive a dead country, and give to drink thereof unto what we have created, both of cattle and men, in great numbers, and we distribute the same among them at various times, that they may consider: but the greater part of men refuse to *consider*, only out of ingratitude. If we had pleased, we had sent a preacher unto every city: wherefore, do not thou obey the unbelievers; but oppose them herewith, with a strong opposition. It is he who hath let loose the two seas; this fresh and sweet, and that salt and bitter; and hath placed between them a bar, and a bound which cannot be passed. It is he who hath created man of water, and hath made him to *bear the double relation of* consanguinity and affinity; for thy LORD is powerful. They worship, besides GOD, that which can neither profit them nor hurt them: and the unbeliever is an assistant of *the devil* against his LORD. We have sent the

to be no other than a bearer of good tidings, and a denouncer of threats. Say, I ask not of you any reward for this *my preaching*; besides *the conversion* of him who shall desire to take the way unto his LORD. And do thou trust in him who liveth, and dieth not; and celebrate his praise: (he is sufficiently acquainted with the faults of his servants): who hath created the heavens and the earth, and whatever is between them, in six days; and then ascended *his* throne: the Merciful. Ask now the knowing concerning him. When it is said *unto the unbelievers*, Adore the Merciful; they reply, And who is the Merciful? Shall we adore that which thou commandest us? And *this precept* causeth them to fly the faster *from the faith*. Blessed be he who hath placed *the twelve* signs in the heavens; and hath placed therein a lamp *by day*, and the moon which shineth *by night*! It is he who hath ordained the night and the day to succeed each other, for *the observation* of him who will consider, or desireth to *show his* gratitude. The servants of the Merciful are those who walk meekly on the earth, and when the ignorant speak unto them, *answer*, Peace: and who pass the night adoring their LORD, and standing up *to pray unto him*: and who say, O LORD, avert from us the torment of hell, for the torment thereof is perpetual; verily the same is a miserable abode and a *wretched* station: and who, when they bestow, are neither profuse nor niggardly; but *observe* a just medium between these; and who invoke not another god together with *the true* GOD; neither slay the soul which GOD hath forbidden *to be slain*, unless for a just cause: and who are not guilty of fornication. But he who shall do this shall meet the reward of *his* wickedness: *his* punishment shall be doubled unto him on the day of resurrection; and he shall remain therein, covered with ignominy, *forever*: except him who shall repent and believe, and shall work a righteous work; unto them will GOD change their *former* evils into good; for GOD is ready to forgive, and merciful. And whoever repenteth, and doth that which is right; verily he turneth unto GOD with an *acceptable* conversion. And they who do not bear false witness; and when they pass by vain discourse, pass by the same with decency; and who, when they are admonished by the signs of their LORD, fall not down *as if they were* deaf and blind, but *stand up and are attentive thereto*: and who say, O LORD, grant us of our wives and

our offspring such as may be the satisfaction of *our* eyes ; and make us patterns unto those who fear *thee*. These shall be rewarded with the highest apartments *in paradise*, because they have persevered with constancy ; and they shall meet therein with greeting and salutation ; they shall remain in the same forever : it shall be an excellent abode, and a *delightful* station. Say, My LORD is not solicitous on your account, if ye do not invoke him : ye have already charged *his apostle* with imposture ; but hereafter shall there be a lasting punishment *inflicted on you*.

CHAPTER XXVI.

INTITLED, THE POETS ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

T. S. M. THESE *are* the signs of the perspicuous book. Peradventure thou afflictest thyself unto death, lest *the Meccans* become not believers. If we pleased, we could send down unto them a *convincing* sign from heaven, unto which their necks would humbly submit. But there cometh unto them no admonition from the Merciful, being newly revealed *as occasions require*, but they turn aside from the same ; and they have charged *it* with falsehood : but a message shall come unto them, which they shall not laugh to scorn. Do they not behold the earth, how many *vegetables* we cause to spring up therein, of every noble species ? Verily herein is a sign : but the greater part of them do not believe. Verily thy LORD is the mighty, the merciful God. Remember when thy LORD called Moses, *saying*, Go to the unjust people, the people of Pharaoh ; will they not dread *me* ? Moses answered, O LORD, verily I fear lest they accuse me of falsehood, and lest my breast become straitened, and my tongue be not ready *in speaking* : send therefore unto Aaron, to be *my assistant*. Also they have a crime *to object* against me ; and I fear they will put me to death. God said, *They shall* by no means *put thee to death* : where-

fore go ye with our signs ; for we *will be* with you, *and will hear what passes between you and them*. Go ye therefore unto Pharaoh, and say, Verily we are the apostle of the LORD of all creatures : send away with us the children of Israel. *And when they had delivered their message, Pharaoh answered, Have we not brought thee up, among us, when a child ; and hast thou not dwelt among us for several years of thy life ? Yet hast thou done thy deed which thou hast done, and thou art an ungrateful person. Moses replied, I did it indeed, and I was one of those who erred wherefore I fled from you, because I feared you : but my LORD hath bestowed on me wisdom, and hath appointed me one of his apostles. And this is the favor which thou hast bestowed on me, that thou hast enslaved the children of Israel. Pharaoh said, And who is the LORD of all creatures ? Moses answered, The LORD of heaven and earth, and whatever is between them : if ye are men of sagacity. Pharaoh said unto those who were about him, Do ye not hear ? Moses said, Your LORD, and the LORD of your forefathers. Pharaoh said unto those who were present, Your apostle, who is sent unto you, is certainly distracted. Moses said, The LORD of the east, and of the west, and of whatever is between them ; if ye are men of understanding. Pharaoh said unto him, Verily if thou take any god besides me, I will make thee one of those who are imprisoned. Moses answered, What, although I come unto you with a convincing miracle ? Pharaoh replied, Produce it therefore, if thou speakest truth. And he cast down his rod, and behold, it became a visible serpent : and he drew forth his hand out of his bosom ; and behold, it appeared white unto the spectators. Pharaoh said unto the princes who were about him, Verily this man is a skilful magician : he seeketh to dispossess you of your land by his sorcery ; what therefore do ye direct ? They answered, Delay him and his brother by good words for a time ; and send through the cities men to assemble and bring unto thee every skilful magician. So the magicians were assembled at an appointed time, on a solemn day. And it was said unto the people, Are ye assembled together ? Perhaps we may follow the magicians, if they do get the victory. And when the magicians were come, they said unto Pharaoh, Shall we certainly receive a reward, if we do get the victory ? He answered,*

Yea; and ye shall surely be of those who approach *my person*. Moses said unto them, Cast down what ye are about to cast down. Wherefore they cast down their ropes and their rods, and said, By the might of Pharaoh, verily we *shall be* the conquerors. And Moses cast down his rod, and behold, it swallowed up that which they had *caused* falsely to appear changed into *serpents*. Whereupon the magicians prostrated themselves, worshipping, and said, We believe in the LORD of all creatures, the LORD of Moses and of Aaron. Pharaoh said unto them, Have ye believed on him, before I have given you permission? Verily he is your chief who hath taught you magic: but hereafter ye shall surely know *my power*. I will cut off your hands and your feet, on the opposite sides, and I will crucify you all. They answered, *It will be* no harm unto us; for we shall return unto our LORD. We hope that our LORD will forgive us our sins, since we are the first who have believed. And we spake by revelation unto Moses, *saying*, March forth with my servants by night; for ye will be pursued. And Pharaoh sent *officers* through the cities to assemble *forces*, *saying*, Verily these are a small company: and they are enraged against us: but we are a multitude well provided. So we caused them to quit *their* gardens, and fountains, and treasures, and fair dwellings: thus *did we do*; and we made the children of Israel to inherit the same. And they pursued them at sunrise. And when the two armies were come in sight of each other, the companions of Moses said, We shall surely be overtaken. Moses answered, By no means; for my LORD is with me, who will surely direct me. And we commanded Moses by revelation, *saying*, Smite the sea with thy rod. And *when he had smitten it*, it became divided into *twelve parts*, *between which were as many paths*, and every part was like a vast mountain. And we drew thither the others; and we delivered Moses and all those who were with him: then we drowned the others. Verily herein was a sign; but the greater part of them did not believe. Verily thy LORD is the mighty and the merciful. And rehearse unto them the story of Abraham: when he said unto his father, and his people, What do ye worship? They answered, We worship idols; and we constantly serve them all the day long. Abraham said, Do they hear you, when ye invoke *them*

Or do they either profit you, or hurt you? They answered, But we found our fathers do the same. He said, What think ye? *The gods* which ye worship, and your forefathers *worshipped*, are my enemy: except only the LORD of all creatures, who hath created me, and directeth me; and who giveth me to eat, and to drink, and when I am sick, healeth me; and who will cause me to die, and will afterwards restore me to life; and who, I hope, will forgive my sins on the day of judgment. O LORD, grant me wisdom; and join me with the righteous: and grant that I may be spoken of with honor among the latest *posterity*; and make me an heir of the garden of delight: and forgive my father, for that he hath been *one* of those who go astray. And cover me not with shame on the day of resurrection; on the day *in which* neither riches nor children shall avail, unless unto him who shall come unto GOD with a sincere heart: *when* paradise shall be brought near to *the view of* the pious, and hell shall appear plainly to those who shall have erred: and it shall be said unto them, Where *are your deities* which ye served besides GOD? will they deliver you *from punishment*, or will they deliver themselves? And they shall be cast into the same, *both* they, and those who have been seduced *to their worship*; and all the host of Eblis. The *seduced* shall dispute therein *with their false gods*, saying, By GOD, we were in a manifest error, when we equalled you with the LORD of all creatures: and none seduced us but the wicked. We have *now* no intercessors, nor any friend who careth *for us*. If we were allowed to return once more *into the world*, we would certainly become true believers. Verily herein was a sign; but the greater part of them believed not. The LORD is the mighty, the merciful. The people of Noah accused *God's* messengers of imposture: when their brother Noah said unto them, Will ye not fear *God*? Verily I am a faithful messenger unto you; wherefore fear GOD, and obey me. I ask no reward of you for *my preaching unto you*; I expect my reward from no other than the LORD of all creatures: wherefore fear GOD, and obey me. They answered, Shall we believe on thee, when *only* the most abject *persons* have followed thee? Noah said, I have no knowledge of that which they did; it *appertaineth* unto my LORD alone to bring them to account, if ye under

stand; wherefore I will not drive away the believers: I am no more than a public preacher. They replied, Assuredly, unless thou desist, O Noah, thou shalt be stoned. He said, O LORD, verily my people take me for a liar; wherefore judge publicly between me and them; and deliver me and the true believers who are with me. Wherefore we delivered him, and those who were with him, in the ark filled *with men and animals*; and afterwards we drowned the rest. Verily herein was a sign; but the greater part of them believed not. Thy LORD is the mighty, the merciful. *The tribe of Ad* charged *God's* messengers with falsehood: when their brother Hud said unto them, Will ye not fear *God*? Verily I am a faithful messenger unto you; wherefore fear GOD, and obey me. [I demand not of you any reward for *my preaching unto you*: I expect my reward from no other than the LORD of all creatures. Do ye build a landmark on every high place, to divert yourselves? And do ye erect *magnificent* works, *hoping* that ye may continue in *their possession* forever? And when ye exercise your power, do ye exercise it with cruelty and rigor? Fear GOD, *by leaving these things*; and obey me.] And fear him who hath bestowed on you that which ye know: he hath bestowed on you cattle, and children, and gardens, and springs of water. Verily I fear for you the punishment of a grievous day. They answered, It is equal unto us whether thou admonish us, or dost not admonish *us*: this *which thou preachest* is only a device of the ancients; neither shall we be punished *for what we have done*. And they accused him of imposture: wherefore we destroyed them. Verily herein was a sign: but the greater part of them believed not. Thy LORD is the mighty, the merciful. *The tribe of Thamud* also charged the messengers of *God* with falsehood. When their brother Saleh said unto them, Will ye not fear *God*? Verily I am a faithful messenger unto you: wherefore fear GOD, and obey me. I demand no reward of you for *my preaching unto you*: I expect my reward from no other than the LORD of all creatures. Shall ye be left *forever* secure in *the possession* of the things which *are* here; among gardens, and fountains, and corn, and palm-trees, whose branches sheathe their flowers. And will ye *continue* to cut habitations *for yourselves* out of the mountains, behaving with insolence? Fear GOD, and obey me; and obey not the com-

mand of the transgressors, who act corruptly in the earth, and reform not *the same*. They answered, Verily thou art distracted: thou art no *other* than a man like unto us: produce now some sign, if thou speakest truth. *Saleh* said, This she-camel *shall be a sign unto you*: she shall have *her* portion of water, and ye shall have *your* portion of water *alternately*, on a *several* day appointed *for you*; and do her no hurt, lest the punishment of a terrible day be inflicted on you. But they slew her; and were made to repent of *their impiety*: for the punishment *which had been threatened* overtook them. Verily herein was a sign; but the greater part of them did not believe. Thy LORD is the mighty, the merciful. The people of Lot *likewise* accused *God's* messengers of imposture. When their brother Lot said unto them, Will ye not fear *God*? Verily I am a faithful messenger unto you: wherefore fear God, and obey me. I demand no reward of you for *my preaching*: I expect my reward from no other than the LORD of all creatures. Do ye approach unto the males among mankind, and leave your wives which your LORD hath created for you. Surely ye are people who transgress. They answered, Unless thou desist, O Lot, thou shalt certainly be expelled *our city*. He said, Verily I am *one* of those who abhor your doings: O LORD, deliver me, and my family, from that which they act. Wherefore we delivered him, and all his family, except an old woman, *his wife, who perished* among those who remained behind; then we destroyed the rest; and we rained on them a shower of *stones*; and terrible was the shower *which fell on* those who had been warned *in vain*. Verily herein was a sign; but the greater part of them did not believe. Thy LORD is the mighty, the merciful. The inhabitants of the wood *also* accused *God's* messengers of imposture. When Shoaib said unto him, Will ye not fear *God*? Verily I am a faithful messenger unto you: wherefore fear God, and obey me. I ask no reward of you for *my preaching*: I expect my reward from no other than the LORD of all creatures. Give just measure, and be not defrauders; and weigh with an equal balance; and diminish not unto men *ought* of their matters; neither commit violence in the earth, acting corruptly. And fear him who hath created you, and *also* the former generations. They answered, Certainly thou art distracted; thou art no more than a man, like unto us

and we do surely esteem thee to be a liar. Cause now a part of the heaven to fall upon us, if thou speakest truth. *Shoaib* said, My LORD best knoweth that which ye do. And they charged him with falsehood : wherefore the punishment of the day of the shadowing cloud overtook them ; and this was the punishment of a grievous day. Verily herein was a sign ; but the greater part of them did not believe. Thy LORD is the mighty, the merciful. This book is certainly a revelation from the LORD of all creatures, which the faithful spirit hath caused to descend upon thy heart, that thou mightest be a preacher to thy people, in the perspicuous Arabic tongue ; and it is borne witness to in the scriptures of former ages. Was it not a sign unto them, that the wise men among the children of Israel knew it ? Had we revealed it unto any of the foreigners, and he had read the same unto them, yet they would not have believed therein. Thus have we caused obstinate infidelity to enter the hearts of the wicked : they shall not believe therein, until they see a painful punishment. It shall come suddenly upon them, and they shall not foresee it : and they shall say, Shall we be respited ? Do they therefore desire our punishment to be hastened ? What thinkest thou ? If we suffer them to enjoy the advantage of this life for several years, and afterwards that with which they are threatened come upon them ; what will that which they have enjoyed profit them ? We have destroyed no city, but preachers were first sent unto it, to admonish the inhabitants thereof ; neither did we treat them unjustly. The devils did not descend with the *Koran*, as the infidels give out : it is not for their purpose, neither are they able to produce such a book ; for they are far removed from hearing the discourse of the angels in heaven. Invoke no other god with the true God, lest thou become one of those who are doomed to punishment. And admonish thy more near relations. And behave thyself with meekness towards the true believers who follow thee : and if they be disobedient unto thee, say, Verily, I am clear of that which ye do. And trust in the most mighty, the merciful God ; who seeth thee when thou risest up, and thy behavior among those who worship ; for he both heareth and knoweth. Shall I declare unto you upon whom the devils descend ? They descend upon every lying and wicked person : they learn what is

heard ; but the greater part of them *are* liars. And those who err follow the *steps of the* poets : dost thou not see that they rove *as bereft of their senses* through every valley ; and that they say that which they do not ? except those who believe, and do good works, and remember GOD frequently ; and who defend themselves, after they have been unjustly treated. And they who act unjustly shall know hereafter with what treatment they shall be treated.

CHAPTER XXVII.

INTITLED, THE ANT ; REVEALED AT MECOA.

IN THE NAME OF THE MOST MERCIFUL GOD.

T. S. THESE *are* the signs of the Koran, and of the perspicuous book : a direction, and good tidings unto the true believers ? who regularly perform *their* prayer, and give alms, and firmly believe in the life to come. *As to* those who believe not in the life to come, we have prepared their works for them ; and they shall be struck with astonishment *at their disappointment, when they shall be raised again* : these *are* they whom an evil punishment *awaiteth in this life* ; and in that which is to come they shall be the greatest losers. Thou hast certainly received the Koran from the presence of a wise, a knowing God. Remember when Moses said unto his family, Verily I perceive fire ; I will bring you tidings thereof, or I will bring you a lighted brand, that ye may be warmed. And when he was come near unto it, a voice cried unto him, *saying*, Blessed be he who is in the fire, and whoever is about it ; and praise be unto GOD, the LORD of all creatures ! O Moses, verily I am GOD, the mighty, the wise : cast down now thy rod. And when he saw it, that it moved, as though it *had been* a serpent, he retreated, and fled, and returned not. And God said, O Moses, fear not ; for *my* messengers are not disturbed with fear in my sight : except he who shall have done amiss, and shall have afterwards substituted good in lieu of evil ; for I am gracious *and* merciful. Moreover put thy hand into thy bosom ; it shall come forth

white, without hurt : *this shall be one* among the nine signs unto Pharaoh and his people : for they are a wicked people. And when our visible signs had come unto them, they said, This is a manifest sorcery. And they denied them, although their souls certainly knew them *to be from God*, out of iniquity and pride : but behold what was the end of the corrupt doers. We heretofore bestowed knowledge on David and Solomon ; and they said, Praise be unto GOD, who hath made us more excellent than many of his faithful servants ! And Solomon was David's heir ; and he said, O men, we have been taught the speech of birds, and have had all things bestowed on us ; this is manifest excellence. And his armies were gathered together unto Solomon, *consisting* of genii, and men, and birds ; and they were led in distinct bands, until they came unto the valley of ants. *And an ant, seeing the hosts approaching*, said, O ants, enter ye into your habitations, lest Solomon and his army tread you under foot, and perceive it not. And *Solomon* smiled, laughing at her words, and said, O LORD, excite me that I may be thankful for thy favor, wherewith thou hast favored me, and my parents ; and that I may do that which is right, *and well-pleasing* unto thee : and introduce me, through thy mercy, *into paradise*, among thy servants the righteous. And he viewed the birds, and said, What is the reason that I see not the lapwing ?¹ Is she absent ? Verily I will chastise her with a severe chastisement, or I will put her to death ; unless she bring me a just excuse. And she tarried not long *before she presented herself unto Solomon*, and said, I have viewed a country which thou hast not viewed ; and I come unto thee from Saba, with a certain piece of news. I found a woman to reign over them, who is provided with everything *requisite for a prince*, and hath a magnificent throne.² I found her and her people to worship the sun, besides GOD : and Satan hath prepared their works for them, and hath turned them aside from the way of *truth* (wherefore they are not *rightly* directed), lest they should worship GOD, who bringeth to light that which is hidden in heaven and earth, and knoweth whatever they conceal, and whatever they discover. GOD ! there is no GOD but he ; the LORD of the magnificent throne. *Solomon* said, We shall see whether thou hast spoken the truth, or whether thou art a liar. Go with this my letter, and cast it down unto them : then turn aside from them, and wait to know

what *answer* they will return. *And when the Queen of Saba had received the letter*, she said, O nobles, verily an honorable letter hath been delivered unto me; it is from Solomon, and *this is the tenor thereof*: In the name of the most merciful God, Rise not up against me: but come and surrender yourselves unto me. *She* said, O nobles, advise me in my business: I will not resolve on anything, until ye be witnesses *and approve* thereof. *The nobles* answered, We are endued with strength, and *are* endued with great prowess in war; but the command *appertaineth* unto thee: see therefore what thou wilt command. *She* said, Verily kings, when they enter a city *by force*, waste the same, and abase the most powerful of the inhabitants hereof: and so will *these* do *with us*. But I will send gifts unto them; and will wait for what *further information* those who shall be sent shall bring back. And when *the queen's ambassador* came unto Solomon, *that prince* said, Will ye present me with riches?¹ Verily that which God hath given me is better than what he hath given you: but ye do glory in your gifts. Return unto *the people of Saba*. We will surely come unto them with forces, which they shall not be able to withstand; and we will drive them out from *their city*, humbled; and they *shall become* contemptible. And *Solomon* said, O nobles, which of you will bring unto me her throne, before they come and surrender themselves unto me? A terrible genius answered, I will bring it unto thee, before thou arise from thy place: for I am able to *perform* it, and may be trusted. *And one* with whom was the knowledge of the scriptures said, I will bring it unto thee, in the twinkling of an eye. And when *Solomon* saw *the throne* placed before him, he said, This is a favor of my LORD, that he may make trial of me, whether I will be grateful, or whether I will be ungrateful; and he who is grateful is grateful to his own *advantage*, but if any shall be ungrateful, verily my LORD *is* self-sufficient *and* munificent. *And Solomon* said *unto his servants*, Alter her throne, that she may not know it, to the end we may see whether she be *rightly* directed, or whether she be *one* of those who are not *rightly* directed. And when she was come *unto Solomon*, it was said *unto her*, is thy throne like this? *She* answered, As though it were the same. And we have had knowledge bestowed on us before this, and have been resigned *unto God*. But that which she worshipped, besides GOD, had turned her

aside from the truth ; for she was of an unbelieving people. It was said unto her, Enter the palace. And when she saw it, she imagined it to be a great water ; and she discovered her legs, by lifting up her robe to pass through it. Whereupon Solomon said unto her, Verily this is a palace evenly floored with glass. Then said the queen, O LORD, verily I have dealt unjustly with my own soul ; and I resign myself, together with Solomon, unto GOD, the LORD of all creatures. Also we heretofore sent unto the tribe of Thamud their brother Saleh ; who said unto them, Serve ye GOD. And behold, they were divided into two parties, who disputed among themselves. Saleh said, O my people why do ye hasten evil rather than good ? Unless ye ask pardon of GOD, that ye may obtain mercy, ye are lost. They answered, We presage evil from thee, and from those who are with thee. Saleh replied, The evil which ye presage is with GOD : but ye are a people who are proved by a vicissitude of prosperity and adversity. And there were nine men in the city, who acted corruptly in the earth, and behaved not with integrity. And they said unto one another, Swear ye reciprocally by GOD, that we will fall upon Saleh and his family by night : and afterwards we will say unto him who hath right to avenge his blood, We were not so much as present at the destruction of his family ; and we certainly speak the truth. And they devised a plot against him : but we devised a plot against them ; and they perceived it not. And see what was the issue of their plot, we utterly destroyed them and their whole people ; and these their habitations remain empty, because of the injustice which they committed. Verily herein is a sign unto people who understand. And we delivered those who believed, and feared God. And remember Lot ; when he said unto his people, Do ye commit a wickedness, though ye see the heinousness thereof ? Do ye approach lustfully unto men, leaving the women ? Ye are surely an ignorant people. But the answer of his people was no other than that they said, Cast the family of Lot out of your city : for they are men who preserve themselves pure from the crimes of which ye are guilty. Wherefore we delivered him and his family, except his wife, whom we decreed to be one of those who remained behind to be destroyed. And we rained on them a shower of stones : and dreadful was the shower which fell on those who had been warned in vain ! Say, Praise be unto GOD ;

and peace be upon his servants **whom** he hath chosen ! Is God more worthy, or the *false gods* which they associate *with him* ? Is not he to be preferred, who hath created the heavens and the earth, and sendeth down rain for you from heaven, whereby we cause delicious groves to spring up ? It is not in your power to cause the trees thereof to shoot forth. Is there *any other god partner with the true God* ? Verily these are a people who deviate *from the truth*. Is not he more worthy to be adored, who hath established the earth, and hath caused rivers to flow through the midst thereof, and placed thereon immovable mountains, and set a bar between the two seas ? Is there *any other god equal with the true God* ? Yet the greater part of them know it not. Is not he more worthy who heareth the afflicted, when he calleth upon him, and taketh off the evil which distressed him : and who hath made you the successors of your forefathers in the earth ? Is there *any other god who can be equalled with the true God* ? How few consider these things ! Is not he more worthy who directeth you in the dark paths of the land and of the sea ; and who sendeth the winds driving abroad the clouds, as the forerunners of his mercy ! Is there *any other god who can be equalled with the true God* ? Far be God from having those partners in his power, which ye associate with him. Is not he more worthy, who produceth a creature, and after it hath been dead restoreth it to life ; and who giveth you food from heaven and earth ? Is there *any other god with the true God, who doth this* ? Say, Produce your proof thereof, if ye speak truth. Say, None either in heaven or earth knoweth that which is hidden, besides God : neither do they understand when they shall be raised. However, their knowledge attaineth some notion of the life to come : yet they are in an uncertainty concerning the same ; yea, they are blind as to the real circumstances thereof. And the unbelievers say, When we and our fathers shall have been reduced to dust, shall we be taken forth from the grave ? Verily we have been threatened with this, both we and our fathers, heretofore. This is no other than fables of the ancients. Say unto them, Pass through the earth, and see what hath been the end of the wicked. And be not thou grieved for them ; neither be thou in any concern on account of the plots which they are contriving against thee. And they say, When will this threat be accomplished, if ye speak true ? Answer, Peradventure

some part of that *punishment*, which ye desire to be hastened may follow close behind you : verily thy LORD is endued with indulgence towards mankind ; but the greater part of them are not thankful. Verily thy LORD knoweth what their breasts conceal, and what they discover : and there is nothing hidden in heaven or on earth, but it *is written* in a clear book. Verily this Koran declareth unto the children of Israel most of those *points* concerning which they disagree : and it *is certainly* a direction, and a mercy unto the true believers. Thy LORD will decide the *controversy* between them, by his *definitive* sentence : and he *is* the mighty, the wise. Therefore, put thy trust in GOD ; for thou art in the manifest truth. Verily thou shalt not make the dead to hear, neither shalt thou make the deaf to hear *thy call to the true faith*, when they retire and turn their backs : neither shalt thou direct the blind *to extricate themselves* out of their error. Thou shalt make none to hear *thee*, except him who shall believe in our signs : and they are *wholly* resigned unto us. When the sentence shall *be ready* to fall upon them, we will cause a beast to come forth unto them from out of the earth, which shall speak unto them : verily men do not firmly believe in our signs. On the day of *resurrection* we will assemble, out of every nation, a company of those who shall have charged our signs with falsehood ; and they shall be prevented from mixing together, until they shall arrive *at the place of judgment*. And God shall say unto them, Have ye charged my signs with falsehood, although ye comprehended them not with *your* knowledge. Or what is it that ye were doing ? And the sentence of *damnation* shall fall on them, for that they have acted unjustly : and they shall not speak *in their own excuse*. Do they not see that we have ordained the night, that they may rest therein, and the day giving open light ? Verily herein *are* signs unto people who believe. On *that* day the trumpet shall be sounded ; and whoever are in heaven and on earth shall be struck with terror, except those whom GOD shall please to *exempt therefrom* : and all shall come before him in humble guise. And thou shalt see the mountains, and shalt think them firmly fixed ; but they shall pass away, even as the clouds pass away. *This will be the work of GOD*, who hath rightly disposed all things : and he is well acquainted with that which ye do. Whoever shall have wrought righteousness, shall receive *a reward beyond the*

desert thereof; and they shall be secure from the terror of that day: but whoever shall have wrought evil, shall be thrown on their faces into *hell* fire. Shall ye receive the reward of *any other* than of that which ye shall have wrought? Verily I am commanded to worship the LORD of this territory of *Mecca*, who hath sanctified the same: unto him *belong* all things. And I am commanded to be a Moslem, and to rehearse the Koran: he who shall be directed *thereby* will be directed to his own *advantage*; and to him who shall go astray, say, Verily I am a warner *only*. And say, Praise be unto GOD! he will show you his signs, and ye shall know them: and thy LORD is not regardless of that which they do.

CHAPTER XXVIII.

ENTITLED, THE STORY; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

T. S. M. THESE *are* the signs of the perspicuous book. We will dictate unto thee, *O Mohammed*, some parts of the history of Moses and Pharaoh, with truth; for *the sake of* people who believe. Now Pharaoh lifted himself up in the land of *Egypt*; and he caused his subjects to be divided into parties; he weakened one party of them, by slaying their male children, and preserving their females alive; for he was an oppressor. And we were minded to be gracious unto those who were weakened in the land, and to make them models of religion; and to make them the heirs of *the wealth of Pharaoh and his people*, and to establish a place for them in the earth; and to show Pharaoh and Haman, and their forces, that *destruction of their kingdom and nation* by them, which they sought to avoid. And we directed the mother of Moses by revelation, *saying*, give him suck: and if thou fearest for him, cast him into the river; and fear not, neither be afflicted; for we will restore him unto thee, and will appoint him *one of our apostles*. And *when she had put the child in the ark, and had cast it into the river*, the family of Pharaoh took him up; *providence designing* that he should

become an enemy, and a sorrow unto them. Verily Pharaoh and Haman, and their forces were sinners. And the wife of Pharaoh said, *This child is a delight of the eye to me, and to thee: kill him not; peradventure it may happen that he may be serviceable unto us; or we may adopt him for our son.* And they perceived not *the consequence of what they were doing.* And the heart of the mother of Moses became oppressed *with fear*; and she had almost discovered him, had we not armed her heart with constancy, that she might be *one of those who believe the promises of God.* And she said unto his sister, Follow him. And she watched him at a distance; and they perceived it *not.* And we suffered him not to take the breasts of the nurses who were provided before *his sister came up*; and she said, Shall I direct you unto some of his nation, who may nurse him for you, and will be careful of him? *And, at their desire, she brought his mother to them.* So we restored him to his mother, that her mind might be set at ease, and that she might not be afflicted; and that she might know that the promise of God *was true*: but the greater part of *mankind* know not *the truth.* And when *Moses* had attained his age of full strength, and was become a perfect man, we bestowed on him wisdom and knowledge: and thus do we reward the upright. And he went into the city, at a time when the inhabitants thereof observed not *what passed in the street*: and he found therein two men fighting; the one *being* of his own party, and the other of his enemies. And he who *was* of his party begged his assistance against him who *was* of the contrary party; and Moses struck him with his fist, and slew him: *but being sorry for what had happened,* he said, This is of the work of the devil; for he is a seducing and an open enemy. *And* he said, O LORD, verily I have injured my own soul: wherefore forgive me. So God forgave him; for he *is* ready to forgive, and merciful. He said, O LORD, by the favors with which thou hast favored me, I will not be an assistant to the wicked *for the future.* And the next morning he was afraid in the city, and looked about him, *as one apprehensive of danger*: and behold, he whom he had assisted the day before cried out unto him *for help a second time.* But Moses said unto him, Thou art plainly a quarrelsome fellow. And when he sought to lay hold on him who was an enemy unto them both, he said, O Moses, dost thou intend to kill me, as thou killedst a man

yesterday? Thou seekest only to be an oppressor in the earth, and seekest not to be a reconciler of *quarrels*. And a *certain* man came from the farther part of the city, running hastily, and said, O Moses, verily the magistrates are deliberating concerning thee, to put thee to death: depart therefore; I certainly advise thee well. Wherefore he departed out of the *city* in great fear, looking this way and that, *lest he should be pursued*. And he said, O LORD, deliver me from the unjust people. And when he was journeying towards Madian, he said, Peradventure my LORD will direct me in the right way. And when he arrived at the water of Madian, he found about the *well* a company of men, who were watering *their flocks*. And he found, besides them, two women, who kept off *their sheep at a distance*. And he said *unto them*, What is the matter with you? They answered, We shall not water *our flock*, until the shepherds shall have driven away *theirs*; for our father is an old man, stricken in years. So *Moses* watered *their sheep* for them, and afterwards retired into the shade, saying, O LORD, verily I stand in need of the good which thou shalt send down unto me. And one of the *damsels* came unto him, walking bashfully, and said, My father calleth thee, that he may recompense thee for the *trouble which thou hast taken in watering our sheep* for us. And when he was come unto *Shoaib*, and had told him the story of *his adventures*, he said *unto him*, Fear not: thou hast escaped from unjust people. And one of the *damsels* said, My father, hire him for *certain* wages: the best *servant* thou canst hire *is* an able and trusty person. And *Shoaib* said *unto Moses*, Verily I will give thee one of these my two daughters in marriage, on condition that thou serve me for hire eight years; and if thou fulfil ten *years*, it *is* in thine own breast; for I seek not to impose a hardship on thee: *and* thou shalt find me, if GOD please, a man of probity. *Moses* answered, *Let this be the covenant between me and thee: whichsoever of the two terms I shall fulfil let it be no crime in me if I then quit thy service*; and GOD is witness of that which we say. And when *Moses* had fulfilled the term, and was journeying with his family *towards Egypt*, he saw fire on the side of Mount *Sinai*.¹ And he said unto his family, Tarry ye *here*; for I see *fire*: peradventure I may bring you thence some tidings of the way, or at least a brand out of the fire, that ye may

be warmed. And when he was come thereto, *a voice* cried unto him from the right side of the valley, in the sacred bottom, from the tree, *saying*, O Moses, verily I am GOD, the LORD of all creatures: cast down now thy rod. And when he saw it that it moved, as though it *had been* a serpent, he retreated and fled, and returned not. *And God said unto him*, O Moses, draw near, and fear not; for thou art safe. Put thy hand into thy bosom, *and* it shall come forth white, without any hurt: and draw back thy hand unto thee *which thou stretchest forth* for fear. These shall be two evident signs from thy LORD, unto Pharaoh and his princes; for they are a wicked people. *Moses* said, O LORD, verily I have slain one of them; and I fear they will put me to death: but my brother Aaron is of a more eloquent tongue than I *am*; wherefore send him with me for an assistant, that he may gain me credit; for I fear lest they accuse me of imposture. *God* said, We will strengthen thine arm by thy brother, and we will give each of you *extraordinary* power, so that they shall not come up to you, in our signs. Ye two, and whoever shall follow you, *shall be* the conquerors. And when Moses came unto them with our evident signs, they said, This *is* no other than a deceitful piece of sorcery: neither have we heard of *anything like* this among our forefathers. And *Moses* said, My LORD best knoweth who cometh with a direction from him; and who shall have success in this life, *as well as the next*: but the unjust shall not prosper. And Pharaoh said, O princes, I did not know that ye had any *other* god besides me. Wherefore do thou, O Haman, burn me clay *into bricks*; and build me a high tower, that I may ascend unto the GOD of Moses: for I verily believe him to be a liar.¹ And both he and his forces behaved themselves insolently and unjustly in the earth; and imagined that they should not be brought before us *to be judged*. Wherefore we took him and his forces, and cast them into the sea. Behold, therefore, what was the end of the unjust. And we made them *deceitful* guides, inviting *their followers* to hell fire; and on the day of resurrection they shall not be screened *from punishment*. We pursued them with a curse in this *life*; and on the day of resurrection they *shall be* shamefully rejected. And we gave the book of the law unto Moses, after he had destroyed the former generations, to enlighten *the minds* of men, and for a

direction, and a mercy ; that peradventure they might consider. Thou, *O prophet*, wast not on the west side of *Mount Sinai*, when we delivered Moses *his* commission : neither wast thou *one* of those who were present at *his* receiving it but we raised up *several* generations *after Moses* ; and life was prolonged unto them. Neither didst thou dwell among the inhabitants of Madian, rehearsing unto them our signs but we have sent *thee fully instructed in every particular*. Nor wast thou *present* on the side of the mount, when we called unto *Moses* ; but *thou art sent as a mercy from thy LORD* ; that thou mightest preach unto a people to whom no preacher hath come before thee, that peradventure they may be warned ; and lest, if a calamity had befallen them, for that which their hands had previously committed, they should have said, O LORD, since thou hast not sent an apostle unto us, that we might follow thy signs, and become true believers, *are we not excusable* ? Yet when the truth is come unto them from before us, they say, Unless he receive the same *power to work miracles* as Moses received, *we will not believe*. Have they not likewise rejected the *revelation* which was heretofore given unto Moses ? They say, Two cunning impostures have mutually assisted one another : and they say, Verily we reject them both. Say, Produce therefore a book from GOD, which is more right than these two, that I may follow it ; if ye speak truth. But if they return thee no answer, know that they only follow their own desires : and who erreth more widely *from the truth* than he who followeth his own desire, without a direction from GOD ? Verily GOD directeth not the unjust people. And now have we caused *our* word to come unto them, that they may be admonished. They unto whom we have given the scriptures *which were revealed* before it, believe in the same ; and when it is read unto them, say, We believe therein ; it is certainly the truth from our LORD : verily we were Moslems before this. These shall receive their reward twice, because they have persevered, and repel evil by good, and distribute *alms* out of that which we have bestowed on them ; and when they hear vain discourse, avoid the same, saying, We have our works, and ye have your works ; peace be on you ; we covet not the acquaintance of the ignorant. Verily thou canst not direct whom thou wilt : but GOD directeth whom he pleaseth ; and he best knoweth those who will submit to

be directed. *The Meccans* say, If we follow the *same* direction with thee, we shall be forcibly expelled our land. Have we not established for them a secure asylum, to which fruits of every sort are brought, as a provision for our bounty? but the greater part of them do not understand. How many cities have we destroyed, *whose inhabitants* lived in ease and plenty? and these their dwellings are not inhabited after them, unless for a little while; and we were the inheritors of *their wealth*. But thy LORD did not destroy *those* cities, until he had sent unto their capital an apostle, to rehearse our signs unto them: neither did we destroy *those* cities, unless their inhabitants *were* injurious to *their apostle*. The things which are given you are the provisions of this present life, and the pomp thereof; but that which is with GOD is better and more durable: will ye not therefore understand? Shall he then, unto whom we have promised an excellent promise of *future happiness*, and *who* shall attain the same, be as he on whom we have bestowed the provision of this present life, and who, on the day of resurrection, *shall be one* of those who are delivered up to *eternal punishment*? On *that* day *God* shall call unto them, and shall say, Where are my partners, which ye imagined to be so? And they upon whom the sentence of *damnation* shall be justly pronounced shall answer, These, O LORD, are those whom we seduced; we seduced them as we also had been seduced: *but now* we clearly quit them, and turn unto thee. They did not worship us, *but their own lusts*. And it shall be said *unto the idolaters*, Call *now* upon those whom ye associated with *God*: and they shall call upon them, but they shall not answer them; and they shall see the punishment *prepared for them*, and *shall wish* that they had submitted to be directed. On *that* day, *God* shall call unto them, and shall say, What answer did ye return to *our* messengers? But they shall not be able to give an account thereof on that day; neither shall they ask one another for *information*. Howbeit whoso shall repent and believe, and shall do that which is right, may expect to be happy. Thy LORD createth what he pleaseth; and chooseth freely: *but* they have no free choice. Praise be unto GOD; and far be he removed from *the idols* which they associate with him! Thy LORD knoweth *both the secret malice* which their breasts conceal, and *the open hatred* which they discover. He is

GOD; there is no GOD but he. Unto him *is* the praise *due*, both in this life and *in* that which is to come: unto him *doth* judgment *belong*; and before him shall ye be assembled *at the last day*. Say, What think ye? If GOD should cover you with perpetual night, until the day of resurrection; what god, besides GOD, would bring you light? Will ye not therefore hearken? Say, What think ye? If GOD should give you continual day, until the day of resurrection; what god, besides GOD, would bring you night, that ye might rest therein? Will ye not therefore consider? Of his mercy he hath made for you the night and the day, that ye may rest in the one, and may seek *to obtain provision for yourselves* of his abundance, *by your industry, in the other*; and that ye may give thanks. On a *certain day* God shall call unto them, and shall say, Where are my partners, which ye imagined *to share the divine power with me*? And we will produce a witness out of every nation, and will say, Bring hither your proof of *what ye have asserted*. And they shall know that the right *is* GOD's *alone*; and the *deities* which they have devised shall abandon them. Karûn was of the people of Moses; but he behaved insolently towards them: for we had given him so much treasure, that his keys would have loaded several strong men.¹ When his people said unto him, Rejoice not *immoderately*; for GOD loveth not those who rejoice *in their riches immoderately*: but seek to attain by means of *the wealth* which GOD hath given thee, the future mansion of *paradise*. And forget not thy portion in this world; but be thou bounteous *unto others*, as GOD hath been bounteous unto thee; and seek not to act corruptly in the earth; for GOD loveth not the corrupt doers. He answered, I have received *these riches*, only because of the knowledge which is with me. Did he not know that GOD had already destroyed, before him, several generations, who were mightier than he in strength, and had amassed more abundance of *riches*? And the wicked shall not be asked *to discover* their crimes. And Karûn went forth unto his people, in his pomp. And they who loved this present life said, Oh that we had the like *wealth*, as hath been given unto Karûn? verily he is master of a great fortune. But those on whom knowledge had been bestowed answered, Alas for you! the reward of GOD *in the next life* will be better unto him who shall believe and do good works: but none shall attain the same, except

those who persevere with constancy. And we caused the ground to cleave in sunder, and to swallow up him and his palace: and he had no forces to defend him, besides GOD; neither was he rescued *from punishment*. And the next morning, those who had coveted his condition the day before said, Aha! verily GOD bestoweth abundant provision on such of his servants as he pleaseth; and he is sparing *unto whom he pleaseth*. Unless GOD had been gracious unto us, certainly *the earth* had swallowed us up *also*. Aha! the unbelievers shall not prosper. *As to* this future mansion of *paradise*, we will give it unto them who seek not to exalt themselves in the earth, or to do wrong; for the *happy* issue shall attend the pious. Whoso doth good shall receive a reward which shall exceed the merit thereof: but *as to him* who doth evil, they who work evil shall be rewarded *according to the merit* only of that which they shall have wrought. Verily he who hath given thee the Koran for a rule of *faith and practice* will certainly bring thee back home *unto Mecca*. Say, My LORD best knoweth who cometh with a *true* direction, and who is in a manifest error. Thou didst not expect that the book of *the Koran* should be delivered unto thee: but *thou hast received it* through the mercy of thy LORD. Be not therefore assisting to the unbelievers; neither let them turn thee aside from the signs of GOD, after they have been sent down unto thee: and invite *men* unto thy LORD. And be not thou an idolater; neither invoke any other god, together with the *true* GOD: there is no god but he. Everything shall perish, except him self: unto him *belongeth* judgment: and before him shall ye be assembled *at the last day*.

CHAPTER XXIX.

INTITLED, THE SPIDER; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A. L. M. Do men imagine that it shall be sufficient for them to say, We believe; will they not be proved? We

heretofore proved those who *were* before them ; for GOD will surely know them who are sincere, and he will surely know the liars. Do they who work evil think that they shall prevent us *from taking vengeance on them?* An ill judgment do they make. Whoso hopeth to meet GOD, verily GOD's appointed time will certainly come ; and he *both* heareth *and* knoweth. Whoever striveth to *promote the true religion*, striveth for *the advantage of* his own soul ; for GOD needeth not any of *his* creatures : and *as to those* who believe and work righteousness, we will expiate their evil deeds from them ; and we will give them a reward according to the utmost merit of their actions. We have commanded man to *show* kindness towards his parents : but if they endeavor to prevail with thee to associate with me that concerning which thou hast no knowledge, obey them not. Unto me shall ye return ; and I will declare unto you what ye have done. Those who shall believe, and shall work righteousness, we will surely introduce *into paradise*, among the upright. There are some men who say, We believe in GOD : but when *such a one* is afflicted for GOD's sake, he esteemeth the persecution of men *to be as grievous* as the punishment of GOD. Yet if success cometh from thy LORD, they say, Verily we are with you. Doth not GOD well know that which is in the breasts of *his* creatures ? Verily GOD well knoweth the true believers, and he well knoweth the hypocrites. The unbelievers say unto those who believe, Follow our way, and we will bear your sins. Howbeit they shall not bear any part of their sins ; for they are liars : but they shall surely bear their own burdens, and *other* burdens besides their own burdens ; and they shall be examined, on the day of resurrection, concerning that which they have falsely devised. We heretofore sent Noah unto his people ; and he tarried among them one thousand years, save fifty years : and the deluge took them away, while they *were* acting unjustly ; but we delivered him and those who were in the ark, and we made the same a sign unto *all* creatures. We also sent Abraham ; when he said unto his people, Serve GOD, and fear him ; this *will be* better for you ; if ye understand. Ye only worship idols besides GOD, and forge a lie. Verily those which ye worship, besides GOD, are not able to make any provision for you : seek therefore *your* provision from GOD ; and serve him, and give thanks unto him ; unto

him shall ye return. If ye charge *me* with imposture, verily *sundry* nations before you *likewise* charged *their prophets* with imposture: but public preaching only *is incumbent* on an apostle. Do they not see how GOD produceth creatures, and afterwards restoreth them? Verily this is easy with GOD. Say, go through the earth, and see how he originally produceth creatures: afterwards will GOD reproduce another roduction; for GOD *is* almighty. He will punish whom he pleaseth, and he will have mercy on whom he pleaseth. Before him shall ye be brought *at the day of judgment*: and ye shall not escape *his reach*, either in earth, or in heaven: neither shall ye have any patron or defender besides GOD. *As for* those who believe not in the signs of GOD, or that they shall meet him *at the resurrection*, they shall despair of my mercy, and for them *is* a painful punishment *prepared*. And the answer of his people was no other than that they said, Slay him, or burn him. But GOD saved him from the fire. Verily herein were signs unto people who believed. And *Abraham* said, Ye have taken idols, besides GOD, *to cement* affection between you in this life: but on the day of resurrection, the one of you shall deny the other, and the one of you shall curse the other; and your abode shall be *hell fire*, and there shall be none to deliver you. And Lot believed on him. And *Abraham* said, Verily I fly *from my people*, unto *the place which my LORD hath commanded me*; or he *is* the mighty, the wise. And we gave him Isaac and Jacob; and we placed among his descendants the gift of prophecy and the scriptures: and we gave him his reward in this world; and in the next he shall be *one* of the righteous. *We also sent* Lot; when he said unto his people, Do ye commit filthiness which no creature hath committed before you? Do ye approach *lustfully* unto men, and lay wait in the highways, and commit wickedness in your assembly? And the answer of his people was no other than that they said, Bring down the vengeance of GOD upon us, if thou speakest truth. *Lot* said, O LORD, defend me against the corrupt people. And when our messengers came unto *Abraham* with good tidings, they said, We will surely destroy the inhabitants of this city: for the inhabitants thereof are unjust doers. *Abraham* answered, Verily *Lot dwelleth* there. They replied, We well know who *dwelleth* therein: we will surely deliver him and his family, except his wife; she shall be *one*

of those who remain behind. And when our messengers came unto Lot, he was troubled for them, and his arm was straitened concerning them. But they said, Fear not, neither be grieved; for we will deliver thee and thy family, except hy wife; *for she shall be one of those who remain behind.* We will surely bring down upon the inhabitants of this city vengeance from heaven, for that they have been wicked doers; and we have left thereof a manifest sign unto people who understand. And unto *the inhabitants of Madian we sent* their brother Shoaib; and he said *unto them*, O my people, serve GOD, and expect the last day; and transgress not, acting corruptly in the earth. But they accused him of imposture; wherefore a storm from heaven assailed them, and in the morning they were found in their dwellings *dead and prostrate.* And *we also destroyed the tribes of Ad, and Thamud;* and *this* is well known unto you from *what yet remains of* their dwellings. And Satan prepared their works for them, and turned them aside from the way of truth, although they were sagacious *people.* And *we likewise destroyed* Karûn, and Pharaoh, and Haman. Moses came unto them with evident *miracles*, and they behaved themselves insolently in the earth: but they could not escape *our vengeance.* Every of them did we destroy in his sin. Against some of them we sent a violent wind: some of them did a terrible noise from heaven destroy: some of them did we cause the earth to swallow up: and some of them we drowned. Neither was GOD *disposed* to treat them unjustly; but they dealt unjustly with their own souls. The likeness of those who take *other* patrons besides GOD is as the likeness of the spider, which maketh herself a house: but the weakest of *all* houses surely is the house of the spider; if they knew *this.* Moreover GOD knoweth what things they invoke, besides him; and he *is* the mighty, the wise. These similitudes do we propound unto men: but none understand them, except the wise. GOD hath created the heavens and the earth in truth; verily herein *is* a sign unto the true believers. Rehearse that which hath been revealed unto thee of the book of the *Koran*: and be constant at prayer; for prayer preserveth a man from filthy crimes, and from that which is blamable; and the remembering of GOD is surely a most important *duty.* GOD knoweth that which ye do. Dispute not against those who have received the scriptures, unless in

the mildest manner except against such of them as behave injuriously *towards you* : and say, We believe in the *revelation* which hath been sent down unto us, and *also in that which* hath been sent down unto you ; our GOD and your GOD is one, and unto him are we resigned. Thus have we sent down the book *of the Koran* unto thee : and they unto whom we have given the *former* scriptures believe therein ; and of these *Arabians also there is* who believeth therein : and none reject our signs, except the *obstinate* infidels. Thou couldest not read any book before this ; neither couldest thou write it with thy right hand : then had the gainsayers *justly* doubted *of the divine original thereof*. But the same *is* evident signs in the breasts of those who have received understanding : for none reject our signs except the unjust. They say, Unless a sign be sent down unto him from his LORD, *we will not believe*. Answer, Signs are in the power of GOD alone ; and I *am no more than* a public preacher. Is it not sufficient for them that we have sent down unto thee the book *of the Koran*, to be read unto them ? Verily herein *is* a mercy, and an admonition unto people who believe. Say GOD is a sufficient witness between me and you : he knoweth whatever is in heaven and earth ; and those who believe in vain *idols*, and deny GOD, they shall perish. They will urge thee to hasten the punishment *which they defy thee to bring down upon them* : if *there had not been* a determined time *for their respite*, the punishment had come upon them *before this* ; but it shall surely overtake them suddenly, and they shall not foresee it. They urge thee to bring down vengeance swiftly *upon them* : but hell shall surely encompass the unbelievers. On a *certain* day *their* punishment shall suddenly assail them, *both* from above them, and from under their feet ; and GOD shall say, Taste ye *the reward of* that which ye have wrought. O my servants who have believed, verily my earth is spacious : wherefore serve me. Every soul shall taste death : afterwards shall ye return unto us ; and *as for* those who shall have believed, and wrought righteousness, we will surely lodge them in the higher apartments of paradise ; rivers shall flow beneath them, *and* they shall continue therein forever. How excellent *will be* the reward of the workers *of righteousness* ; who persevere with patience, and put their trust in their LORD ! How many beasts *are there*, which provide not their food ? *It is GOD who* provideth for them, and for you :

and he *both* heareth *and* knoweth. Verily, if thou ask *the Meccans*, who hath created the heavens and the earth, and hath obliged the sun and the moon to serve *in their courses*? they will answer, GOD. How therefore do they lie, *in acknowledging of other gods*? GOD maketh abundant provision for such of his servants as he pleaseth; and is sparing unto him, *if he pleaseth*: for GOD knoweth all things. Verily if thou ask them, who sendeth rain from heaven, and thereby quickeneth the earth, after it hath been dead? they will answer, GOD. Say, GOD be praised! But the greater part of them do not understand. This present life is no other than a toy, and a plaything; but the future mansion of *paradise* is life indeed: if they knew *this they would not prefer the former to the latter*. When they sail in a ship, they call upon GOD, sincerely exhibiting unto him the *true* religion: but when he bringeth them safe to land, behold, they return to their idolatry; to show themselves ungrateful for that which we have bestowed on them, and that they may enjoy *the delights of this life*; but they shall hereafter know *the issue*. Do they not see that we have made *the territory of Mecca* an inviolable and secure *asylum*, when men are spoiled *in the countries* round about them? Do they therefore believe in that which is vain, and acknowledge not the goodness of GOD? But who is more unjust than he who deviseth a lie against GOD, or denieth the truth, when it hath come unto him? Is there not in hell an abode for the unbelievers? Whoever do their utmost endeavor to promote our true religion, we will direct them into our ways; for GOD is with the righteous.

CHAPTER XXX.

ENTITLED, THE GREEKS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A. L. M. THE Greeks have been overcome *by the Persians* in the nearest part of the land; but after their defeat, they shall overcome *the others in their turn*, within a few

years. Unto God *belongeth* the disposal of *this matter*, both for what is past, and for what is to come: and on that day shall the believers rejoice in the success granted by God; for he granteth success unto whom he pleaseth, and he *is* the mighty, the merciful. *This is* the promise of God: God will not act contrary to his promise: but the greater part of men know not *the veracity of God*. They know the outward appearance of this present life; but they are careless as to the life to come. Do they not consider within themselves that God hath not created the heavens and the earth, and whatever *is* between them, otherwise than in truth, and *hath set them* a determined period? Verily a great number of men reject the belief of *their future* meeting their LORD *at the resurrection*. Do they not pass through the earth, and see what hath been the end of those who *were* before them? They excelled *the Meccans* in strength, and broke up the earth, and inhabited it in greater affluence and prosperity than they inhabit the same: and their apostles came unto them with evident *miracles*; and God was not *disposed* to treat them unjustly, but they injured their own souls *by their obstinate infidelity*; and the end of those who had done evil was evil, because they charged the signs of God with falsehood, and laughed the same to scorn. God produceth creatures, and will hereafter restore them *to life*: then shall ye return unto him. And on the day whereon the hour shall come, the wicked shall be struck dumb for despair; and they shall have no intercessors from among the *idols* which they associated *with God*. And they shall deny the *false gods* which they associated with *him*. On the day whereon the hour shall come, on that day shall *the true believers and the infidels* be separated: and they who shall have believed, and wrought righteousness, shall take their pleasure in a delightful meadow; but *as for* those who shall have disbelieved, and rejected our signs, and the meeting of the next life, they shall be delivered up to punishment. Wherefore glorify God, when the evening overtaketh you, and when ye rise in the morning: and unto him be praise in heaven and earth; and at sunset, and when ye rest at noon. He bringeth forth the living out of the dead, and he bringeth forth the dead out of the living; and he quickeneth the earth after it hath been dead: and in like manner shall ye be brought forth *from your graves*. Of his signs *one is*, that he hath created you

of dust ; and behold, *ye are become* men, spread *over the face of the earth*. And of his signs *another is*, that he hath created you, out of yourselves, wives, that ye may cohabit with them ; and hath put love and compassion between you : verily herein are signs unto people who consider. And of his signs *are also* the creation of the heavens and the earth, and the variety of your languages, and of your complexions : verily herein are signs unto men of understanding. And of his signs *are* your sleeping by night and by day, and your seeking *to provide for yourselves* of his abundance : verily herein *are* signs unto people who hearken. Of his signs *others are*, that he showeth you the lightning, to *strike* terror, and to *give* hope *of rain*, and that he sendeth down water from heaven, and quickeneth thereby the earth, after it hath been dead ; verily herein *are* signs unto people who understand. And of his signs *this also is one, namely*, that the heaven and the earth stand firm at command : hereafter, when he shall call you out of the earth at one summons, behold, ye shall come forth. Unto him *are subject* whosoever are in the heavens and on earth : all are obedient unto him. It is he who originally produceth a creature, and afterwards restoreth the same *to life* : and this is most easy with him. He justly challengeth the most exalted comparison, in heaven and earth ; and he *is* the mighty, the wise. He propoundeth unto a comparison *taken* from yourselves. Have ye, among the *slaves* whom your right hands possess, any partner in the *substance* which we have bestowed on you, so that ye become equal *sharers* therein *with them, or that* ye fear them as ye fear one another ? Thus we distinctly explain *our* signs, unto people who understand. But those who act unjustly, *by attributing companions unto God*, follow their own lusts, without knowledge : and who shall direct him whom GOD shall cause to err ? They shall have none to help them. Wherefore be thou orthodox, and set thy face towards the *true* religion, the institution of GOD, to which he hath created mankind disposed : there is no change in what GOD hath created. This *is* the right religion ; but the greater part of men know *it* not. *And be ye* turned unto him, and fear him, and be constant at prayer, and be not idolaters. Of those who have made a schism in their religion, and are *divided* into *various* sects, every sect rejoice in their own *opinion*. When adversity befalleth men, they call upon their LORD,

turning unto him : afterwards, when he hath caused them to taste of his mercy, behold, a part of them associate *other deities* with their LORD : to show themselves ungrateful for the *favours* which we have bestowed on them. Enjoy therefore *the vain pleasures of this life* ; but hereafter shall ye know *the consequence*. Have we sent down unto them any authority, which speaketh of the *false gods* which they associate with him ? When we cause men to taste mercy, they rejoice therein ; but if evil befall them, for that which their hands have before committed, behold, they despair. Do they not see that GOD bestoweth provision abundantly on whom he pleaseth, and is sparing *unto whom he pleaseth* ? Verily herein are signs unto people who believe. Give unto him who is of kin *to thee* his reasonable due ; and also to the poor, and the stranger : this is better for those who seek the face of GOD ; and they shall prosper. Whatever ye shall give in usury, to be an increase of men's substance, shall not be increased by *the blessing of GOD* : but whatever ye shall give in alms, for GOD's sake, they shall receive a twofold *reward*. *It is GOD* who hath created you, and hath provided food for you : hereafter will he cause you to die ; and after that will he raise you again to life. *Is there* any of your false gods, who is able to do the least of these things ? Praise be unto him ; and far be he removed from what they associate *with him* ! Corruption hath appeared by land and by sea, for *the crimes* which men's hands have committed ; that it might make them to taste a part of the *fruits of that* which they have wrought, that peradventure they might turn *from their evil ways*. Say, Go through the earth, and see what hath been the end of those who have been before *you* : the greater part of them were idolaters. Set thy face therefore towards the right religion, before the day cometh, which none can put back from GOD. On that day shall they be separated into two companies : whoever shall have been an unbeliever, on him *shall* his unbelief *be charged* ; and whoever shall have done that which is right, shall spread themselves *couches of repose in paradise* ; that he may reward those who shall believe, and work righteousness, of his abundant liberality ; for he loveth not the unbelievers. Of his signs *one is*, that he sendeth the winds, bearing welcome tidings *of rain*, that he may cause you to taste of his mercy ; and that ships may sail at his command, that ye may seek *to enrich yourselves of*

his abundance *by commerce*; and that ye may give thanks. We sent apostles, before thee, unto their *respective* people, and they came unto them with evident proofs: and we took vengeance on those who did wickedly; and it was incumbent on us to assist the true believers. *It is* GOD who sendeth the winds, and raiseth the clouds, and spreadeth the same in the heaven, as he pleaseth; and *afterwards* disperseth the same: and thou mayest see the rain issuing from the midst thereof; and when he poureth the same down on such of his servants as he pleaseth, behold, they are filled with joy; although before it was sent down unto them, before *such relief*, they were despairing. Consider therefore the traces of GOD's mercy; how he quickeneth the earth, after its *state* of death: verily the same will raise the dead; for he is almighty. Yet if we should send a *blasting* wind, and they should see *their corn yellow and burnt up*, they would surely become ungrateful, after *our former favors*. Thou canst not make the dead to hear, neither canst thou make the deaf to hear *thy* call, when they retire and turn their backs; neither canst thou direct the blind out of their error: thou shalt make none to hear, except him who shall believe in our signs; for they are resigned *unto us*. *It is* GOD who created you in weakness, and after weakness hath given *you* strength; and after strength, he will *again* reduce *you* to weakness, and gray hairs: he createth that which he pleaseth; and he *is* the wise, the powerful. On the day whereon the *last* hour shall come, the wicked will swear that they have not tarried above an hour: in like manner did they utter lies *in their lifetime*. But those on whom knowledge hath been bestowed, and faith, will say, Ye have tarried, according to the book of GOD, until the day of resurrection; for this *is* the day of resurrection; but ye knew *it* not. On that day their excuse shall not avail those who have acted unjustly; neither shall they be invited *any more* to make themselves acceptable *unto God*. And now have we propounded unto men, in this Koran, parables of every kind: yet if thou bring them a verse *thereof*, the unbelievers will surely say, Ye *are* no other than publishers of vain falsehoods. Thus hath GOD sealed up the hearts of those who believe not: But do thou, O Mohammed, persevere with constancy, for GOD is true; and let not those induce thee to waver, who have no certain knowledge.

CHAPTER XXXI.

INTITLED, LOKMÂN; REVEALED AT MEOCCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A. L. M. THESE are the signs of the wise book, a direction, and a mercy unto the righteous; who observe the appointed times of prayer, and give alms, and have firm assurance in the life to come: these are directed by their LORD, and they shall prosper. There is a man who purchaseth a ludicrous story, that he may seduce *men* from the way of GOD, without knowledge, and may laugh the same to scorn: these shall suffer a shameful punishment. And when our signs are rehearsed unto him, he disdainfully turneth his back as though he heard them not, as though there were a deafness in his ears: wherefore denounce unto him a grievous punishment. But they who shall believe and work righteousness, shall enjoy gardens of pleasure: they shall continue therein forever: *this is* the certain promise of GOD; and he *is* the mighty, the wise. He hath created the heavens without visible pillars *to sustain them*, and thrown on the earth *mountains* firmly rooted, lest it should move with you; and he hath replenished the same with all kinds of beasts: and we send down rain from heaven, and cause every kind of noble *vegetable* to spring forth therein. This is the creation of GOD: show me now what they have created, who *are worshipped* besides him? verily the ungodly are in a manifest error. We heretofore bestowed wisdom on Lokmân, *and commanded him, saying*, Be thou thankful unto GOD: for whoever is thankful, shall be thankful to *the advantage of* his own soul; and if any shall be unthankful, verily GOD is self-sufficient, and worthy to be praised.¹ And *remember* when Lokmân said unto his son, as he admonished him, Oh my son, give not a partner unto GOD; for polytheism *is* a great impiety. We have commanded man concerning his parents (his mother carrieth him *in her womb* with weakness and faintness, and he is weaned in two years), *saying*, Be grateful unto me, and to thy parents. Unto me shall all come *to be judged*. But if *thy parents* endeavor to prevail

on thee to associate with me that concerning which thou hast no knowledge, obey them not : bear them company in this world in what shall be reasonable ; but follow the way of him who sincerely turneth unto me. Hereafter unto me shall ye return, and then will I declare unto you that which ye have done. Oh my son, verily *every matter, whether good or bad*, though it be of the weight of a grain of mustard-seed, and be *hidden* in a rock, or in the heavens, or in the earth, GOD will bring the same *to light* ; for GOD is clear-sighted and knowing. Oh my son, be constant at prayer, and command that which is just, and forbid that which is evil : and be patient under the *afflictions* which shall befall thee ; for this *is* a duty absolutely incumbent *on all men*. Distort not thy face *out of contempt* to men, neither walk in the earth with insolence ; for GOD loveth no arrogant, vain-glorious person. And be moderate in thy pace ; and lower thy voice ; for the most ungrateful of *all* voices surely *is* the voice of asses. Do ye not see that GOD hath subjected whatever is in heaven and on earth to your service, and hath abundantly poured on you his favors, *both* outwardly and inwardly ? *There are* some who dispute concerning GOD without knowledge, and without a direction, and without an enlightening book. And when it is said unto them, Follow that which GOD hath revealed, they answer, Nay, we will follow that which we found our fathers to practise. What, though the devil invite them to the torment of hell ? Whosoever resigneth himself unto GOD, being a worker of righteousness, taketh hold on a strong handle ; and unto GOD *belongeth* the issue of *all* things. But whoever shall be an unbeliever, let not his unbelief grieve thee : unto us shall they return ; then will we declare unto them that which they have done, for GOD knoweth the innermost parts of the breasts *of men*. We will suffer them to enjoy *this world* for a little while : afterwards we will drive them to a severe punishment. If thou ask them who hath created the heavens and the earth, they will surely answer, GOD. Say, GOD be praised ! but the greater part of them do not understand. Unto GOD *belongeth* whatever *is* in heaven and earth : for GOD *is* the self-sufficient, the praiseworthy. If whatever trees *are* in the earth *were* pens, and he should after that swell the sea into seven seas *of ink*, the words of GOD would not be exhausted ; for GOD *is* mighty and wise. Your creation and your resuscitation

are but as *the creation and resuscitation of one soul*: verily GOD *both* heareth *and* seeth. Dost thou not see that GOD causeth the night to succeed the day, and causeth the day to succeed the night, and compelleth the sun and the moon to serve you? Each of those *luminaries* hasteneth in its course to a determined period: and GOD *is* well acquainted with that which ye do. This *is declared concerning the divine knowledge and power*, for that GOD is the true Being, and for that whatever ye invoke, besides him *is* vanity; and for that GOD is the high, the great *God*. Dost thou not see that the ships run in the sea, through the favor of GOD, that he may show you of his signs? Verily herein *are* signs unto every patient, grateful person. When waves cover them, like overshadowing *clouds*, they call upon GOD, exhibiting the pure religion unto him; but when he bringeth them safe to land, *there* is of them who halteth *between the true faith and idolatry*. Howbeit, none rejecteth our signs, except every perfidious, ungrateful person. O men, fear your LORD, and dread the day whereon a father shall not make satisfaction for his son, neither shall a son make satisfaction for his father at all: the promise of GOD is assuredly true. Let not this present life, therefore, deceive you; neither let the deceiver deceive you concerning GOD. Verily the knowledge of the hour of *judgment* is with GOD; and he causeth the rain to descend *at his own appointed time*; and he knoweth what *is* in the wombs of *females*. No soul knoweth what it shall gain on the morrow; neither doth any soul know in what land it shall die; but GOD *is* knowing *and* fully acquainted *with all things*.

CHAPTER XXXII.

INTITLED, ADORATION; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A. L. M. THE revelation of *this* book, *there is* no doubt thereof, *is* from the LORD of all creatures. Will they say, Mohammed hath forged it? Nay it is the truth from thy

LORD, that thou mayest preach to a people, unto whom no preacher hath come before thee; peradventure they will be directed. *It is GOD* who hath created the heavens and the earth, and whatever *is* between them, in six days; and then ascended *his* throne. Ye have no patron or intercessor besides him. Will ye not therefore consider? He governeth *all* things from heaven even to the earth: hereafter shall they return unto him, on the day whose length shall be a thousand years, of those which ye compute. This *is* he who knoweth the future, and the present; the mighty, the merciful. *It is he* who hath made everything which he hath created exceeding good; and first created man of clay, and afterwards made his posterity of an extract of despicable water; and then formed him *into proper shape*, and breathed of his spirit into him; and hath given you *the senses* of hearing and seeing, and hearts *to understand*. How small thanks do ye return! And they say, When we shall lie hidden in the earth, shall we be *raised thence* a new creature? Yea, they deny the meeting of their LORD *at the resurrection*. Say, The angel of death, who is set over you, shall cause you to die: then shall ye be brought back unto your LORD. If thou couldest see, when the wicked shall bow down their heads before their LORD, *saying*, O LORD, we have seen, and have heard: suffer us therefore to return *into the world*, and we will work that which is right; since we are now certain *of the truth of what hath been preached to us: thou wouldest see an amazing sight*. If we had pleased we had certainly given unto every soul its direction: but the word *which hath proceeded* from me must necessarily be fulfilled, *when I said*, Verily I will fill hell with genii and men, altogether. Taste therefore *the torment prepared for you*, because ye have forgotten the coming of this your day: we also have forgotten you; taste therefore the punishment of eternal duration, for that which ye have wrought. Verily they only believe in our signs, who, when they are warned thereby, fall down adoring, and celebrate the praise of their LORD, and are not elated with pride; their sides are raised from *their* beds, calling on their LORD with fear and with hope; and they distribute alms out of what we have bestowed on them. No soul knoweth the complete satisfaction which is secretly prepared for them, as a reward for that which they have wrought. Shall he, therefore, who is a true believer, *be* as he who is an

impious transgressor? They shall not be held equal. As to those who believe and do that which is right, they shall have gardens of *perpetual* abode, an ample recompense for that which they shall have wrought: but as for those who impiously transgress, their abode *shall be hell* fire; so often as they shall endeavor to get thereout, they shall be dragged back into the same, and it shall be said unto them, Taste ye the torment of *hell* fire, which ye rejected as a falsehood. And we will cause them to taste the nearer punishment of *this world*, besides the more grievous punishment of *the next*; peradventure they will repent. Who is more unjust than he who is warned by the signs of his LORD, and then turneth aside from the same? We will surely take vengeance on the wicked. We heretofore delivered the book of *the law* unto Moses; wherefore be not thou in doubt as to the revelation thereof: and we ordained the same *to be* a direction unto the children of Israel; and we appointed teachers from among them, who should direct *the people* at our command, when they had persevered with patience, and had firmly believed in our signs. Verily thy LORD will judge between them, on the day of resurrection, concerning that wherein they have disagreed. Is it not known unto them how many generations we have destroyed before them, through whose dwellings they walk? Verily herein are signs: will they not therefore hearken? Do they not see that we drive rain unto a land bare of grass and parched up, and thereby produce corn, of which their cattle eat, and themselves *also*? Will they not therefore regard? The *infidels* say *to the true believers*, When *will* this decision *be made between us*, if ye speak truth? Answer, On the day of *that* decision, the faith of those who shall have disbelieved shall not avail them; neither shall they be respited *any longer*. Wherefore avoid them, and expect *the issue*: verily they expect *to obtain some advantage over thee*.

CHAPTER XXXIII.

INTITLED, THE CONFEDERATES ; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O PROPHET, fear GOD, and obey not the unbelievers and the hypocrites: verily GOD is knowing *and* wise. But follow that which is revealed unto thee from thy LORD; for GOD is well acquainted with that which ye do; and put thy trust in GOD; for GOD is a sufficient protector. GOD hath not given a man two hearts within him; neither hath he made your wives (some of whom ye divorce, regarding them thereafter as your mothers) your *true* mothers; nor hath he made your adopted sons your *true* sons.¹ This *is* your saying in your mouths: but GOD speaketh the truth; and he directed the *right* way. Call *such as are adopted*, the sons of their *natural* fathers: this *will be* more just in the sight of GOD. And if ye know not their fathers, *let them be as* your brethren in religion, and your companions: and it shall be no crime in you, that ye err *in this matter*; but that *shall be criminal* which your hearts purposely design; for GOD is gracious *and* merciful. The prophet *is* nigher unto the true believers than their own souls; and his wives *are* their mothers. Those who are related by consanguinity *are* nigher of kin the one of them unto the others, according to the book of GOD, than the *other* true believers, and the Mohâjerûn: unless that ye do what is fitting and reasonable to your relations *in general*. This is written in the book of God. Remember when we accepted their covenant from the prophets, and from thee, O Mohammed, and from Noah, and Abraham, and Moses, and Jesus the son of Mary, and received from them a firm covenant; that God may examine the speakers of truth concerning their veracity: and he hath prepared a painful torment for the unbelievers. O true believers, remember the favor of GOD towards you, when armies of *infidels* came against you, and we sent against them a wind, and hosts of *angels* which ye saw not: and GOD beheld that which ye did.² When they came against you from above you, and from below you, and when *your* sight became

troubled, and *your* hearts came even to *your* throats for fear, and ye imagined of GOD *various* imaginations. There were the faithful tried, and made to tremble with a violent trembling. And when the hypocrites, and those in whose heart was an infirmity, said, GOD and his apostle have made you no other than a fallacious promise. And when a party of them said, O inhabitants of Yathreb, *there is no place of security* for you *here*; wherefore return *home*. And a part of them asked leave of the prophet to *depart*, saying, Verily our houses are defenceless *and exposed to the enemy*: but they were not defenceless; *and* their intention was no other than to fly. If *the city* had been entered upon them *by the enemy* from the parts adjacent, and they had been asked to desert *the true believers, and to fight against them*; they had surely consented thereto but they had not, *in such case*, remained in the same, but a little while. They had before made a covenant with GOD, that they would not turn *their backs*: and the *performance of their* covenant with GOD shall be examined into *hereafter*. Say, Flight shall not profit you, if ye fly from death or from slaughter: and *if it would*, yet shall ye not enjoy *this world* but a little. Say, Who *is* he who shall defend you against GOD, if he is pleased to *bring* evil on you, or is pleased to *show* mercy towards you? They shall find none to patronize or protect them, besides GOD. GOD already knoweth those among you who hinder *others from following his apostle*, and who say unto their brethren, Come hither unto us; and who come not to battle, except a little: being covetous towards you: but when fear cometh *on them*, thou seest them look unto thee *for assistance*, their eyes rolling about like *the eyes* of him who fainteth by reason of *the agonies of death*: yet when *their* fear is past they inveigh against you with sharp tongues; being covetous of the best *and most valuable part of the spoils*. These believe not *sincerely*; wherefore GOD hath rendered their works of no avail; and this is easy with GOD. They imagined that the confederates would not depart *and raise the siege*: and if the confederates should come *another time*, they would wish to live in the deserts among the Arabs who dwell in tents, *and there* to inquire after news concerning you; and although they were with you *this time*, yet they fought not, except a little. Ye have in the apostle of GOD an excellent example, unto him who hopeth in GOD, and the

last day, and remembereth GOD frequently. When the true believers saw the confederates, they said, *This is what GOD and his apostle have foretold us*; and GOD and his apostle have spoken the truth: and it only increased their faith and resignation. Of the true believers *some* men justly performed what they had promised unto GOD; and some of them have finished their course, and some of them wait *the same advantage*; and they changed not *their promise* by deviating *therefrom in the least*: that GOD may reward the just performers *of their covenant* for their fidelity; and may punish the hypocritical, if he pleaseth, or may be turned unto them; for GOD *is* ready to forgive, *and* merciful. GOD hath driven back the infidels in their wrath: they obtained no advantage; and GOD was *a* sufficient *protector* unto the faithful in battle; for GOD is strong *and* mighty. And he hath caused such of those who have received the scriptures, as assisted *the confederates*, to come down out of their fortresses, and he cast into their hearts terror *and* *dismay*: a part *of them* ye slew, and a part ye made captives; and *God* hath caused you to inherit their land, and their houses, and their wealth, and a land on which ye have not trodden; for GOD is almighty.¹ O prophet, say unto thy wives, If ye seek this present life, and the pomp thereof, come, I will make a handsome provision for you, and I will dismiss you with an honorable dismissal; but if ye seek GOD and his apostle, and the life to come, verily GOD hath prepared for such of you as work righteousness a great reward. O wives of the prophet, whosoever of you shall commit a manifest wickedness, the punishment *thereof* shall be doubled unto her twofold, and this is easy with GOD: but whosoever of you shall be obedient unto GOD and his apostle, and shall do that which is right, we will give her her reward twice, and we have prepared for her an honorable provision *in paradise*. O wives of the prophet, ye are not as other women: if ye fear *God*, be not too complaisant in speech, lest he should covet, in whose heart is a disease *of incontinence*; but speak the speech which is convenient. And sit still in your houses; and set not out yourselves with the ostentation of the former *time of* ignorance: and observe the appointed times of prayer, and give alms; and obey GOD, and his apostle; for GOD desireth only to remove from you the abomination *of vanity*, *since ye are the household of the prophet*, and to purify you by a perfect puri-

fication. And remember that which is read in your houses, of the signs of GOD, and of the wisdom *revealed in the Koran*; for GOD is clear-sighted, and well acquainted *with your actions*. Verily the Moslems of either sex, and the true believers of either sex, and the devout men, and the devout women, and the men of veracity, and the women of veracity, and the patient *men*, and the patient *women*, and the humble *men*, and the humble *women*, and the alms-givers of either sex, and the *men* who fast, and the *women* who fast, and the chaste *men*, and the chaste *women*, and those of either sex who remember GOD frequently; for them hath GOD prepared forgiveness, and a great reward. It is not *fit* for a true believer of either sex, when GOD and his apostle have decreed a thing, that they should have the liberty of choosing a *different* matter of their own: and whoever is disobedient unto GOD and his apostle surely erreth with a manifest error. And *remember* when thou saidst to him unto whom GOD had been gracious, and on whom thou *also* hadst conferred favors, Keep thy wife to thyself, and fear GOD: and thou didst conceal that in thy mind which GOD had *determined* to discover, and didst fear men; whereas it *was* more just that thou shouldest fear GOD. But when Zeid had determined the matter concerning her, *and had resolved to divorce her*, we joined her in marriage unto thee; lest a crime should be *charged* on the true believers, in *marrying* the wives of their adopted *sons*, when they have determined the matter concerning them; and the command of GOD is to be performed. No crime is *to be charged* on the prophet, as to what GOD hath allowed him, *conformable* to the ordinance of GOD with regard to those who preceded *him* (for the command of GOD is a determinate decree), who brought the messages of GOD, and feared him, and feared none besides GOD: and GOD is a sufficient accountant. Mohammed is not the father of any man among you; but the apostle of GOD, and the seal of the prophets: and GOD knoweth all things. O true believers, remember GOD with a frequent remembrance, and celebrate his praise morning and evening. It is he who is gracious unto you, and his angels *intercede* for you, that he may lead you forth from darkness into light; and he is merciful towards the true believers. Their salutation, on the day *whereon* they shall meet him, *shall be*, Peace! and he hath prepared for them an honorable recompense.

O prophet, verily we have sent thee *to be* a witness, and a bearer of good tidings, and a denouncer of threats, and an inviter unto GOD, through his good pleasure, and a shining light. Bear good tidings therefore unto the true believers, that they shall receive great abundance from GOD. And obey not the unbelievers, and the hypocrites, and mind not their evil treatment: but trust in GOD; and GOD is a sufficient protector. O true believers, when ye marry *women who are* believers, and afterwards put them away, before ye have touched them, *there is* no term prescribed you to fulfil towards them, *after their divorce*: but make them a present, and dismiss them freely with an honorable dismissal. O prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the *slaves* which thy right hand possesseth, of the *booty* which GOD hath granted thee; and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side, and on thy mother's side, who have fled with thee *from Mecca*, and any *other* believing woman, if she give herself unto the prophet; in case the prophet desireth to take her to wife. *This is* a peculiar privilege *granted* unto thee above the rest of the true believers. We know what we have ordained them concerning their wives, and the *slaves* which their right hands possess: lest it should be *deemed* a crime in thee *to make use of the privilege granted thee*; for GOD is gracious and merciful. Thou mayest postpone the turn of such of *thy wives* as thou shalt please, *in being called to thy bed*; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt have *before* rejected: and *it shall be* no crime in thee. *This will be* more easy, that they may be entirely content, and may not be grieved, but may be well pleased with what thou shalt give every of them: GOD knoweth whatever *is* in your hearts; and GOD is knowing and gracious. It shall not be lawful for thee *to take other women to wife* hereafter, nor to exchange *any* of *thy* wives for them, although their beauty please thee; except the *slaves* whom thy right hand shall possess: and GOD observeth all things. O true believer, enter not the houses of the prophet, unless it be permitted you to *eat meat with him*, without waiting his convenient time; but when ye are invited, then enter. And when ye shall have eaten, disperse yourselves; and *stay not* to enter into familiar discourse: for this incommodeth the

1 prophet. He is ashamed to bid you depart, but GOD is not ashamed of the truth. And when ye ask of *the prophet's wives* what ye may have occasion for, ask it of them from behind a curtain. This will be more pure for your hearts and their hearts. Neither is it *fit* for you to give any uneasiness to the apostle of GOD, or to marry his wives after him forever: for this would be a grievous thing in the sight of GOD. Whether ye divulge a thing or conceal it, verily GOD knoweth all things. *It shall be* no crime in them, as to their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or the *slaves* which their right hands possess, *if they speak to them unveiled*: and fear ye GOD; for GOD is witness of all things. Verily GOD and his angels bless the prophet. O true believers, do ye *also* bless him, and salute him with a *respectful* salutation. *As to* those who offend GOD and his apostle, GOD shall curse them in this world and in the next; and he hath prepared for them a shameful punishment. And they who shall injure the true believers of either sex, without their deserving it, shall surely bear *the guilt of* calumny and a manifest injustice. O prophet, speak unto thy wives, and thy daughters, and the wives of the true believers, that they cast their outer garments over them *when they walk abroad*; this *will be* more proper, that they may be known to be *matrons of reputation*, and may not be affronted by *unseemly words or actions*. GOD is gracious and merciful. Verily if the hypocrites, and those in whose hearts is an infirmity, and they who raise disturbances in Medina, do not desist, we will surely stir thee up against them, *to chastise them*: henceforth they shall not *be suffered to dwell* near thee therein, except for a little *time*, and being accursed; wherever they are found they shall be taken, and killed with a *general* slaughter, *according to* the sentence of GOD concerning those who have been before; and thou shalt not find any change in the sentence of GOD. Men will ask thee concerning the *approach of the last hour*; answer, Verily the knowledge thereof is with GOD alone; and he will not inform thee: peradventure the hour is nigh *at hand*. Verily GOD hath cursed the infidels, and hath prepared for them a fierce fire, wherein they shall remain forever: they shall find no patron or defender. On the day *whereon* their faces shall be rolled in *hell fire*, they shall say, Oh that we had obeyed GOD, and had obeyed

his apostle. And they shall say, O LORD, verily we have obeyed our ords, and our great men; and they have seduced us from the *right* way. O LORD, give them the double of *our* punishment; and curse them with a heavy curse O true believers, be not as those who injured Moses; but God cleared him from *the scandal* which they had spoken *concerning him*; and he was of great consideration in the sight of God. O true believers, fear God, and speak words well directed; that *God* may correct your works for you, and may forgive you your sins: and whoever shall obey God and his apostle shall enjoy great felicity. We proposed the faith unto the heavens, and the earth, and the mountains: and they refused to undertake the same, and were afraid thereof; but man undertook it: verily he was unjust *to himself*, and foolish; that God may punish the hypocritical men, and the hypocritical women, and the idolaters, and the idolatresses; and that God may be turned unto the true believers, both men and women; for God is gracious *and* merciful. ¹

CHAPTER XXXIV.

INTITLED, SABA; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

PRAISE be unto God, unto whom *belongeth* whatever is in the heavens and on earth: and unto him *be* praise in the world to come; for he *is* wise *and* intelligent. He knoweth whatsoever entereth into the earth and whatsoever cometh out of the same, and whatsoever descendeth from heaven, and whatsoever ascendeth thereto: and he *is* merciful *and* ready to forgive. The unbelievers say, The hour of *judgment* will not come unto us. Answer, Yea, by my LORD, it will surely come unto you; *it is he* who knoweth the hidden secret: the weight of an ant, either in heaven or in earth, is not absent from him, nor anything lesser than this or greater, but *the same is written* in the perspicuous book of *his decrees*; that he may recompense those

who shall have believed, and wrought righteousness : they shall receive pardon, and an honorable provision. But they who endeavor to render our signs of none effect shall receive a punishment of painful torment. Those unto whom knowledge hath been given, see that the book which hath been revealed unto thee from thy LORD is the truth, and directeth into the glorious and laudable way. The unbelievers say *to one another*, Shall we show you a man who shall prophesy unto you, that when ye shall have been dispersed with a total dispersion, ye shall *be raised* a new creature? He hath forged a lie concerning GOD, or rather he is distracted. But they who believe not in the life to come shall *fall* into punishment and a wide error. Have they not therefore considered what is before them, and what is behind them, of the heaven and the earth? If we please, we will cause the earth to open and swallow them up, or will cause a piece of the heaven to fall upon them : verily herein is a sign unto every servant, who turneth *unto God*. We heretofore bestowed on David excellence from us : *and we said*, O mountains, sing alternate praises with him ; and *we obliged* the birds *also to join therein*. And we softened the iron for him, *saying*, Make *thereof* complete coats of mail, and rightly dispose the small plates *which compose the same* : and work ye righteousness, *O family of David* ; for I see that which ye do. And *we made* the wind *subject* unto Solomon : *it blew* in the morning for a month, and in the evening for a month. And we made a fountain of molten brass to flow for him. And some of the genii *were obliged* to work in his presence, by the will of his LORD ; and whoever of them turned aside from our command, we will cause him to taste the pain of hell-fire. They made for him whatever he pleased of palaces, and statues, and large dishes like fish-ponds, and caldrons standing firm *on their trevets* ; and *we said*, Work *righteousness*, *O family of David*, with thanksgiving ; for few of my servants are thankful.¹ And when we had decreed that *Solomon* should die, nothing discovered his death unto them, except the creeping thing of the earth, which gnawed his staff.² And when *his body* fell down, the genii plainly perceived that if they had known that which is secret, they had not continued in a vile punishment. *The descendants of Saba* had heretofore a sign in their dwelling ; *namely, two gardens on the*

right hand and on the left, *and it was said unto them, Eat ye of the provision of your LORD, and give thanks unto him; ye have a good country, and a gracious LORD. But they turned aside from what we had commanded them, wherefore we sent against them the inundation of al Arem, and we changed their two gardens for them into two gardens producing bitter fruit, and tamarisks, and some little fruit of the lote-tree. This we gave them in reward, because they were ungrateful: is any thus rewarded except the ungrateful? And we placed between them and the cities which we have blessed, cities situated near each other; and we made the journey easy between them, saying, Travel through the same by night and by day, in security. But they said, O LORD, put a greater distance between our journey: and they were unjust unto themselves; and we made them the subject of discourse, and dispersed them with a total dispersion. Verily, herein are signs unto every patient, grateful person. And Eblis found his opinion of them to be true: and they followed him, except a party of the true believers: and he had no power over them, unless to tempt them, that we might know him who believed in the life to come, from him who doubted thereof. Thy LORD observeth all things. Say unto the idolaters, Call upon those whom ye imagine to be gods, besides GOD: they are not masters of the weight of an ant in heaven or on earth, neither have they any share in the creation or government of the same; nor is any of them assistant to him therein. No intercession will be of service in his presence, except the intercession of him to whom he shall grant permission to intercede for others: and they shall wait in suspense until, when the terror shall be taken off from their hearts, they shall say to one another: What doth your LORD say? They shall answer, That which is just: and he is the high, the great God. Say, Who provideth food for you from heaven and earth? Answer, GOD: and either we, or ye, follow the true direction, or are in a manifest error. Say, Ye shall not be examined concerning what we shall have committed: neither shall we be examined concerning what ye shall have done. Say, Our LORD will assemble us together at the last day: then he will judge between us with truth; and he is the judge, the knowing. Say, Show me those whom ye have joined as partners with him? Nay; rather he is*

the mighty, the wise GOD. We have not sent thee otherwise than unto mankind in general, a bearer of good tidings, and a denouncer of threats; but the greater part of men do not understand. And they say, When *will* this threat be fulfilled, if ye speak truth? Answer, A threat is denounced unto you of a day which ye shall not retard one hour, neither shall ye hasten. The unbelievers say, We will by no means believe in this Koran, nor in that which hath been revealed before it. But if thou couldst see when the unjust doers shall be set before their LORD! They will iterate discourse with one another: those who were esteemed weak shall say unto those who behaved themselves arrogantly, *Had it not been for you*, verily we had been true believers. They who behaved themselves arrogantly shall say unto those who were esteemed weak, Did we turn you aside from the *true* direction, after it had come unto you? On the contrary, ye acted wickedly of your own free choice. And they who were esteemed weak shall say unto those who behaved with arrogance, Nay, but the crafty plot which ye devised by night and by day, occasioned our ruin: when ye commanded us that we should not believe in GOD, and that we should set up other gods as equals unto him. And they shall conceal their repentance, after they shall have seen the punishment prepared for them. And we will put yokes on the necks of those who shall have disbelieved: shall they be rewarded any otherwise than according to what they shall have wrought? We have sent no warner unto any city, but the inhabitants thereof who lived in affluence said, Verily we believe not that with which ye are sent. And those of Mecca also say, We abound in riches and children, more than ye; and we shall not be punished hereafter. Answer, Verily my LORD will bestow provision in abundance unto whom he pleaseth, and will be sparing unto whom he pleaseth: but the greater part of men know not this. Neither your riches nor your children are the things which shall cause you to draw nigh unto us with a near approach: only whoever believeth, and worketh righteousness, they shall receive a double reward for that which they shall have wrought: and they shall dwell in security, in the upper apartments of paradise. But they who shall endeavor to render our signs of none effect shall be delivered up to punishment. Say, Verily my LORD will

bestow provision in abundance unto whom he pleaseth of his servants, and will be sparing unto *whom he pleaseth*. and whatever thing ye shall give in alms, he will return it; and he is the best provider of food. On a certain day he shall gather them altogether: then shall he say unto the angels, Did these worship you? *And the angels* shall answer, GOD forbid! thou art our friend, and not these: but they worshipped devils; the greater part of them believed in them. On this day the one of you shall not be able either to profit or to hurt the other. And we will say unto those who have acted unjustly, Taste ye the pain of *hell fire*, which ye rejected as a falsehood. When our evident signs are read unto them, they say *of thee, O Mohammed*, This is no other than a man who seeketh to turn you aside from *the gods* which your fathers worshipped. And they say *of the Koran*, This is no other than a lie blasphemously forged. And the unbelievers say of the truth, when it is come unto them, This is no other than manifest sorcery: yet we have given them no books *of scripture* wherein to exercise themselves, nor have we sent unto them any warner before thee. They who were before them *in like manner* accused *their prophets* of imposture: but *these* have not arrived unto the tenth part of *the riches and strength* which we had bestowed on *the former*: and they accused my apostles of imposture; and how *severe* was my vengeance! Say, Verily I advise you unto one thing, *namely*, that ye stand before GOD by two and two, and singly; and then consider seriously *and you will find that* there is no madness in your companion *Mohammed*: he is no other than a warner unto you, *sent* before a severe punishment. Say, I ask not of you any reward *for my preaching*; it is your own, *either to give or not*: my reward is to be expected from GOD alone; and he is witness over all things. Say, Verily my LORD sendeth down the truth *to his prophets*: he is the knower of secrets. Say, Truth is come, and falsehood is vanished, and shall not return *any more*. Say, If I err, verily I shall err only against my own soul: but if I be *rightly* directed, *it will be* by that which my LORD revealeth unto me; for he is ready to hear, and nigh *unto those who call upon him*. If thou couldest see, when the *unbelievers* shall tremble, and *shall find* no refuge, and shall be taken from a near place, and shall say, We believe in him! But how shall

they receive *the faith* from a distant place : since they had before denied him, and reviled the mysteries of faith, from a distant place ? And a bar shall be placed between them and that which they shall desire ; as it hath been done with those who *behaved* like them heretofore : because they have been in a doubt which hath caused scandal.

CHAPTER XXXV.

INTITLED, THE CREATOR ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

PRAISE be unto GOD the Creator of heaven and earth ; who maketh the angels *his* messengers, furnished with two, and three, and four *pair* of wings : GOD maketh what addition he pleaseth unto *his* creatures ; for GOD *is* almighty. The mercy which GOD shall freely bestow on mankind, *there is* none who can withhold ; and what he shall withhold, *there is* none who can bestow, besides him ; and he *is* the mighty, the wise. O men, remember the favor of GOD towards you : is there any creator, besides GOD, who provideth food for you from heaven and earth ? *There is* no GOD but he : how therefore are ye turned aside *from acknowledging his unity* ? If they accuse thee of imposture, apostles before thee have also been accused of imposture : and unto GOD shall *all* things return. O men, verily the promise of GOD is true : let not therefore the present life deceive you, neither let the deceiver deceive you concerning GOD : for Satan *is* an enemy unto you ; wherefore hold him for an enemy : he only inviteth his confederates to be the inhabitants of hell. For those who believe not *there is prepared* a severe torment : but for those who shall believe and do that which is right, *is prepared* mercy and a great reward. Shall he therefore for whom his evil work hath been prepared, and who imagineth it to be good, *be as he who is rightly disposed, and discerneth the truth* ? Verily GOD will cause to err whom he pleaseth, and will direct whom he pleaseth. Let not thy soul therefore be spent

in sighs for their sakes, *on account of their obstinacy*; for GOD well knoweth that which they do. *It is God* who sendeth the winds, and raiseth a cloud; and we drive the same unto a dead country, and thereby quicken the earth after it hath been dead; so *shall* the resurrection be. Whoever desireth excellence; unto GOD *doth* all excellence *belong*: unto him ascendeth the good speech; and the righteous work will he exalt. But as for them who devise wicked *plots*, they shall suffer a severe punishment; and the device of those *men* shall be rendered vain. GOD created you *first* of the dust, and afterwards of seed; and he hath made you man and wife. No female conceiveth, or bringeth forth, but with his knowledge. Nor is anything added unto the age of him whose life is prolonged, neither is anything diminished from his age, but *the same is written* in the book of *God's decrees*. Verily this is easy with GOD. The two seas are not to be held in comparison: this *is* fresh and sweet, pleasant to drink: but that *is* salt and bitter: yet out of each of them ye eat fish, and take ornaments for you to wear. Thou seest the ships also ploughing *the waves* thereof, that ye may seek to *enrich yourselves by commerce*, of the abundance of *God*: peradventure ye will be thankful. He causeth the night to succeed the day, and he causeth the day to succeed the night; and he obligeth the sun and the moon to perform their services: each of *them* runneth an appointed course. This is GOD, your LORD: his *is* the kingdom. But the *idols* which ye invoke besides him have not the power even over the skin of a date-stone: if ye invoke them, they will not hear your calling; and although they should hear, yet they would not answer you. On the day of resurrection they shall disclaim your having associated *them with God*: and none shall declare unto thee *the truth*, like one who is well acquainted *therewith*. O men, ye have need of GOD; but GOD is self-sufficient, and to be praised. If he pleaseth, he can take you away, and produce a new creature *in your stead*: neither *will* this be difficult with GOD. A burdened soul shall not bear the burden of another: and if a heavy-burdened soul call *on another* to bear part of its *burden*, no part thereof shall be borne *by the person who shall be called on*, although he be *ever so nearly* related. Thou shalt admonish those who fear their LORD in secret and are constant at prayer: and whoever cleanseth himself *from the guilt of disobedience*,

cleanseth himself to *the advantage* of his own soul ; for all shall be assembled before GOD at *the last day*. The blind and the seeing shall not be held equal ; neither darkness and light ; nor the cool shade and the scorching wind : neither shall the living and the dead be held equal. GOD shall cause him to hear whom he pleaseth ; but thou shalt not make those to hear who are in *their* graves. Thou *art* no other than a preacher : verily we have sent thee with truth, a bearer of good tidings, and a denouncer of threats. *There hath been* no nation, but a preacher hath in past times been *conversant* among them : if they charge thee with imposture, they who were before them likewise charged *their apostles* with imposture. Their apostles came unto them with evident *miracles*, and with *divine* writings, and with the enlightening book : afterwards I chastised those who were unbelievers ; and how *severe* was my vengeance ! Dost thou not see that GOD sendeth down rain from heaven, and that we thereby produce fruits of various colors ? In the mountains also *there are* some tracts white and red, of various colors ; and *others are* of a deep black : and of men, and beasts, and cattle *there are* whose colors *are* in like manner various. Such only of his servants fear GOD as are endued with understanding : verily GOD *is* mighty and ready to forgive. Verily they who read the book of GOD, and are constant at prayer, and give alms out of what we have bestowed on them, *both* in secret and openly, hope for a merchandise which shall not perish : that GOD may fully pay them their wages, and make them a *superabundant* addition of his liberality ; for he *is* ready to forgive *the faults of his servants*, and to requite *their endeavors*. That which we have revealed unto thee of the book of *the Koran* is the truth, confirming the *scriptures* which *were* revealed before it : for GOD knoweth and regardeth his servants. And we have given the book of *the Koran* in heritage unto such of our servants as we have chosen : of them *there is one* who injureth his own soul ; and *there is another* of them who keepeth the middle way ; and *there is another* of them who outstrippeth *others* in good works, by the permission of GOD. This is the great excellence. They shall be introduced into gardens of perpetual abode ; they shall be adorned therein with bracelets of gold and pearls, and their clothing therein *shall be* of silk : and they shall say, Praise be unto GOD, who hath taken away sorrow from us ! verily our LORD

is ready to forgive *the sinners*, and to reward *the obedient* who hath caused us to take up our rest in a dwelling of *eternal* stability, through his bounty, wherein no labor shall touch us, neither shall any weariness affect us. But for the unbelievers *is prepared* the fire of hell: it shall not be decreed them to die *a second time*; neither shall *any part* of the punishment thereof be made lighter unto them. Thus shall every infidel be rewarded. And they shall cry out aloud in *hell*, saying, LORD, take us hence, and we will work righteousness, and not what we have *formerly* wrought. *But it shall be answered them*, Did we not grant you lives of length sufficient, that whoever would be warned might be warned therein; and did not the preacher come unto you? taste therefore *the pains of hell*. And the unjust shall have no protector. Verily GOD knoweth the secrets *both* of heaven and earth, for he knoweth the innermost parts of the breasts of *men*. It is he who hath made you to succeed in the earth. Whoever shall disbelieve, on him *be* his unbelief; and their unbelief shall only gain the unbelievers greater indignation in the sight of their LORD; and their unbelief shall only increase the perdition of the unbelievers. Say, What think ye of your deities which ye invoke besides GOD? Show me what *part* of the earth they have created. Or had they any share in *the creation* of the heavens? Have we given unto *the idolaters* any book of revelations, so that they *may* rely on any proof therefrom to authorize their practice? Nay; but the ungodly make unto one another only deceitful promises. Verily GOD sustaineth the heavens and the earth, lest they fail: and if they should fail, none could support the same besides him; he is gracious and merciful. *The Koreish* swore by GOD, with a most solemn oath, that if a preacher had come unto them, they would surely have been more *willingly* directed than any nation: but now a preacher is come unto them, it hath only increased in them *their* aversion from *the truth*, *their* arrogance in the earth, and *their* contriving of evil; but the contrivance of evil shall only encompass the authors thereof. Do they expect any other than the punishment awarded against the *unbelievers* of former times? For thou shalt not find any change in the ordinance of GOD; neither shalt thou find any variation in the ordinance of GOD. Have they not gone through the earth, and seen what hath been the end of those who were before them; although they

were more mighty in strength than they? GOD is not to be frustrated by anything either in heaven or on earth; for he is wise *and* powerful. If GOD should punish men according to what they deserve, he would not leave on the back of *the earth* so much as a beast; but he respiteth them to a determined time; and when their time shall come, verily GOD will regard his servants.

CHAPTER XXXVI.

INTITLED, Y. S.; REVEALED AT MECOA.

IN THE NAME OF THE MOST MERCIFUL GOD.

Y. S. *I SWEAR* by the instructive Koran, that thou art *one* of the messengers of God, sent to show the right way. *This is* a revelation of the most mighty, the merciful God: that thou mayest warn a people whose fathers were not warned, and who live in negligence. *Our* sentence hath justly been pronounced against the greater part of them; wherefore they shall not believe. We have put yokes on their necks, which *come* up to *their* chins; and they are forced to hold up their heads; and we have set a bar before them, and a bar behind them; and we have covered them with darkness; wherefore they shall not see. *It shall be* equal unto them whether thou preach unto them, or do not preach unto them; they shall not believe. But thou shalt preach *with effect* unto him only who followeth the admonition of *the Koran*, and feareth the Merciful in secret. Wherefore bear good tidings unto him, of mercy, and an honorable reward. Verily we will restore the dead to life, and will write down *their works* which they shall have sent before them, and their footsteps *which they shall have left behind them*: and everything do we set down in a plain register. Propound unto them as an example the inhabitants of the city of *Antioch*, when the apostles of *Jesus* came thereto: when we sent unto them two of *the said apostles*; but they charged them with imposture.¹ Wherefore we strengthened *them* with a third. And they said, Verily we

are sent unto you *by God*. *The inhabitants* answered, *Ye* are no other than men, as we *are*; neither hath the Merciful revealed anything *unto you*: ye only publish a lie. The *apostles* replied, Our LORD knoweth that we *are* really sent unto you: and our duty is only public preaching. *Those of Antioch* said, Verily we presage evil from you: if ye desist not *from preaching*, we will surely stone you, and a painful punishment shall be inflicted on you by us. The *apostles* answered, Your evil presage is with yourselves: although ye be warned, *will ye persist in your errors?* Verily ye *are* a people who transgress *exceedingly*. And a certain man came hastily from the farther parts of the city, *and* said, O my people, follow the messengers of *God*; follow him who demandeth not any reward of you: for these are *rightly* directed. What *reason* have I that I should not worship him who hath created me? for unto him shall ye return. Shall I take *other* gods besides him? If the Merciful be pleased to afflict me, their intercession will not avail me at all, neither can they deliver *me*: then should I be in a manifest error. Verily I believe in your LORD; wherefore hearken unto me. *But they stoned him: and as he died*, it was said *unto him*, Enter thou into paradise. *And* he said, O that my people knew how merciful GOD hath been unto me! for he hath highly honored me. And we sent not down against his people, after *they had slain* him, an army from heaven, nor *the other instruments of destruction* which we sent down *on unbelievers in former days*: there was only one cry of *Gabriel from heaven*, and behold, they *became* utterly extinct. Oh the misery of men! No apostle cometh unto them, but they laugh him to scorn. Do they not consider how many generations we have destroyed before them? Verily they shall not return unto them: but all of them in general *shall be* assembled before us. *One sign of the resurrection* unto them *is* the dead earth: we quicken the same *by the rain*, and produce thereout *various sorts of* grain, of which they eat. And we make therein gardens of palm-trees, and vines; and we cause springs to gush forth in the same: that they may eat of the fruits thereof, and of the labor of their hands. Will they not therefore give thanks? Praise be unto him who hath created all the different kinds, *both of vegetables*, which the earth bringeth forth, and of their own species, *by forming the two sexes*, and *also the various sorts* of things which they know not. The

night also *is* a sign unto them : we withdraw the day from the same, and behold, they *are* covered with darkness : and the sun hasteneth to his place of rest. This *is* the disposition of the mighty, the wise *God*. And for the moon have we appointed *certain* mansions, until she *change and return to be* like the old branch of a palm-tree. It is not expedient that the sun should overtake the moon *in her course* : neither doth the night outstrip the day : but each of *these luminaries* moveth in a *peculiar* orbit. *It is* a sign also unto them, that they carry their offspring in the ship filled *with merchandise* ; and that we have made for them *other conveniences* like unto it, whereon they ride. If we please, we drown them, and *there is* none to help them ; neither are they delivered, unless through our mercy, and that they may enjoy *life* for a season. When it is said unto them, Fear that which is before you, and that which is behind you, that ye may obtain mercy : *they withdraw from thee* : and thou dost not bring them one sign, of the signs of their LORD, but they turn aside from the same. And when it is said unto them, Give alms of that which GOD hath bestowed on you ; the unbelievers say unto those who believe, *by way of mockery*, Shall we feed him whom GOD can feed, if he pleaseth ? Verily ye *are* in no other than a manifest error. And they say, When will this promise of *the resurrection be fulfilled*, if ye speak truth ? They only wait for one sounding of *the trumpet*, which shall overtake them while they are disputing together ; and they shall not *have time to make any disposition of their effects*, neither shall they return to their family. And the trumpet shall be sounded *again* ; and behold they shall come forth from *their graves*, and hasten unto their LORD. They shall say, Alas for us ! who hath awakened us from our bed ? This is what the Merciful promised *us* ; and *his* apostles spoke the truth. It shall be but one sound of *the trumpet*, and behold, they *shall be* all assembled before us. On this day no soul shall be unjustly treated in the least ; neither shall ye be rewarded, but according to what ye shall have wrought. On this day the inhabitants of paradise shall be wholly taken up with joy : they and their wives *shall rest* in shady groves, leaning on magnificent couches. There shall they have fruit, and they shall obtain whatever they shall desire. Peace *shall be* the word spoken unto *the righteous*, by a merciful LORD : but *he shall say unto the wicked*, Be ye

separated this day, O ye wicked, *from the righteous*. Did I not command you, O sons of Adam, that ye should not worship Satan; because he *was* an open enemy unto you? And *did I not say*, Worship me; this *is* the right way? But now hath he seduced a great multitude of you: did ye not therefore understand? This is hell, with which ye were threatened: be ye cast into the same this day to be burned; for that ye have been unbelievers. On this day we will seal up their mouths, *that they shall not open them in their own defence*; and their hands shall speak unto us, and their feet shall bear witness of that which they have committed. If we pleased we could put out their eyes, and they might run with emulation in the way *they use to take*; and how should they see *their error*? And if we pleased we could transform them *into other shapes*, in their places *when they should be found*; and they should not be able to depart; neither should they repent. Unto whomsoever we grant a long life, him do we cause to bow down his body *through age*. Will they not therefore understand? We have not taught *Mohammed* the art of poetry; nor is it expedient for him *to be a poet*. This *book is* no other than an admonition *from God*, and a perspicuous Koran; that he may warn him who is living: and the sentence *of condemnation* will be justly executed on the unbelievers. Do they not consider that we have created for them, among the things which our hands have wrought, cattle *of several kinds*, of which they are possessors; and that we have put the same in subjection under them? Some of them *are* for their riding; and on some of them do they feed: and they receive *other* advantages therefrom; and *of their milk do they* drink. Will they not, therefore, be thankful? They have taken *other* gods, besides GOD, *in hopes* that they may be assisted *by them*; but they are not able to give them any assistance: yet *are* they a party of troops ready to *defend* them. Let not their speech, therefore, grieve thee: we know that which they privately conceal, and that which they publicly discover. Doth not man know that we have created him of seed? yet behold, he is an open disputer *against the resurrection*; and he propoundeth unto us a comparison, and forgetteth his creation. He saith, Who shall restore bones to life, when they are rotten? Answer, He shall restore them to life, who produced them the first time: for he is skilled in every *kind of* creation: who giveth you fire out of the green

tree, and behold, ye kindle *your fuel* from thence.¹ Is not he who hath created the heavens and the earth able to create *new creatures* like unto them? Yea certainly: for he *is* the wise Creator. His command, when he willeth a thing, *is* only that he saith unto it, Be; and it is. Wherefore praise be unto him, in whose hand is the kingdom of all things, and unto whom ye shall return *at the last day*.

CHAPTER XXXVII.

INTITLED, THOSE WHO RANK THEMSELVES IN ORDER
REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY *the angels* who rank themselves in order; and by those who drive forward and dispel *the clouds*; and by those who read *the Koran* for an admonition; verily your GOD is one: the LORD of heaven and earth, and of whatever *is* between them, and the LORD of the east. We have adorned the lower heaven with the ornament of the stars: and *we have placed therein* a guard against every rebellious devil; that they may not listen to *the discourse* of the exalted princes (for they are darted at from every side, to repel *them*, and a lasting torment *is prepared* for them); except him who catcheth a word by stealth, and is pursued by a shining flame. Ask *the Meccans*, therefore, whether they *be* stronger by nature, or *the angels*, whom we have created? We have surely created them of stiff clay. Thou wonderest at *God's power and their obstinacy*; but they mock *at the arguments urged to convince them*: when they are warned, they do not take warning; and when they see any sign, they scoff *thereat*, and say, This *is* no other than manifest sorcery: after we shall be dead, and become dust and bones, shall we really be raised to life, and our forefathers also? Answer, Yea: and ye *shall then be* despicable. There shall be but one blast of *the trumpet*, and they shall see *themselves raised*: and they shall say, Alas for us! this *is* the day of judgment, this *is*

the day of distinction *between the righteous and the wicked*, which ye rejected as a falsehood. Gather together those who have acted unjustly, and their comrades, and the *idols* which they worshipped besides GOD, and direct them in the way to hell; and set them *before God's tribunal*; for they *shall be* called to account. What aileth you that ye defend not one another? But on this day they shall submit themselves *to the judgment of God*: and they shall draw nigh unto one another, and shall dispute among themselves. *And the seduced shall say unto those who seduced them*, Verily ye came unto us with presages of prosperity; *and the seducers shall answer*, Nay, rather ye were not true believers: for we had no power over you *to compel you*; but ye were people who *voluntarily* transgressed: wherefore the sentence of our LORD hath been justly pronounced against us, *and we shall surely taste his vengeance*. We seduced you; *but we also erred ourselves*. They *shall both* therefore *be made partakers of the same punishment on that day*. Thus will we deal with the wicked: because, when it is said unto them, There is no god besides *the true GOD*, they swell with arrogance, and say, Shall we abandon our gods for a distracted poet? Nay: he cometh with the truth, and beareth witness to the *former apostles*. Ye shall surely taste the painful torment *of hell*; and ye shall not be rewarded, but according to your works. But *as for the sincere servants of GOD*, they shall have a certain provision *in paradise, namely, delicious fruits*: and they *shall be honored: they shall be placed in gardens of pleasure, leaning on couches, opposite to one another*: a cup shall be carried round unto them, *filled from a limpid fountain, for the delight of those who drink*: it shall not oppress the understanding, neither shall they be inebriated therewith. And near them *shall lie the virgins of paradise, refraining their looks from beholding any besides their spouses*, having large black eyes, *and resembling the eggs of an ostrich covered with feathers from the dust*. And they shall turn the one unto the other, and shall ask one another questions. And one of them shall say, Verily I had an intimate friend *while I lived in the world*, who said *unto me*, Art thou one of those who assertest the truth *of the resurrection*? After we shall be dead, and reduced to dust and bones, shall we surely be judged? Then he shall say *to his companions*, Will ye look down? And he shall look down,

and shall see him in the midst of hell : *and he shall say unto him*, By GOD, it wanted little but thou hadst drawn me into ruin : and *had it not been* for the grace of my LORD, I had surely been *one* of those who have been delivered up to *eternal torment*. Shall we die any other than our first death ; or do we suffer any punishment ? Verily this is great felicity . *for the obtaining a felicity* like this let the laborers labor . Is this a better entertainment, or the tree of al Zakkum ? Verily we have designed the same for an occasion of dispute unto the unjust . It is a tree which issueth from the bottom of hell : the fruit thereof resembleth the heads of devils ; and *the damned* shall eat of the same, and shall fill *their bellies* therewith ; and *there shall be given* them thereon a mixture of filthy and boiling water to drink : afterwards shall they return into hell.¹ They found their fathers going astray, and they trod hastily in their footsteps : for the greater part of the ancients erred before them . And we sent warners unto them heretofore : and see how *miserable* was the end of those who were warned ; except the sincere servants of GOD . Noah called on us in former days : and we heard him graciously : and we delivered him and his family out of the great distress ; and we caused his offspring to be those who survived to *people the earth* : and we left *the following salutation* to be bestowed on him by the latest posterity, *namely*, Peace be on Noah among all creatures ! Thus do we reward the righteous ; for he *was one* of our servants the true believers . Afterwards we drowned the others . Abraham also *was* of his religion : when he came unto his LORD with a perfect heart . When he said unto his father and his people, What do ye worship ? Do ye choose false gods preferably to *the true God* ? What therefore *is* your opinion of the LORD of all creatures ? And he looked and observed the stars, and said, Verily I *shall be sick, and shall not assist at your sacrifices* : and they turned their backs and departed from him . And Abraham went privately to their gods, and said, *scoffingly unto them*, Do ye not eat of the meat which is set before you ? What aileth you that ye speak not ? And he turned upon them, and struck *them* with his right hand, and *demolished them* . And *the people* came hastily unto him : and he said, Do ye worship the *images* which ye carve ? whereas GOD hath created you, and also that which ye make . They said, Build a pile for him, and cast him into the glowing fire .

And they devised a plot against him ; but we made them the inferior, *and delivered him*. And Abraham said, Verily I *am* going unto my LORD, who will direct me. O LORD, grant me a righteous *issue*. Wherefore we acquainted him *that he should have a son, who should be a meek youth*. And when he had attained to *years of discretion, and could join in acts of religion* with him, Abraham said unto him, O my son, verily I saw in a dream that I should offer thee in sacrifice : consider therefore what thou art of opinion *I should do*. He answered, O my father, do what thou art commanded : thou shalt find me, if GOD please, a patient person. And when they had submitted themselves *to the divine will*, and Abraham had laid *his son* prostrate on his face, we cried unto him, O Abraham, now hast thou verified the vision. Thus do we reward the righteous. Verily this was a manifest trial. And we ransomed him with a noble victim. And we left *the following salutation to be bestowed* on him by the latest posterity, *namely, Peace be on Abraham!* Thus do we reward the righteous : for he *was one* of our faithful servants. And we rejoiced him with the promise of Isaac, a righteous prophet ; and we blessed him and Isaac : and of their offspring *were* some righteous doers, and *others* who manifestly injured their own souls. We were also gracious unto Moses and Aaron, heretofore : and we delivered them and their people from a great distress. And we assisted them *against the Egyptians* ; and they became the conquerors. And we gave them the perspicuous book *of the law*, and we directed them into the right way, and we left *the following salutation to be bestowed* on them by the latest posterity, *namely, Peace be on Moses and Aaron!* Thus do we reward the righteous ; for they *were two* of our faithful servants. And Elias *was also one* of those who were sent *by us*. When he said unto his people, Do ye not fear God ? Do ye invoke Baal, and forsake the most excellent Creator ? GOD is your LORD, and the LORD of your forefathers. But they accused him of imposture : wherefore they shall be delivered up *to eternal punishment* ; except the sincere servants of GOD. And we left *the following salutation to be bestowed* on him by the latest posterity, *namely, Peace be on Ilyasin!* Thus do we reward the righteous : for he *was one* of our faithful servants. And Lot *was also one* of those who were sent *by us*. When we delivered him and his whole family,

except an old woman, *his wife, who perished* among those that remained behind : afterwards we destroyed the others. And ye, *O people of Mecca*, pass by *the places where they once dwelt*, as ye journey in the morning, and by night ; will ye not therefore understand ? Jonas *was also one* of those who were sent *by us*. When he fled into the loaded ship ; and *those who were on board* cast lots among themselves, and he was condemned : and the fish swallowed him ; for he was worthy of reprehension. And if he had not been *one* of those who praised God, verily he had remained in the belly thereof until the day of resurrection. And we cast him on the naked *shore*, and he *was* sick : and we caused a plant of a gourd to grow up over him ; and we sent him to an hundred thousand *persons*, or they were a greater number, and they believed : wherefore we granted them to enjoy *this life* for a season. Inquire of the *Meccans* whether thy LORD hath daughters, and they sons ? Have we created the angels of the female sex ? and *were* they witnesses *thereof* ? Do they not say of their own false invention, GOD hath begotten *issue* ? and are they not really liars ? Hath he chosen daughters preferably to sons ? Ye have no *reason* to judge thus. Will ye therefore not be admonished ? Or have ye a manifest proof of *what ye say* ? Produce now your book of *revelations*, if ye speak truth. And they make him to be of kin unto the genii ; whereas the genii know that they *who affirm such things* shall be delivered up to *eternal punishment* ; (far be that from GOD, which they affirm *of him* !) except the sincere servants of GOD. Moreover ye and that which ye worship shall not seduce *any* concerning God, except him who *is destined* to be burned in hell. There *is* none of us but hath an appointed place : we range ourselves in order, *attending the commands of God* ; and we celebrate the *divine praise*. The *infidels* said, If we had been favored with a book of divine revelations, of *those which were delivered to the ancients*, we had surely been sincere servants of GOD : yet *now the Koran is revealed*, they believe not therein ; but hereafter shall they know *the consequence of their unbelief*. Our word hath formerly been given unto our servants the apostles ; that they shall certainly be assisted *against the infidels*, and that our armies should surely be the conquerors. Turn aside therefore from them, for a season : and see *the calamities which shall afflict them* ; for they shall

see *thy future success and prosperity*. Do they therefore seek to hasten our vengeance? Verily when it shall descend into their courts, an evil morning *shall it be* unto those who were warned *in vain*. Turn aside from them therefore for a season, and see: hereafter shall they see *thy success and their punishment*. Praise be unto thy LORD, the LORD who is far exalted above what they affirm *of him*! And peace *be on his* apostles! And praise *be* unto GOD, the LORD of all creatures!

CHAPTER XXXVIII.

INTITLED, S.; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

S. BY the Koran full of admonition. Verily the unbelievers *are addicted to* pride and contention. How many generations have we destroyed before them; and they cried *for mercy*, but it was not a time to escape. They wonder that a warner from among themselves hath come unto them. And the unbelievers said, This *man is* a sorcerer, *and* a liar: doth he affirm the gods *to be but one* GOD. Surely this *is* a wonderful thing. And the chief men among them departed, *saying to one another*, Go, and persevere in *the worship of* your gods: verily this is the thing which is designed. We have not heard *anything like* this in the last religion: this *is* no other than a *false* contrivance. Hath an admonition been sent unto him *preferable to any other* among us? Verily they are in a doubt concerning my admonition: but they have not yet tasted my vengeance. Are the treasures of the mercy of thy LORD, the mighty, the munificent *God*, in their hands? Is the kingdom of the heavens, and the earth, and of whatever is between them, in their possession? *If it be so*, let them ascend by steps *unto heaven*. But any army of the confederates shall *even* here be put to flight. The people of Noah, and *the tribe of* Ad, and Pharaoh the contriver of the stakes, and *the tribe of* Thamud, and the people of Lot, and the inhabitants of the wood near *Madian*, accused *the proph-*

sts of imposture before them; these were the confederates *against the messengers of God*. All of them did no other than accuse *their* apostles of falsehood: wherefore my vengeance hath been justly executed *upon them*. And these wait only for one sounding *of the trumpet*; which there shall be no deferring. And they *scoffingly* say, O LORD, hasten our sentence unto us, before the day of account. Do thou patiently bear that which they utter: and remind *them* of our servant David, endued with strength; for he *was* one who seriously turned himself *unto God*. We compelled the mountains to celebrate *our* praise with him, in the evening and at sunrise, and also the birds, which gathered themselves together *unto him*: all of them returned frequently unto him *for this purpose*. And we established his kingdom, and gave him wisdom and eloquence of speech. Hath the story of the *two* adversaries come to *thy knowledge*; when they ascended over the wall into the upper apartment, when they went in unto David, and he was afraid of them. They said, Fear not: *we* are two adversaries *who have a controversy to be decided*. The one of us hath wronged the other: wherefore judge between us with truth, and be not unjust; and direct us into the even way. This my brother had ninety and nine sheep: and I had only one ewe: and he said, Give her me to keep; and he prevailed against me in the discourse *which we had together*. David answered, Verily he hath wronged thee in demanding thine ewe *as an addition* to his own sheep: and many of them who are concerned together *in business* wrong one another, except those who believe and do that which is right; but how few are they! And David perceived that we had tried him *by this parable*, and he asked pardon of his LORD: and he fell down and bowed himself, and repented. Wherefore we forgave him this *fault*; and he *shall be* admitted to approach near unto us, and *shall have* an excellent place of abode *in paradise*. O David, verily we have appointed thee a sovereign prince in the earth: judge therefore between men with truth; and follow not *thy own* lust, lest it cause thee to err from the way of GOD: for those who err from the way of GOD shall suffer a severe punishment, because they have forgotten the day of account. We have not created the heavens and the earth, and whatever *is* between them, in vain. This *is* the opinion of the unbelievers: but woe unto those who believe not, because of

the fire of *hell*. Shall we deal with those who believe and do good works, as with those who act corruptly in the earth? Shall we deal with the pious as with the wicked? A blessed book have we sent down unto thee, *O Mohammed*, that they may attentively meditate on the signs thereof, and that *men* of understanding may be warned. And we gave unto David Solomon; how excellent a servant! for he frequently turned himself *unto God*. When the *horses* standing on three feet, and touching the ground with the edge of the fourth foot, and swift in the course, were set in parade before him in the evening, he said, Verily I have loved the love of *earthly* good above the remembrance of my LORD: *and have spent the time in viewing these horses*, until the *sun* is hidden by the veil of *night*; bring the *horses* back unto me.¹ *And when they were brought back*, he began to cut off *their* legs and *their* necks. We also tried Solomon, and placed on his throne a counterfeit body: afterwards he turned *unto God*, and said, O LORD, forgive me, and give me a kingdom which may not be obtained by any after me; for thou *art* the giver of *kingdoms*.² And we made the wind subject to him; it ran gently at his command, whithersoever we directed. And *we also put* the devils *in subjection under him*; and among them such as were every way skilled in building, and in diving for *pearls*: and others *we delivered to him* bound in chains, *saying*, This is our gift: therefore be bounteous, or be sparing *unto whom thou shalt think fit*, without rendering an account. And he shall approach near unto us, and shall have an excellent abode *in paradise*. And remember our servant Job, when he cried unto his LORD, *saying*, Verily Satan hath afflicted me with calamity and pain. *And it was said unto him*, Strike the earth with thy foot; *which when he had done*, a fountain sprang up, and it was said to him, This is for thee to wash in, to refresh thee, and to drink. And we restored unto him his family, and as many more with them, through our mercy; and for an admonition unto those who are endued with understanding. And *we said unto him*, Take a handful of rods in thy hand, and strike *thy wife* therewith; and break not thine oath. Verily we found him a patient person: how excellent a servant *was he!* for he *was* one who frequently turned himself *unto us*. Remember also our servants Abraham, and Isaac, and Jacob, *who were* men strenuous and prudent. Verily we purified them with a *perfect* purification,

through the remembrance of the life to come; and they were, in our sight, elect *and good men*. And remember Ismael, and Elisha, and Dhu'lkefi: for all *these were good men*. This is an admonition. Verily the pious shall have an excellent place to return unto, *namely*, gardens of perpetual abode, the gates *whereof shall stand open* unto them. As they lie down therein, they shall there ask for many *sorts of* fruits, and for drink; and near them *shall sit the virgins of paradise*, refraining their looks *from beholding any besides their spouses, and of equal age with them*. This is what ye are promised, at the day of account. This is our provision, which shall not fail. This *shall be the reward of the righteous*. But for the transgressors *is prepared* an evil receptacle, *namely*, hell: they shall be cast into the same to be burned, and a wretched couch *shall it be*. This let them taste, *to wit*, scalding water, and corruption *flowing from the bodies of the damned*, and divers other things of the same kind. *And it shall be said to the seducers*, This troop *which was guided by you* shall be thrown, together with you, headlong *into hell*: they shall not be bidden welcome; for they shall enter the fire to be burned. *And the seduced* shall say *to their seducers*, Verily ye shall not be bidden welcome: ye have brought it upon us; and a wretched abode *is hell*. They shall say, O LORD, doubly increase the torment of him who hath brought this *punishment* upon us, in the fire of hell. *And the infidels* shall say, Why do we not see the men whom we numbered among the wicked, *and whom we received with scorn*? Or do *our eyes* miss them? Verily this is a truth; *to wit*, the disputing of the inhabitants of *hell* fire. Say, O Mohammed, *unto the idolaters*, Verily I am no other than a warner: and there *is* no god, except the one only GOD, the Almighty, the LORD of heaven and earth, and of whatsoever *is* between them; the mighty, the forgiver *of sins*. Say, it is a weighty message, from which ye turn aside. I had no knowledge of the exalted princes, when they disputed *concerning the creation of man*: (it hath been revealed unto me only *as a proof* that I am a public preacher:) when thy LORD said unto the angels, Verily I am about to create man of clay: when I shall have formed him, therefore, and shall have breathed my spirit into him, do ye fall down and worship him. And all the angels worshipped *him*, in general, except Eblis, *who was puffed up with pride, and became an unbeliever*. God said

unto him, O Eblis, what hindereth thee from worshipping that which I have created with my hands? Art thou elated with vain pride? Or art thou *really* one of exalted merit? He answered, I am more excellent than he: thou hast created me of fire, and thou hast created him of clay. God said unto him, Get thee hence therefore; for thou shalt be driven away *from mercy*; and my curse *shall be* upon thee, until the day of judgment. He replied, O LORD, respite me, therefore, until the day of resurrection. God said, Verily thou shalt be *one* of those who are respited until the day of the determined time. Eblis said, By thy might *do I swear*, I will surely seduce them all, except thy servants *who shall be* peculiarly chosen from among them. God said, *It is* a just sentence; and I speak the truth: I will surely fill hell with thee, and with such of them as shall follow thee, altogether. Say unto the Meccans, I ask not of you any reward for this *my preaching*: neither am I *one* of those who assume a part which belongs not to them. *The Koran* is no other than an admonition unto all creatures: and ye shall surely know what is delivered therein *to be true*, after a season.

CHAPTER XXXIX.

INTITLED, THE TROOPS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE revelation of *this* book is from the mighty, the wise GOD. Verily we have revealed *this* book unto thee with truth: wherefore serve GOD, exhibiting the pure religion unto him. *Ought* not the pure religion *to be exhibited* unto GOD? But *as to* those who take other patrons besides him, *saying*, We worship them only that they may bring us nearer unto GOD; verily GOD will judge between them concerning that wherein they disagree. Surely GOD will not direct him who is a liar, *or* ungrateful. If GOD had been minded to have had a son, he had surely chosen what he pleased out of that which he hath created. But far be *such a thing* from him! He is the sole, the almighty God. He hath created

the heavens and the earth with truth: he causeth the night to succeed the day, and he causeth the day to succeed the night, and he obligeth the sun and the moon to perform their services; each *of them* hastening to an appointed period. Is not he the mighty, the forgiver *of sins*? He created you of one man, and afterwards out of him formed his wife: and he hath bestowed on you four pair of cattle. He formeth you in the wombs of your mothers, by several gradual formations, within three veils of darkness. This *is* GOD, your LORD: his *is* the kingdom: there is no God but he. Why therefore are ye turned aside *from the worship of him to idolatry*? If ye be ungrateful, verily GOD hath no need of you; yet he liketh not ingratitude in his servants: but if ye be thankful, he will be well pleased with you. A burdened *soul* shall not bear the burden of another; hereafter shall ye return unto your LORD, and he shall declare unto you that which ye have wrought, *and will reward you accordingly*; for he knoweth the innermost parts of *your* breasts. When harm befalleth a man, he calleth upon his LORD, and turneth unto him: yet afterwards, when *God* hath bestowed on him favor from himself, he forgetteth that *Being* which he invoked before, and setteth up equals unto GOD, that he may seduce *men* from his way. Say unto such a man, Enjoy *this life* in thy infidelity for a little while; *but hereafter* shalt thou surely be *one* of the inhabitants of *hell fire*. Shall he who giveth himself up to prayer in the hours of the night, prostrate, and standing, *and* who taketh heed as to the life to come, and hopeth for the mercy of his LORD, *be dealt with as the wicked unbeliever*? Say, Shall they who know *their duty*, and they who know *it* not, be held equal? Verily the men of understanding only will be warned. Say, O my servants who believe, fear your LORD. They who do good in this world shall obtain good *in the next*; and GOD's earth *is* spacious: verily those who persevere with patience shall receive their recompense without measure. Say, I am commanded to worship GOD, and to exhibit the pure religion unto him: and I am commanded to be the first Moslem. Say, Verily I fear, if I be disobedient unto my LORD, the punishment of the great day. Say, I worship GOD, exhibiting my religion pure unto him; but do ye worship that which ye will, besides him. Say, Verily they *will be* the losers, who shall lose their own souls, and their families, on the day of resurrection: *is*

not this manifest loss? Over them *shall be* roofs of fire, and under them *shall be* floors of fire. With this doth GOD terrify his servants: wherefore, oh my servants, fear him. But those who eschew the worship of idols, and are turned unto GOD, shall receive good tidings. Bear good tidings therefore unto my servants, who hearken unto *my* word, and follow that which is most excellent therein: these *are they* whom GOD directeth, and these are *men* of understanding. Him, therefore, on whom the sentence of *eternal* punishment shall be justly pronounced, canst thou, *O Mohammed*, deliver him who *is destined to dwell* in the fire of hell? But for those who fear their LORD *will be prepared* high apartments in *paradise*, over which *shall be other* apartments built; and rivers shall run beneath them: *this is* the promise of GOD; and GOD will not be contrary to the promise. Dost thou not see that GOD sendeth down water from heaven, and causeth the same to enter *and form* sources in the earth; and produceth thereby corn of various sorts? Afterwards he causeth *the same* to wither; and thou seest it become yellow: afterwards he maketh it crumble into dust. Verily, herein is an instruction to men of understanding. Shall he, therefore, whose breast GOD hath enlarged to *receive the religion of* Islam, and who followeth the light from his LORD, *be as he whose heart is hardened*? But woe unto those whose hearts are hardened against the remembrance of GOD! they are in a manifest error. GOD hath revealed a most excellent discourse; a book conformable to itself, *and* containing repeated *admonitions*. The skins of those who fear their LORD shrink for fear thereat; afterwards their skins grow soft, and their hearts *also*, at the remembrance of their LORD. This *is* the direction of GOD: he will direct thereby whom he pleaseth; and whomsoever GOD shall cause to err, he shall have no director. Shall he therefore who shall *be obliged to* screen himself with his face from the severity of the punishment on the day of resurrection, *be as he who is secure therefrom*? And it shall be said unto the ungodly, Taste that which ye have deserved. Those who *were* before them accused *their apostles* of imposture; wherefore a punishment came upon them from whence they expected *it* not: and GOD caused them to take shame in this present life; but the punishment of the life to come *will* certainly *be* greater. If they were men of understanding, *they would know this*. Now have we proposed unto mankind,

in this Koran, every kind of parable ; that they may be warned : an Arabic Koran, wherein there is no crookedness ; that they may fear *God*. GOD propoundeth as a parable a man who hath *several* companions which are at mutual variance, and a man who committeth himself wholly to one person : shall these be held in equal comparison ? GOD forbid ! But the greater part of them do not understand. Verily thou, *O Mohammed*, shalt die, and they also shall die : and ye shall debate *the matter* with one another before your LORD, at the day of resurrection. Who is more unjust than he who uttereth a lie concerning GOD, and denieth the truth when it cometh unto him ? Is there not a dwelling *provided* in hell for the unbelievers ? But he who bringeth the truth, and giveth credit thereto, these are they who fear *God* ; they *shall obtain* whatever they shall desire, in the sight of their LORD : this *shall be* the recompense of the righteous ; that GOD may expiate from them the *very* worst of that which they have wrought, and may render them their reward according to the utmost merit of the good which they have wrought. Is not GOD a sufficient *protector* of his servant ? yet they will attempt to make thee afraid of the *false deities* which *they worship* besides GOD. But he whom GOD shall cause to err, shall have none to direct *him* : and he whom GOD shall direct, shall have none to mislead *him*. Is not GOD most mighty, able to avenge ? If thou ask them who hath created the heavens and the earth, they will surely answer, GOD. Say, Do ye think, therefore, that the *deities* which ye invoke besides GOD, if GOD be pleased to afflict me, are able to relieve *me* from his affliction ? or if he be pleased to show mercy unto me, that they are able to withhold his mercy ? Say, GOD is my sufficient support : in him let those put their trust, who *seek in whom to confide*. Say, oh my people, do ye act according to your state ; verily I will act *according to mine* : hereafter shall ye know on which of us will be inflicted a punishment that shall cover him with shame, and on whom a lasting punishment shall fall. Verily we have revealed unto thee the book *of the Koran*, for the instruction of mankind, with truth. Whoso shall be directed *thereby shall be directed to the advantage* of his own soul ; and whoso shall err, shall only err against the same : and thou *art* not a guardian over them. GOD taketh unto himself the souls *of men* at the time of their death ; and those which die not *he also taketh* in their

sleep : and he withholdeth those on which he hath passed the decree of death, but sendeth back the others till a determined period. Verily herein *are* signs unto the people who consider. Have *the Koreish* taken idols for their intercessors *with God* ? Say, What, although they have not dominion over anything, neither do they understand ? Say, Intercession is altogether in the disposal of GOD : his *is* the kingdom of heaven and earth ; and hereafter shall ye return unto him. When the one sole GOD is mentioned, the hearts of those who believe not in the life to come, shrink with horror : but when the *false gods*, which *are worshipped* besides him, are mentioned, behold they are filled with joy. Say, O GOD, the creator of heaven and earth, who knowest that which is secret, and that which is manifest ; thou shalt judge between thy servants concerning that wherein they disagree. If those who act unjustly were masters of whatever is in the earth, and as much more therewith, verily they would give it to ransom themselves from the evil of the punishment, on the day of resurrection : and there shall appear unto them, from GOD, *terrors* which they never imagined ; and there shall appear unto them the evils of that which they shall have gained ; and that which they mocked at shall encompass them. When harm befalleth man, he calleth upon us ; yet afterwards, when we have bestowed on him favor from us, he saith, I have received it merely because of *God's* knowledge *of my deserts*. On the contrary, it *is* a trial ; but the greater part of them know *it* not. Those who *were* before them said the same : but that which they had gained, profited them not : and the evils which they had deserved, fell upon them. And whoever of these *Meccans* shall have acted unjustly, on them likewise shall fall the evils which they shall have deserved ; neither shall they frustrate *the divine vengeance*. Do they not know that GOD bestoweth provision abundantly on whom he pleaseth, and is sparing *unto whom he pleaseth* ? Verily herein *are* signs unto people who believe. Say, O my servants who have transgressed against your own souls, despair not of the mercy of GOD : seeing that GOD forgiveth all sins, for he is gracious *and* merciful. And be turned unto your LORD, and resign yourselves unto him, before the *threatened* punishment overtake you ; *for* then ye shall not be helped. And follow the most excellent *instructions* which have been sent down unto you from your LORD, before the

punishment come suddenly upon you, and ye perceive not *the approach thereof*; and a soul say, Alas! for that I have been negligent in my duty to GOD; verily I have been *one* of the scorners: or say, If GOD had directed me, verily I had been one of the pious: or say, when it seeth the *prepared* punishment, If I could return once more *into the world*, I would become *one* of the righteous. But *God shall answer*. My signs came unto thee heretofore, and thou didst charge them with falsehood, and wast puffed up with pride; and thou becamest *one* of the unbelievers. On the day of resurrection, thou shalt see the faces of those who have uttered lies concerning GOD, become black: is there not an abode *prepared* in hell for the arrogant? But GOD shall deliver those who shall fear *him*, and shall set them in their place of safety: evil shall not touch them, neither shall they be grieved. GOD is the creator of all things, and he is the governor of all things. His are the keys of heaven and earth: and they who believe not in the signs of GOD, they shall perish. Say, Do ye therefore bid me to worship other than GOD, oh ye fools? since it hath been spoken by revelation unto thee, and also unto *the prophets* who have been before thee, saying, Verily if thou join any partners *with God*, thy work will be altogether unprofitable, and thou shalt certainly be *one* of those who perish: wherefore rather fear GOD, and be *one* of those who give thanks. But they make not a due estimation of GOD: since the whole earth shall be but his handful, on the day of resurrection; and the heavens shall be rolled together in his right hand. Praise be unto him! and far be he exalted above the idols which they associate *with him*! the trumpet shall be sounded, and whoever are in heaven, and whoever are on earth, shall expire; except those whom GOD shall please to exempt from the common fate.¹ Afterwards it shall be sounded again; and behold, they shall arise and look up. And the earth shall shine by the light of its LORD: and the book shall be laid open, and the prophets and the martyrs shall be brought as witnesses; and judgment shall be given between them with truth, and they shall not be treated unjustly. And every soul shall be fully rewarded, according to that which it shall have wrought; for he perfectly knoweth whatever they do. And the unbelievers shall be driven unto hell by troops, until, when they shall arrive at the same, the gates thereof shall be opened: and the keepers thereof shall say unto them, Did

not apostles from among you come unto you, who rehearsed unto you the signs of your LORD, and warned you of the meeting of this your day? They shall answer, Yea: but the sentence of *eternal* punishment hath been justly pronounced on the unbelievers. It shall be said *unto them*, Enter ye the gates of hell, to dwell therein forever; and miserable *shall be* the abode of the proud! But those who shall have feared their LORD shall be conducted by troops towards paradise, until they shall arrive at the same: and the gates thereof shall be ready set open; and the guards thereof shall say unto them, Peace *be* on you! ye have been good: wherefore enter ye into *paradise*, to remain therein forever. And they shall answer, Praise be unto GOD, who hath performed his promise unto us, and hath made us to inherit the earth, that we may dwell in paradise wherever we please! How excellent *is* the reward of those who work *righteousness*! And thou shalt see the angels going in procession round the throne, celebrating the praises of their LORD: and judgment shall be given between them with truth; and they shall say, Praise be unto GOD, the LORD of all creatures!

CHAPTER XL.

INTITLED, THE TRUE BELIEVER; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H. M. THE revelation of *this* book *is* from the mighty, the wise GOD; the forgiver of sin and the acceptor of repentance; severe in punishing; long suffering. There is no GOD but he: before him *shall be* the *general* assembly *at the last day*. None disputeth against the signs of GOD, except the unbelievers: but let not their prosperous dealing in the land deceive thee *with vain allurements*. The people of Noah, and the confederated *infidels which were* after them, accused *their respective prophets* of imposture before these; and each nation hatched *ill designs* against their apostle, that they might get him *into their power*; and they dis-

puted with vain *reasoning*, that they might thereby invalidate the truth : wherefore I chastised them ; and how *severe* was my punishment ! Thus hath the sentence of thy LORD justly passed on the unbelievers ; and they *shall be* the inhabitants of *hell* fire. *The angels* who bear the throne of *God*, and those who *stand* about it, celebrate the praise of their LORD, and believe in him ; and they ask pardon for the true believers, *saying*, O LORD, thou encompassest all things by *thy* mercy and knowledge ; wherefore forgive those who repent, and follow thy path, and deliver them from the pains of hell : O LORD, lead them also into gardens of eternal abode, which thou hast promised unto them, and unto every one who shall do right, of their fathers, and their wives, and their children ; for thou art the mighty, the wise *God*. And deliver them from evil ; for whomsoever thou shalt deliver from evil on that day, on him wilt thou show mercy ; and this will be great salvation. But the infidels *at the day of judgment*, shall hear a voice crying unto them, Verily the hatred of *God towards you* is more grievous than your hatred towards yourselves : since ye were called unto the faith, and would not believe. They shall say, O LORD, thou hast given us death twice, and thou hast twice given us life ; and we confess our sins : *is there* therefore no way to get forth *from this fire* ? *And it shall be answered them*, This *hath befallen you*, for that when one *God* was preached unto you, ye believed not ; but if a *plurality of gods* had been associated with him, ye had believed : and judgment *belongeth* unto the high, the great *God*. *It is* he who sheweth you his signs, and sendeth down food unto you from heaven : but none will be admonished, except he who turneth himself *unto God*. Call therefore upon *God*, exhibiting *your* religion pure unto him, although the infidels be averse *thereto*. *He is the Being* of exalted degree, the possessor of the throne ; who sendeth down the spirit, at his command, on such of his servants as he pleaseth : that he may warn *mankind* of the day of meeting, the day *whereon* they shall come forth *out of their graves*, and nothing of *what concerneth* them shall be hidden from *God*. Unto whom *will* the kingdom *belong*, on that day ? Unto the only, the almighty *God*. On that day shall every soul be rewarded according to its merits : *there shall be* no injustice *done* on that day. Verily *God will be* swift in taking an account. Wherefore warn

them, *O prophet*, of the day which shall suddenly approach when *men's hearts shall come up* to their throats, and strangle them. The ungodly shall have no friend or intercessor who shall be heard. *God* will know the deceitful eye, and that which *their* breasts conceal; and *GOD* will judge with truth: but *the false gods* which they invoke, besides him, shall not judge at all: for *GOD is* he who heareth *and* seeth. Have they not gone through the earth, and seen what hath been the end of those who were before them? They were more mighty than these in strength, and *left more considerable* footsteps *of their power* in the earth: yet *GOD* chastised them for their sins, and there was none to protect them from *GOD*. This *they suffered*, because their apostles had come unto them with evident *signs*, and they disbelieved: wherefore *GOD* chastised them; for he *is* strong, *and* severe in punishing. We heretofore sent Moses with our signs and manifest power, unto Pharaoh, and Haman, and Karûn; and they said, *He is* a sorcerer, *and* a liar. And when he came unto them with the truth from us, they said, Slay the sons of those who have believed with him, and save their daughters alive: but the stratagem of the infidels *was* no other than vain. And Pharaoh said, Let me alone, that I may kill Moses; and let him call upon his *LORD*: verily I fear lest he change your religion, or cause violence to appear in the earth. And Moses said *unto his people*, Verily I have recourse unto my *LORD* and your *LORD*, *to defend me* against every proud person, who believeth not in the day of account. And a man *who was* a true believer, of the family of Pharaoh, *and* concealed in his faith, said, Will ye put a man to death, because he saith, *GOD is* my *LORD*; seeing he is come unto you with evident signs from your *LORD*? If he be a liar, on him *will the punishment of* his falsehood *light*; but if he speaketh the truth, some of *those judgments* with which he threateneth you will fall upon you: verily *GOD* directeth not him who is a transgressor, *or* a liar: O my people, the kingdom is yours this day; *and ye are* conspicuous in the earth; but who shall defend us from the scourge of *GOD*, if it come unto us? Pharaoh said, I only propose to you what I think *to be most expedient*; and I guide you only into the right path. And he who had believed said, O my people, Verily I fear for you a day like that of the confederates *against the prophets in former times*; a condition like that of the peo-

ple of Noah, and *the tribes of Ad and Thamud*, and of those who *have lived* after them ; for GOD willeth not *that* any injustice *be done* unto *his* servants. O my people, verily I fear for you the day whereon men shall call unto one another ; the day whereon ye shall be turned back *from the tribunal, and driven to hell* : then shall ye have none to protect you against GOD. And he whom GOD shall cause to err shall have no director. Joseph came unto you, before *Moses*, with evident *signs* ; but ye ceased not to doubt of the *religion* which he preached unto you, until, when he died, ye said, GOD will by no means send *another* apostle after him. Thus doth GOD cause him to err, who is a transgressor, and a sceptic. They who dispute against the signs of GOD, without any authority which hath come unto them, are in great abomination with GOD, and with those who believe. Thus doth GOD seal up every proud *and* stubborn heart. And Pharaoh said, O Haman, build me a tower, that I may reach the tracts, the tracts of heaven, and may view the GOD of Moses ; for verily I think him *to be* a liar. And thus the evil of his work was prepared for Pharaoh, and he turned aside from the *right* path : and the stratagems of Pharaoh ended only in loss. And he who had believed said, O my people, follow me : I will guide you into the right way. O my people, verily this present life *is* but a temporary enjoyment ; but *the life* to come is the mansion of firm continuance. Whoever worketh evil shall only be rewarded in equal proportion to the same : but whoever worketh good, whether male or female, and *is* a true believer, they shall enter paradise : they shall be provided for therein superabundantly. And, O my people, as for me, I invite you to salvation ; but ye invite me to *hell* fire : ye invite me to deny GOD, and to associate with him that whereof I have no knowledge ; but I invite you to the most mighty, the forgiver of *sins*. *There is* no doubt but that the *false gods* to which ye invite me deserve not to be invoked, either in this world or in the next ; and that we must return unto GOD ; and that the transgressors shall be the inhabitants of *hell* fire : and ye shall *then* remember what I *now* say unto you. And I commit my affair unto GOD ; for GOD regardeth his servants. Wherefore GOD delivered him from the evils which they had devised ; and a grievous punishment encompassed the people of Pharaoh. They shall be exposed to the fire of

hell morning and evening : and the day whereon the hour of judgment shall come, *it shall be said unto them*, Enter, O people of Pharaoh, into a most severe torment. And *think on the time when the infidels shall dispute together in hell fire* ; and the weak shall say unto those who behaved with arrogance, Verily we were your followers : will ye therefore relieve us from *any part of this fire* ? Those who behaved with arrogance shall answer, Verily we *are all doomed to suffer* therein : for GOD hath now judged between *his servants*. And they who *shall be* in the fire shall say unto the keepers of hell, Call ye on your LORD, that he would *ease* us, for one day, from *this* punishment. They shall answer, Did not your apostles come unto you with evident *proofs* ? They shall say, Yea. *The keepers* shall reply, Do ye therefore call *on God* : but the calling of the unbelievers *on him* shall be only in vain. We will surely assist our apostles, and those who believe, in this present life, and on the day whereon the witnesses shall stand forth : a day, whereon the excuse of the unbelievers shall not avail them ; but a curse *shall attend* them, and a wretched abode. We heretofore gave unto Moses a direction ; and we left as an inheritance unto the children of Israel the book of *the law* ; a direction, and an admonition to *men* of understanding. Wherefore do thou, *O prophet*, bear *the insults of the infidels* with patience ; for the promise of GOD is true ; and ask pardon for thy fault ; and celebrate the praise of thy LORD, in the evening and in the morning. *As to* those who impugn the signs of GOD, without any convincing proof which hath been revealed unto them, there is nothing but pride in their breasts ; *but* they shall not attain *their desire* : wherefore fly for refuge unto GOD ; for *it is* he who heareth *and* seeth. Verily the creation of heaven and earth is more considerable than the creation of man : but the greater part of men do not understand. The blind and the seeing shall not be held equal ; nor they who believe and work righteousness, and the evil doer : how few revolve *these things* in their mind ! The *last* hour will surely come ; *there is* no doubt thereof : but the greater part of men believe *it* not. Your LORD said, Call upon me, *and* I will hear you : but they who proudly disdain my service shall enter with ignominy into hell. *It is* GOD who hath appointed the night for you to take your rest therein, and the

lay to give *you* light: verily GOD is endued with beneficence towards mankind: but the greater part of men do not give thanks. This is GOD, your LORD, the Creator of all things; *there is* no GOD besides him: how therefore are ye turned aside *from his worship*? Thus are they turned aside, who oppose the signs of GOD. *It is* GOD who hath given you the earth for a stable floor, and the heaven for a ceiling; and who hath formed you, and made your forms beautiful, and feedeth you with good things. This is GOD, your LORD. Wherefore blessed be GOD, the LORD of all creatures! He is the living God: *there is* no GOD but he. Wherefore call upon him, exhibiting unto him the pure religion. Praise be unto GOD, the LORD of all creatures! Say, Verily I am forbidden to worship the *deities* which ye invoke, besides GOD, after that evident proofs have come unto me from my LORD; and I am commanded to resign myself unto the LORD of all creatures. *It is* he who first created you of dust, and afterwards of seed, and afterwards of coagulated blood; and afterwards brought you forth infants *out of your mothers' wombs*: then *he permitteth* you to attain your age of full strength, and afterwards to grow old men (but some of you die before *that age*), and to arrive at the determined period *of your life*; that peradventure ye may understand. *It is* he who giveth life, and causeth to die: and when he decreeth a thing, he only saith unto it, Be, and it is. Dost thou not observe those who dispute against the signs of GOD, how they are turned aside *from the true faith*? They who charge with falsehood the book *of the Koran*, and *the other scriptures and revealed doctrines* which we have sent our former apostles *to preach*, shall hereafter know *their folly* when the collars *shall be* on their necks, and the chains *by which* they shall be dragged into hell; then shall they be burned in the fire. And it shall be said unto them, Where are the *gods* which ye associated, besides GOD? They shall answer, They have withdrawn themselves from us: yea, we called on nothing heretofore. Thus doth GOD lead the unbelievers into error. This *hath befallen you*, for that ye rejoiced *insolently* on earth, in that which was false; and for that ye were elated with immoderate joy. Enter the gates of hell, to remain therein *forever*: and wretched *shall be* the abode of the haughty! Wherefore persevere with patience, O Mohammed; for the promise of GOD is true. Whether

we cause thee to see any part of *the punishment* with which we have threatened them, or whether we cause thee to die *before thou see it* ; before us shall they be assembled *at the last day*. We have sent *a great number of* apostles before thee ; *the histories of some* of whom we have related unto thee, and *the histories of others* of them we have not related unto thee : but no apostle had the power to produce a sign, unless by the permission of GOD. When the command of GOD, therefore, shall come, judgment shall be given with truth ; and then shall they perish who endeavor to render *the signs of God* of no effect. *It is GOD* who hath given you the cattle, that ye may ride on *some of* them, and may eat *of others* of them ; (ye also receive *other* advantages therefrom ;) and that on them ye may arrive at the business *proposed* in your mind : and on them are ye carried *by land*, and on ships *by sea*. And he showeth you his signs ; which, therefore, of the signs of GOD, will ye deny ? Do they not pass through the earth, and see what hath been the end of those who *were* before them ? They were more numerous than these, and more mighty in strength, and *left more considerable* monuments *of their power* in the earth : yet that which they had acquired profited them not. And when their apostles came unto them with evident *proofs of their mission*, they rejoiced in the knowledge which was with them : but that which they mocked at encompassed them. And when they beheld our vengeance, they said, We believe in GOD alone, and we renounce *the idols* which we associated with him : but their faith availed them not, after they had beholden our vengeance. *This was* the ordinance of GOD, which was formerly observed in respect to his servants and then did the unbelievers perish.

CHAPTER XLII

INTITLED, ARE DISTINCTLY EXPLAINED; REVEALED AT
MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H. M. *THIS is* a revelation from the most Merciful; a book, the verses whereof are distinctly explained, an Arabic Koran, for *the instruction of* people who understand; bearing good tidings, and denouncing threats: but the greater part of them turn aside, and hearken not *thereto*. And they say, Our hearts are veiled from *the doctrine* to which thou invitest us; and *there is* a deafness in our ears, and a curtain between us and thee: wherefore act thou *as thou shalt think fit*; for we shall act *according to our own sentiments*. Say, Verily I am only a man like you. It is revealed unto me, that your GOD is one GOD: wherefore direct your way straight unto him; and ask pardon of him *for what is past*. And woe *be* to the idolaters: who give not the appointed alms, and believe not in the life to come! But *as to* those who believe and work righteousness, they shall receive an everlasting reward. Say, Do ye indeed disbelieve in him who created the earth in two days; and do ye set up equals unto him? He is the LORD of all creatures. And he placed in *the earth mountains* firmly rooted, *rising* above the same: and he blessed it; and provided therein the food *of the creatures designed to be the inhabitants* thereof, in four days; equally, for those who ask. Then he set his mind to *the creation of* heaven, and it was smoke; and he said unto it, and to the earth, Come, either obediently, or against your will.¹ They answered, We come, obedient *to thy command*. And he formed them into seven heavens, in two days; and revealed unto every heaven its office. And we adorned the lower heaven with lights, and *placed therein* a guard of angels. This is the disposition of the mighty, the wise God. If *the Meccans* withdraw from *these instructions*, say, I denounce unto you a sudden destruction, like the destruction of Ad and Thamud. When the apostles came unto them before them and behind them *saying*, Worship GOD alone; they answered, If our

LORD had been pleased to *send messengers*, he had surely sent angels; and we believe not *the message* with which ye are sent. As to *the tribe of Ad*, they behaved insolently in the earth, without reason, and said, Who *is* more mighty than we in strength? Did they not see that GOD, who had created them, was more mighty than they in strength? And they knowingly rejected our signs. Wherefore we sent against them a piercing wind, on days of ill luck, that we might make them taste the punishment of shame in this world: but the punishment of the life to come will be more shameful; and they shall not be protected *therefrom*. And as to Thamud, we directed them; but they loved blindness better than the *true* direction: wherefore the terrible noise of an ignominious punishment assailed them, for that which they had deserved; but we delivered those who believed, and feared God. And *warn them of* the day, on which the enemies of GOD shall be gathered together unto *hell* fire, and shall march in distinct bands; until, when they shall arrive thereat, their ears, and their eyes, and their skins, shall bear witness against them of that which they shall have wrought. And they shall say unto their skins, Wherefore do ye bear witness against us? They shall answer, GOD hath caused us to speak, who giveth speech unto all things: he created you the first time; and unto him are ye returned. Ye did not hide yourselves, *while ye sinned*, so that your ears, and your eyes, and your skins could not bear witness against you: but ye thought that GOD was ignorant of many things which ye did. This *was* your opinion, which ye imagined of your LORD: it hath ruined you; and ye are become lost *people*. Whether they bear *their torment*, *hell* fire shall be their abode; or whether they beg for favor, they shall not obtain favor. And we will give them *the devils to be their companions*; for they dressed up for them *the false notions which they entertained* of this present world, and of that which is to come; and the sentence justly fitteth them, which was formerly pronounced on the nations of genii and men who were before them; for they perished. The unbelievers say, Harken not unto this Koran: but use vain discourse during *the reading* thereof; that ye may overcome *the voice of the reader by your scoffs and laughter*. Wherefore we will surely cause the unbelievers to taste a grievous punishment, and we will certainly reward them for the evils which they

shall have wrought. This *shall be* the reward of the enemies of GOD, *namely, hell fire*; therein *is prepared* for them an everlasting abode, *as* a reward for that they have wittingly rejected our signs. And the infidels shall say *in hell*, O LORD, show us the two that seduced us, of the genii and men, and we will cast them under our feet, that they may become most base *and despicable*. *As for* those who say, Our LORD *is* GOD, and who behave uprightly; the angels shall descend unto them, *and shall say*, Fear not, neither be ye grieved; but rejoice in the hopes of paradise which ye have been promised. We *are* your friends in this life, and in that which is to come: therein shall ye have that which your souls shall desire, and therein shall ye obtain whatever ye shall ask for; *as* a gift from a gracious *and* merciful God. Who speaketh better than he who inviteth unto GOD, and worketh righteousness, and saith, I *am* a Moslem? Good and evil shall not be held equal. Turn away *evil* with that which is better; and behold, the *man* between whom and thyself *there was* enmity *shall become*, as it were, *thy* warmest friend: but none shall attain to this *perfection*, except they who are patient; nor shall any attain thereto, except he who is endued with a great happiness *of temper*. And if a malicious suggestion be offered unto thee from Satan, have recourse unto GOD; for *it is* he who heareth *and* knoweth. Among the signs *of his power are* the night, and the day, and the sun, and the moon. Worship not the sun, neither the moon: but worship GOD, who hath created them; if ye serve him. But if they proudly disdain *his service*; verily the *angels*, who are with thy LORD, praise him night and day, and are not wearied. And among his signs *another is*, that thou seest the land waste; but when we send down rain thereon, it is stirred and fermenteth. And he who quickeneth *the earth* will surely quicken the dead; for he is almighty. Verily those who impiously wrong our signs are not concealed from us. *Is* he, therefore, better, who shall be cast into *hell fire*, or he who shall appear secure on the day of resurrection? Work that which ye will: he certainly beholdeth whatever ye do. Verily they who believe not in the admonition *of the Koran*, after it hath come unto them, *shall one day be discovered*. It *is* certainly a book of infinite value: vanity shall not approach it, either from before it, or from behind it: *it is* a revelation from a wise God, whose praise

is justly to be celebrated. No other is said unto thee *by the infidels of Mecca* than what hath been formerly said unto the apostles before thee: verily thy LORD *is* inclined to forgiveness, and *is also* able to chastise severely. If we had revealed *the Koran* in a foreign language, they had surely said, Unless the signs thereof be distinctly explained, *we will not receive the same: is the book written in a foreign tongue, and the person unto whom it is directed an Arabian?* Answer, It is, unto those who believe, a sure guide, and a remedy *for doubt and uncertainty*: but unto those who believe not, *it is* a thickness of hearing in their ears, and it is a darkness which covereth them; these are *as they who are* called unto from a distant place. We heretofore gave the book *of the law* unto Moses; and a dispute arose concerning the same: and if a previous decree had not proceeded from thy LORD, *to respite the opposers of that revelation*, verily *the matter* had been decided between them, *by the destruction of the infidels*; for they were in a very great doubt as to the same. He who doth right, *doth it to the advantage of his own soul*; and he who doth evil, *doth it against the same*: for thy LORD *is* not unjust towards *his* servants. Unto him is reserved the knowledge of the hour *of judgment*: and no fruit cometh forth from the knops which involve it; neither doth any female conceive *in her womb*, nor is she delivered *of her burden*, but with his knowledge. On the day whereon he shall call them to him, *saying*, Where *are* my companions *which ye ascribed unto me?* they shall answer, We assure thee *there is no witness of this matter* among us: and *the idols* which they called on before shall withdraw themselves from them; and they shall perceive that *there will be* no way to escape. Man is not wearied with asking good; but if evil befall him, he despondeth, and despaireth. And if we cause him to taste mercy from us, after affliction hath touched him, he surely saith, This *is due to me on account of my deserts*: I do not think the hour *of judgment* will ever come: and if I be brought before my LORD, I shall surely attain, with him, the most excellent *condition*. But we will *then* declare unto those who shall not have believed, that which they have wrought; and we will surely cause them to taste a most severe punishment. When we confer favors on man, he turneth aside, and departeth *without returning thanks*: but when evil toucheth him, he *is* frequent at prayer. Say

What think ye? if *the Koran* be from GOD, and ye believe not therein; who will lie under a greater error, than he who dissenteth widely *therefrom*? Hereafter we will show them our signs in the regions of *the earth*, and in themselves; until it become manifest unto them that *this book* is the truth. Is it not sufficient for thee that thy LORD is witness of all things? Are they not in a doubt as to the meeting of their LORD at the resurrection? Doth not he encompass all things?

CHAPTER XLII.

INTITLED, CONSULTATION; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H. M. A. S. K. THUS doth the mighty, the wise GOD reveal *his will* unto thee; and *in like manner did he reveal it* unto the prophets who *were* before thee. Unto him *belongeth* whatever *is* in heaven, and in earth; and he is the high, the great God. It wanteth little but that the heavens be rent in sunder from above, *at the awfulness of his majesty*: the angels celebrate the praise of their LORD, and ask pardon for those who *dwell* in the earth. Is not GOD the forgiver of sins, the merciful? But *as to* those who take *other gods for their patrons*, besides him, GOD observeth their actions: for thou art not a steward over them. Thus have we revealed unto thee an Arabic Koran, that thou mayest warn the metropolis of *Mecca*, and the *Arabs* who *dwell* round about it; and mayest threaten *them* with the day of the general assembly, of which there is no doubt: *one part shall then be placed* in paradise, and *another part* in hell. If GOD had pleased, he had made them *all* of one religion; but he leadeth whom he pleaseth into his mercy; and the unjust shall have no patron or helper. Do they take *other patrons*, besides him? whereas GOD is the *only true patron*: he quickeneth the dead; and he *is* almighty. Whatever matter ye disagree about, the decision thereof *appertaineth* unto GOD. This is GOD, my LORD: in him do I trust,

and unto him do I turn me : the Creator of heaven and earth : he hath given you wives of your own species, and cattle both male and female ; by which means he multiplieth you : there is nothing like him ; and *it is* he who heareth and seeth. His are the keys of heaven and earth ; he bestoweth provision abundantly on whom he pleaseth, and he is sparing *unto whom he pleaseth* ; for he knoweth all things. He hath ordained you the religion which he commanded Noah, and which we have revealed unto thee, *O Mohammed*, and which we commanded Abraham, and Moses, and Jesus : *saying*, Observe *this* religion, and be not divided therein. The *worship of one God*, to which thou invitest them, is grievous unto the unbelievers : GOD will elect thereto whom he pleaseth, and will direct unto the same him who shall repent. *Those who lived in times past* were not divided among themselves, until after that the knowledge of *God's unity* had come unto them ; through their own perverseness : and unless a previous decree had passed from thy LORD, *to bear with them* till a determined time, verily *the matter* had been decided between them, *by the destruction of the gainsayers*. They who have inherited the scriptures after them *are* certainly in a perplexing doubt concerning *the same*. Wherefore invite *them to receive the sure faith*, and be urgent *with them*, as thou hast been commanded ; and follow not their *vain* desires : and say, I believe in *all* the scriptures which GOD hath sent down ; and I am commanded to establish justice among you : GOD is our LORD and your LORD : unto us *will* our works *be imputed*, and unto you *will* your works *be imputed* : *let there be* no wrangling between us and you ; for GOD will assemble us *all at the last day*, and unto him shall we return. *As to* those who dispute concerning GOD, after obedience hath been paid him *by receiving his religion*, their disputing *shall be* vain in the sight of their LORD ; and wrath *shall fall* on them, and they shall suffer a grievous punishment. *It is* GOD who hath sent down the scripture with truth ; and the balance of *true judgment* : and what shall inform thee whether the hour *be* nigh at hand ? They who believe not therein wish it to be hastened *by way of mockery* : but they who believe dread the same, and know it to be the truth. Are not those who dispute concerning the *last* hour in a wide error ? GOD is bounteous unto his servants : he provideth for whom he pleaseth ; and he

is the strong, the mighty. Whoso chooseth the tillage of the life to come, unto him will we give increase in his tillage: and whoso chooseth the tillage of this world, we will give him *the fruit* thereof; but, he shall have no part in the life to come. Have *the idolaters* deities which ordain them a religion which GOD hath not allowed? But *had it not been* for the decree of *respiting their punishment to the day of separating the infidels from the true believers*, judgment had been *already* given between them: for the *unjust* shall surely suffer a painful torment. *On that day* thou shalt see the unjust in great terror, because of their demerits; and *the penalty thereof* shall fall upon them: but they who believe and do good works *shall dwell* in the delightful meadows of paradise; they shall obtain whatever they shall desire, with their LORD. This *is* the greatest acquisition. This *is* what GOD promiseth unto his servants who believe and do good works. Say, I ask not of you, for this *my preaching*, any reward, except the love of *my* relations: and whoever shall have deserved well by *one* good action, unto him will we add *the merit of another* action thereto; for GOD *is* inclined to forgive, *and* ready to reward. Do they say, *Mohammed* hath blasphemously forged a lie concerning GOD? If GOD pleaseth, he will seal up thy heart: and GOD will absolutely abolish vanity, and will establish the truth in his words; for he knoweth the innermost part of *men's* breasts. *It is* he who accepteth repentance from his servants, and forgiveth sins, and knoweth that which ye do. He will incline his ear unto those who believe and work righteousness, and will add unto them *above what they shall ask or deserve*, of his bounty: but the unbelievers shall suffer a severe punishment. If GOD should bestow abundance upon his servants they would certainly behave insolently in the earth: but he sendeth down by measure *unto every one* that which he pleaseth; for he well knoweth *and* seeth *the condition of his* servants. *It is* he who sendeth down the rain, after *men* have despaired *thereof*, and spreadeth abroad his mercy; and he is the patron, justly to be praised. Among his signs *is* the creation of heaven and earth, and of the living creatures with which he hath replenished them both; and *he is* able to gather them together *before his tribunal*, whenever he pleaseth. Whatever misfortune befalleth you *is sent unto you by God*, for that which your hands have deserved;

and yet he forgiveth many things: ye shall not frustrate *the divine vengeance* in the earth; neither shall ye have any protector or helper, against GOD. Among his signs *also are the ships* running in the sea, like high mountains: if he pleaseth, he causeth the wind to cease, and they lie still on the back of *the water*: (verily herein *are* signs unto every patient and grateful person): or he destroyeth them *by shipwreck*, be cause of that which *their crews* have merited; though he pardoneth many things. And they who dispute against our signs shall know that *there will be* no way for them to escape *our vengeance*. Whatever things are given you, *they are* the provision of this present life: but the *reward* which is with GOD is better, and more durable, for those who believe, and put their trust in their LORD; and who avoid heinous and filthy crimes, and when they are angry, forgive; and who hearken unto their LORD, and are constant at prayer, and whose affairs *are directed by* consultation among themselves, and who give *alms* out of what we have bestowed on them; and who, when an injury is done them, avenge themselves (and the retaliation of evil *ought to be* an evil proportionate thereto): but he who forgiveth and is reconciled *unto his enemy*, shall receive his reward from GOD; for he loveth not the unjust doers. And whoso shall avenge himself, after he hath been injured; as to these, it is not lawful to punish them *for it*: but it is only lawful to punish those who wrong men, and act insolently in the earth, against justice; these shall suffer a grievous punishment. And whoso beareth *injuries* patiently, and forgiveth; verily this *is* a necessary work. Whom GOD shall cause to err, he shall afterwards have no protector. And thou shalt see the ungodly, who shall say, when they behold the punishment *prepared for them*, *Is there* no way to return back *into the world*? And thou shalt see them exposed unto *hell fire*; dejected, because of the ignominy *they shall undergo*: they shall look *at the fire* sideways, and by stealth; and the true believers shall say, Verily the losers are they who have lost their own souls, and their families, on the day of resurrection: *shall* not the ungodly *continue* in eternal torment? They shall have no protectors to defend them against GOD: and whom GOD shall cause to err, he shall find no way *to the truth*. Harken unto your LORD, before the day come, which GOD will not keep back: ye shall have no place of refuge on that day; neither shall ye be able to

deny *your sins*. But if *those to whom thou preachest* turn aside from *thy admonitions*, verily we have not sent thee to be a guardian over them: thy duty is preaching only. When we cause man to taste mercy from us, he rejoiceth thereat: but if evil befall them, for that which their hands have formerly committed, verily man *becometh* ungrateful. Unto GOD *appertaineth* the kingdom of heaven and earth: he createth that which he pleaseth; he giveth females unto whom he pleaseth, and he giveth males unto whom he pleaseth; or he giveth them males and females jointly: and he maketh whom he pleaseth to be childless; for he *is* wise and powerful. It is not *fit* for man that GOD should speak unto him otherwise than by *private* revelation, or from behind a veil, or by his sending of a messenger to reveal, by his permission, that which he pleaseth; for he *is* high and wise. Thus have we revealed unto thee a revelation, by our command. Thou didst not understand, *before this*, what the book of the *Koran* was, nor *what* the faith *was*: but we have ordained the same *for* a light; we will thereby direct such of our servants as we please: and thou shalt surely direct *them* into the right way, the way of GOD, unto whom *belongeth* whatever *is* in heaven and in earth. Shall not *all* things return unto GOD?

CHAPTER XLIII.

INTITLED, THE ORNAMENTS OF GOLD; REVEALED AT
MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H. M. By the perspicuous book; verily we have ordained the same an Arabic *Koran* that ye may understand: and it *is* certainly *written* in the original book, *kept* with us, *being* sublime and full of wisdom. Shall we therefore turn away from you the admonition, and deprive *you thereof*, because ye are a people who transgress? And how many prophets have we sent among those of old? and no prophet came unto them, but they laughed him to scorn: wherefore we destroyed *nations who were* more mighty than these in strength; and the

example of those who were of old hath been already *set before them*. If thou ask them who created the heavens and the earth, they will certainly answer, The mighty, the wise *God* created them: who hath spread the earth *as* a bed for you, and hath made you paths therein, that ye may be directed: and who sendeth down rain from heaven by measure, whereby we quicken a dead country; (so shall ye be brought forth *from your graves*;) and who hath created all the *various species of things*, and hath given you ships and cattle, whereon ye are carried; that ye may sit firmly on the backs thereof, and may remember the favor of your LORD, when ye sit thereon, and may say, Praise be unto him, who hath subjected these unto our service! for we could not have mastered them *by our own power*: and unto our LORD shall we surely return. Yet have they attributed unto him some of his servants *as his offspring*: verily man is openly ungrateful. Hath *God* taken daughters out of *those beings* which he hath created; and hath he chosen sons for you? But when one of them hath the news brought of *the birth of a child of that sex* which they attribute unto the Merciful, as *his* similitude, his face becometh black, and he is oppressed with sorrow. Do they therefore *attribute unto God female issue*, which are brought up among ornaments, and are contentious without cause? And do they make the angels, who are the servants of the Merciful, females? Were they present at their creation? Their testimony shall be written down, and they shall be examined *concerning the same, on the day of judgment*. And they say, If the Merciful had pleased, we had not worshipped them. They have no knowledge herein: they only utter a vain lie. Have we given them a book of *revelations* before this; and do they keep the same in their custody? But they say, Verily we found our fathers practising a religion; and we *are* guided in their footsteps. Thus we sent no preacher before thee, unto *any* city, but the inhabitants thereof who lived in affluence, said, Verily we found our fathers practising a religion: and we tread in their footsteps. *And the preacher* answered, What, although I bring you a more right *religion* than that which ye found your fathers to practise? *And they* replied, Verily we believe not that which ye are sent *to preach*. Wherefore we took vengeance on them: and behold what hath been the end of those who accused *our apostles* of imposture. *Remember*

when Abraham said unto his father, and his people, Verily I am clear of *the gods* which ye worship, except him who hath created me; for he will direct me *aright*. And he ordained this *to be* a constant doctrine among his posterity; that they should be turned *from idolatry to the worship of the only true God*. Verily I have permitted these *Mec-cans* and their fathers to live in prosperity, until the truth should come unto them, and a manifest apostle: but now the truth is come unto them, they say, This *is* a piece of *sorcery*; and we believe not therein. And they say, Had this Koran been sent down unto some great man of *either of the two cities*, *we would have received it*. Do they distribute the mercy of thy LORD? We distribute the necessary provision among them, in this present life, and we raise some of them *several* degrees above the others, that the one of them may take the other to serve him: and the mercy of thy LORD is more valuable than the *riches* which they gather together. If *it were* not that mankind would have become one sect of *infidels*, verily we had given unto those who believe not in the Merciful, roofs of silver to their houses, and stairs of *silver*, by which they might ascend *thereto*, and doors of *silver* to their houses, and couches of *silver*, for them to lean on; and ornaments of gold: for all this *is* the provision of the present life; but the next *life* with thy LORD *shall be* for those who fear *him*. Whoever shall withdraw from the admonition of the Merciful, we will chain a devil unto him; and he shall be his inseparable companion: (and *the devils* shall turn them aside from the way of *truth*; yet they shall imagine themselves *to be* rightly directed:) until, when he shall appear before us *at the last day*, he shall say *unto the devil*, Would to GOD that between me and thee *there was* the distance of the east from the west! Oh how wretched a companion *art thou*! But *wishes* shall not avail you on this day, since ye have been unjust; for ye shall be partakers of the *same* punishment. Canst thou, *O prophet*, make the deaf to hear, or canst thou direct the blind, and him who is in a manifest error? Whether we take thee away, we will surely take vengeance on them; or whether we cause thee to see *the punishment* with which we have threatened them *executed*, we will certainly prevail over them. Wherefore hold fast *the doctrine* which hath been revealed unto thee; for thou *art* in a right way: and it is a memorial unto thee and thy people,

and hereafter shall ye be examined *concerning your observance thereof*. And ask our apostles whom we have sent before thee, whether we have appointed gods for them to worship, besides the Merciful. We formerly sent Moses with our signs unto Pharaoh and his princes, and he said, Verily I am the apostle of the LORD of all creatures. And when he came unto them with our signs, behold, they laughed him to scorn; although we showed them no sign, but it was greater than the other: and we inflicted a punishment on them, that peradventure they might be converted. And they said unto Moses, O magician, pray unto thy LORD for us, according to the covenant which he hath made with thee; for we *will* certainly be directed. But when we took the plague from off them, behold, they brake their promise. And Pharaoh made proclamation among his people, saying, O my people, is not the kingdom of Egypt mine, and these rivers, which flow beneath me? Do ye not see? Am not I better than this Moses, who is a contemptible person, and can scarce express himself intelligibly? Have bracelets of gold, therefore, been put upon him; or do the angels attend him in orderly procession? And Pharaoh persuaded his people to light behavior; and they obeyed him: for they were a wicked people. And when they had provoked us to wrath, we took vengeance on them: and we drowned them all: and we made them a precedent, and an example unto others. And when the son of Mary was proposed for an example, behold, thy people cried out *through excess of joy* thereat; and they said, *Are* our gods better, or he? They have proposed this *instance* unto thee no otherwise than for an occasion of dispute: yea, they are contentious men. *Jesus* is no other than a servant, whom we favored *with the gift of prophecy*; and we appointed him for an example unto the children of Israel: (if we pleased, verily we could from ourselves produce angels, to succeed *you* in the earth:) and he *shall be* a sign of the *approach of the last* hour; wherefore doubt not thereof.¹ And follow me: this *is* the right way. And let not Satan cause you to turn aside: for he *is* your open enemy. And when *Jesus* came with evident *miracles*, he said, Now am I come unto you with wisdom, and to explain unto you part of *those things* concerning which ye disagree; wherefore fear God, and obey me. Verily God is *my* LORD, and your LORD; wherefore worship him: this *is*

the right way. And the confederated sects among them fell to variance: but woe unto those who have acted unjustly, because of the punishment of a grievous day. *Do the unbelievers* wait for any other than the hour of judgment; that it may come upon them suddenly, while they foresee it not? The intimate friends, on that day, *shall be* enemies unto one another; except the pious. O my servants, *there shall no fear come* on you this day, neither shall ye be grieved: who have believed in our signs, and have been Moslems: enter ye into paradise, ye and your wives, with great joy. Dishes of gold shall be carried round unto them, and cups without handles: and therein *shall they enjoy* whatever their souls shall desire, and *whatever* their eyes shall delight in: and ye shall remain therein forever. This is paradise, which ye have inherited *as a reward* for that which ye have wrought. Therein shall ye have fruits in abundance, of which ye shall eat. But the wicked shall remain forever in the torment of hell: it shall not be made lighter unto them; and they *shall* despair therein. We deal not unjustly with them, but they deal unjustly *with their own souls*. And they shall call aloud, *saying*, O Malec, *intercede for us* that thy LORD would end us *by annihilation*. He shall answer, Verily ye shall remain *here forever*. We brought you the truth heretofore, but the greater part of you abhorred the truth. Have *the infidels* fixed on a method *to circumvent our apostle*? Verily we will fix *on a method to circumvent them*. Do they imagine that we hear not their secrets, and their private discourse? Yea; and our messengers who attend them write down *the same*. Say, If the Merciful had a son, verily I *would be* the first of those who should worship *him*. Far be the LORD of heaven and earth, the LORD of the throne, from that which they affirm *of him*! Wherefore let them wade *in their vanity*, and divert themselves until they arrive at their day with which they have been threatened. He who is God in heaven, is GOD on earth also: and he *is* the wise, the knowing. And blessed be he unto whom *appertaineth* the kingdom of heaven and earth, and of whatever is between them; with whom *is* the knowledge of the *last* hour; and before whom ye shall be assembled. They whom they invoke besides him have not the privilege to intercede *for others*; except those who bear witness to the truth, and know *the same*. If thou ask them who hath created them, they will surely

answer, GOD. How therefore are they turned away *to the worship of others*? God also heareth the saying of *the prophet*, O LORD, verily these are people who believe *not*: and he answereth, Therefore turn aside from them; and say, Peace: hereafter shall they know *their folly*.

CHAPTER XLIV.

INTITLED, SMOKE; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H. M. BY the perspicuous book *of the Koran*; verily we have sent down the same on a blessed night (for we had engaged *so to do*), *on the night* wherein is distinctly sent down the decree of every determined thing, *as* a command from us.¹ Verily we have *ever* used to send *apostles with revelations, at proper intervals, as* a mercy from thy LORD; for it is he who heareth *and* knoweth: the LORD of heaven and earth, and of whatever *is* between them; if ye are *men* of sure knowledge. There *is* no GOD but he: he giveth life, and he causeth to die; *he is* your LORD, and the LORD of your forefathers. Yet do they amuse themselves with doubt. But observe *them*, on the day *whereon* the heaven shall produce a visible smoke, which shall cover mankind: this *will be* a tormenting plague.² *They shall say*, O LORD, take *this* plague from off us: verily we *will become* true believers. How *should* an admonition *be of avail* to them *in this condition*; when a manifest apostle came unto them, but they retired from him, saying, *This man is instructed by others, or is* a distracted person? We will take the plague from off *you*, a little: *but* ye will certainly return *to your infidelity*. On the day whereon we shall fiercely assault *them* with great power, verily we will take vengeance *on them*. We made trial of the people of Pharaoh before them, and an honorable messenger came unto them, *saying*, Send unto me the servants of GOD; verily I *am* a faithful messenger unto you and lift not yourselves up against GOD; for I come unto you

with manifest power. And I fly for protection unto my LORD, and your LORD, that ye stone me not. If ye do not believe me, *at least* depart from me. And *when they accused him of imposture*, he called upon his LORD, *saying*, These are a wicked people. And God said unto him, March forth with my servants by night; for ye *will be* pursued: and leave the sea divided, *that the Egyptians may enter the same*; for they *are* a host doomed to be drowned. How many gardens, and fountains, and fields of corn, and fair dwellings, and advantages which they enjoyed, did they leave behind them! Thus *we dispossessed them thereof*; and we gave the same for an inheritance unto another people. Neither heaven nor earth wept for them; neither were they respited *any longer*. And we delivered the children of Israel from a shameful affliction; from Pharaoh; for he was haughty, and a transgressor: and we chose them, knowingly, above *all* people; and we showed them *several* signs, wherein was an evident trial. Verily these *Meccans* say, Assuredly *our final end* will be no other than our first *natural* death; neither shall we be raised again: bring now our forefathers *back to life*, if ye speak truth. Are they better, or the people of Tobba, and those who *were* before them? we destroyed them, because they wrought wickedness. We have not created the heavens and the earth, and whatever *is* between them, by way of sport: we have created them no otherwise than in truth; but the greater part of them do not understand. Verily the day of separation *shall be* the appointed term of them all: a day, whereon the master and the servant shall be of no advantage to one another, neither shall they be helped; excepting those on whom GOD shall have mercy; for he *is* the mighty, the merciful. Verily, *the fruit of the tree of al Zak-kum shall be* the food of the impious; as the dregs of oil shall it boil in the bellies *of the damned*, like the boiling of the hottest water. And *it shall be said to the tormentors*, Take him, and drag him into the midst of hell: and pour on his head the torture of boiling water, *saying*, Taste *this*; for thou art that mighty *and* honorable person. Verily this is the *punishment* of which ye doubted. But the pious *shall be lodged* in a place of security, among gardens and fountains: they shall be clothed in fine silk, and in satin; *and they shall sit* facing one another. Thus *shall it be*: and we will espouse them to fair damsels, having large black eyes. In that place

shall they call for all *kinds* of fruits, in full security: they shall not taste death therein, after the first death; and *God* shall deliver from the pains of hell: through the gracious bounty of thy LORD. This will be great felicity. Moreover we have rendered *the Koran* easy for thee, by revealing it in thine own tongue; to the end that they may be admonished: wherefore do thou wait *the event*; for they wait to see some misfortune befall thee.

CHAPTER XLV.

INTITLED, THE KNEERLING; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H. M. THE revelation of *this* book is from the mighty, the wise GOD. Verily *both* in heaven and earth *are* signs of *the divine power* unto the true believers: and in the creation of yourselves, and of the beasts which are scattered *over the face of the earth*, are signs unto people of sound judgment; and *also in* the vicissitude of night and day, and the rain which GOD sendeth down from heaven, whereby he quickeneth the earth after it hath been dead: in the change of the winds also *are* signs unto people of understanding. These *are* the signs of GOD; we rehearse them unto thee with truth. In what revelation therefore will they believe, after *they have rejected* GOD and his signs? Woe unto every lying and impious person; who heareth the signs of GOD, which are read unto him, and afterwards proudly persisteth in *infidelity*, as though he heard them not: (denounce unto him a painful punishment:) and who, when he cometh to the knowledge of any of our signs, receiveth the same with scorn. For these *is prepared* a shameful punishment: before them *lieth* hell; and whatever they shall have gained shall not avail them at all, neither *shall* the *idols* which they have taken for *their* patrons, besides GOD; and they shall suffer a grievous punishment. This *is a true* direction: and for those who disbelieve the signs of their LORD, *is prepared* the punishment of a painful torment. *It is* GOD who hath

subjected the sea unto you, that the ships may sail therein, at his command; and that ye may seek *advantage unto yourselves by commerce*, of his bounty; and that ye may give thanks: and he obligeth whatever *is* in heaven and on earth to serve you; the whole *being* from him. Verily herein *are* signs unto people who consider. Speak unto the true believers, that they forgive those who hope not for the days of God, that he may reward people according to what they shall have wrought. Whoso doeth that which is right *doth it to the advantage of* his own soul; and whoso doeth evil *doth it against the same*: hereafter shall ye return unto your LORD. We gave unto the children of Israel the book of *the law*, and wisdom, and prophecy; and we fed them with good things, and preferred them above all nations: and we gave them plain *ordinances* concerning the business of *religion*; neither do they fall to variance, except after that knowledge had come unto them, through envy among themselves: but thy LORD will decide the controversy between them, on the day of resurrection, concerning that wherein they disagree. Afterwards we appointed thee, *O Mohammed*, to promulgate a law concerning the business of *religion*: wherefore follow the same, and follow not the desires of those who are ignorant. Verily they shall not avail thee against GOD at all; the unjust *are* the patrons of one another; but GOD *is* the patron of the pious. This *Koran* delivereth evident *precepts* unto mankind; and *is* a direction, and a mercy, unto people who judge aright. Do the workers of iniquity imagine that we will deal with them as with those who believe and do good works; *so that* their life and their death *shall be equal*? An ill judgment do they make. GOD hath created the heavens and the earth in truth; that he may recompense every soul according to that which it shall have wrought and they shall not be treated unjustly. What thinkest thou? He who taketh his own lust for his GOD, and whom GOD causeth knowingly to err, and whose ears and whose heart he hath sealed up, and over whose eyes he hath cast a veil; who shall direct him, after GOD *shall have forsaken him*? Will ye therefore not be admonished? They say, *There is no other life*, except our present life: we die, and we live; and nothing but time destroyeth us. But they have no knowledge in this *matter*; they only follow a *vain* opinion. And when our evident signs are rehearsed unto them, their

argument *which they offer against the same* is no other than that they say, Bring to life our fathers *who have been dead*; if ye speak truth. Say, GOD giveth you life; and afterwards causeth you to die: hereafter will he assemble you together on the day of resurrection; there is no doubt thereof; but the greater part of men do not understand. Unto GOD *appertaineth* the kingdom of heaven and earth; and the day whereon the hour shall be fixed, on that day shall those who charge *the Koran* with vanity perish. And thou shalt see every nation kneeling: every nation shall be called unto its book *of account*; and it shall be said unto them, This day shall ye be rewarded according to that which ye have wrought. This our book will speak concerning you with truth; *therein* have we written down whatever ye have done. As to those who shall have believed and done good works, their LORD shall lead them into his mercy: this shall be manifest felicity. But as to the infidels, *it shall be said unto them*, Were not my signs rehearsed unto you? but ye proudly rejected *them*, and became a wicked people! And when it was said *unto you*, Verily the promise of GOD is true: and as to the hour *of judgment*, *there is* no doubt thereof: ye answered, We know not what the hour *of judgment is*: we hold an *uncertain* opinion only; and we are not well assured *of this matter*. But *on that day* the evils of that which they have wrought shall appear unto them; and that which they mocked at shall encompass them: and it shall be said *unto them*, This day will we forget you, as ye did forget the meeting of this your day: and your abode *shall be hell* fire; and ye shall have none to deliver you. This *shall ye suffer*, because ye turned the signs of GOD to ridicule; and the life of the world deceived you. On this day, therefore, they shall not be taken forth from thence, neither shall they be asked *any more* to render themselves well-pleasing *unto God*. Wherefore praise be unto GOD, the LORD of the heavens, and the LORD of the earth; the LORD of all creatures: and unto him be glory in heaven and earth; for he *is* the mighty, the wise *God*.

CHAPTER XLVI.

INTITLED, AL AHKAF; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H. M. THE revelation of *this* book is from the mighty, the wise GOD. We have not created the heavens, and the earth, and whatever is between them, otherwise than in truth, and for a determined period: but the unbelievers turn away from the warning which is given them. Say, What think ye? Show me what *part* of the earth *the idols* which ye invoke, besides GOD, have created? Or, had they any share in *the creation* of the heavens? Bring me a book of *scripture revealed* before this, or some footstep of *ancient knowledge, to countenance your idolatrous practices*; if ye are men of veracity. Who is in a wider error than he who invoceth, besides GOD, that which cannot return him an answer, to the day of resurrection; and *idols* which regard not their calling *on them*: and which, when men shall be gathered together *to judgment*, will become their enemies, and will ungratefully deny their worship? When our evident signs are rehearsed unto them, the unbelievers say of the truth, when it cometh unto them, *This is a manifest piece of sorcery*. Will they say, *Mohammed hath forged it*? Answer, If I have forged it, verily ye shall not obtain for me any *favor* from GOD: he well knoweth the *injurious language* which ye utter concerning it: he is a sufficient witness between me and you; and he *is* gracious and merciful. Say, I am not singular among the apostles; neither do I know what will be done with me or with you *hereafter*: I follow no other than what is revealed unto me; neither am I any more than a public warner. Say, What is your opinion? If *this book* be from GOD, and ye believe not therein; and a witness of the children of Israel bear witness to its consonancy *with the law*, and believeth therein; and ye proudly reject *the same*: *are ye not unjust doers*? Verily GOD directeth not unjust people. But those who believe not say of the true believers, If *the doctrine of the Koran* had been good, they had not embraced the same before us. And when they are not guided thereby, they say, *This is an antiquated lie*. Whereas the book of

Moses *was revealed* before *the Koran*, to be a guide and a mercy : and this *is* a book confirming *the same*, delivered in the Arabic tongue ; to denounce threats unto those who act unjustly, and to bear good tidings unto the righteous doers. *As* to those who say, Our LORD is GOD ; and who behave uprightly : on them *shall* no fear come, neither shall they be grieved. These *shall be* the inhabitants of paradise, they shall remain therein forever : in recompense for that which they have wrought. We have commanded man to *show* kindness to his parents : his mother beareth him in *her womb* with pain, and bringeth him forth with pain : and *the space* of his being carried in *her womb*, and of his weaning, *is* thirty months ; until, when he attaineth his age of strength, and attaineth *the age* of forty years, he saith, O LORD, excite me, by thy inspiration, that I may be grateful for their favors, wherewith thou hast favored me and my parents ; and that I may work righteousness, which may please thee : and be gracious unto me in my issue ; for I am turned unto thee, and am a Moslem. These *are* they from whom we accept the good work which they have wrought, and whose evil *works* we pass by ; and *they shall be* among the inhabitants of paradise : this *is* a true promise, which they are promised in *this world*. He who saith unto his parents, Fie on you ! Do ye promise me that I shall be taken forth *from the grave*, and restored to life ; when *many* generations have passed away before me, and *none of them have returned back* ? And *his parents* implore GOD's assistance, and say to their son, Alas for thee ! Believe : for the promise of GOD *is* true. But he answereth, This *is* no other than silly fables of the ancients. These *are they* whom the sentence *passed* on the nations which have been before them, of genii and of men, justly fitteth they shall surely perish. For every one *is prepared* a certain degree of *happiness or misery*, according to that which they shall have wrought : that GOD may recompense them for their works : and they shall not be treated unjustly. On a certain day, the unbelievers shall be exposed before the fire of hell ; and it shall be said unto them, Ye received your good things in your lifetime, *while ye were* in the world ; and ye enjoyed yourselves therein : wherefore this day ye shall be rewarded with the punishment of ignominy ; for that ye behaved insolently in the earth, without justice, and for that

ye transgressed. Remember the brother of Ad, when he preached unto his people in Al Ahkaf (and there were preachers before him, and after him), *saying*, Worship none but GOD: verily I fear for you the punishment of a great day. They answered, Art thou come unto us that thou mayest turn us aside from *the worship of our gods*? Bring on us now *the punishment* with which thou threatenest us, if thou art a man of veracity. He said, Verily the knowledge *of the time when your punishment will be inflicted is* with GOD; and I *only* declare unto you that which I am sent *to preach*; but I see ye are an ignorant people. And when they saw *the preparation made for their punishment, namely*, a cloud traversing *the sky*, and tending towards their valleys, they said, This *is* a traversing cloud, which bringeth us rain. *Hud answered*, Nay; it is what ye demanded to be hastened: a wind, wherein *is* a severe vengeance: it will destroy everything, at the command of its LORD. And in the morning nothing was to be seen, besides their *empty* dwellings. Thus do we reward wicked people. We had established them in the *like flourishing condition* wherein we have established you, *O men of Mecca*; and we had given them ears, and eyes, and hearts: yet neither their ears, nor their eyes, nor their hearts profited them at all, when they rejected the signs of GOD; but the *vengeance* which they mocked at fell upon them. We heretofore destroyed the cities which *were* round about you; and we variously proposed *our* signs unto them, that they might repent. Did those protect them, whom they took for gods, besides GOD, and *imagined to be* honored with his familiarity? Nay; they withdrew from them: yet this *was* their false opinion *which seduced them*, and *the blasphemy* which they had devised. Remember when we caused certain of the genii to turn aside unto thee, that they might hear the Koran: and when they were present at *the reading of* the same, they said *to one another*, Give ear: and when it was ended, they returned back unto their people, preaching *what they had heard*. They said, Our people, verily we have heard a book *read unto us*, which hath been revealed since Moses, confirming the *scripture* which *was delivered* before it; and directing unto the truth, and the right way. Our people, obey GOD's preacher: and believe in him; that he may forgive you your sins, and may deliver you from a painful punishment. And whoever obeyeth not GOD's preacher

shall by no means frustrate *God's vengeance* on earth : neither shall he have any protectors besides him. These *will be* in a manifest error. Do they not know that GOD, who hath created the heavens and the earth, and was not fatigued with the creation thereof, *is* able to raise the dead to life ? Yea verily ; for he *is* almighty. On a certain day the unbelievers shall be exposed unto *hell* fire ; *and it shall be said unto them,* Is not this really *come to pass* ? They shall answer, Yea, by our LORD. *God* shall reply, Taste, therefore, the punishment *of hell*, for that ye have been unbelievers. Do thou, *O prophet*, bear *the insults of thy people* with patience, as *our* apostles, who were endued with constancy, bear *the injuries of their people* : and require not *their punishment* to be hastened unto them. On the day whereon they shall see the *punishment* wherewith they have been threatened, it shall seem as though they had tarried *in the world* but an hour of a day. *This is a fair warning.* Shall they perish except the people who transgress ?

CHAPTER XLVII.

INTITLED, MOHAMMED ; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

GOD will render of none effect the works of those who believe not, and *who* turn away *men* from the way of *GOD* : but as to those who believe, and work righteousness, and believe *the revelation* which hath been sent down unto Mohammed (for it is the truth from their LORD), he will expiate their evil deeds from them, and will dispose their heart aright. *This will he do*, because those who believe not follow vanity, and because those who believe follow the truth from their LORD. Thus *GOD* propoundeth unto men their examples. When ye encounter the unbelievers, strike off *their* heads, until ye have made a great slaughter among them ; and bind *them* in bonds ; and either *give them* a free dismissal afterwards, or *exact* a ransom ; until the war shall have laid

down its arms. This *shall ye do*. Verily if God pleased he could take vengeance on them, *without your assistance* ; but *he commandeth you to fight his battles*, that he may prove the one of you by the other. And *as to* those who fight in defence of GOD's true religion, *God* will not suffer their works to perish : he will guide them, and will dispose their heart aright ; and he will lead them into paradise, of which he hath told them. O true believers, if ye assist God, *by fighting for his religion*, he will assist you *against your enemies* ; and will set your feet fast : but *as for* the infidels, let them perish ; and their works shall *God* render vain. This *shall befall them*, because they have rejected with abhorrence that which GOD hath revealed : wherefore their works shall become of no avail. Do they not travel through the earth, and see what hath been the end of those who *were* before them ? GOD utterly destroyed them : and the like *catas-trophe* awaiteth the unbelievers. This *shall come to pass*, for that GOD is the patron of the true believers, and for that the infidels have no protector. Verily GOD will introduce those who believe, and do good works, into gardens beneath which rivers flow : but the unbelievers indulge themselves in pleasures, and eat as beasts eat ; and their abode *shall be hell fire*. How many cities were more mighty in strength than thy city which hath expelled thee ; *yet* have we destroyed them, and *there was* none to help them ? Shall he therefore, who followeth the plain declaration of his LORD, *be* as he whose evil works have been dressed up for him *by the devil* ; and who follow their own lusts ? The description of paradise, which is promised unto the pious : therein *are* rivers of incorruptible water ; and rivers of milk, the taste whereof changeth not ; and rivers of wine, pleasant unto those who drink ; and rivers of clarified honey : and therein shall they have *plenty* of all *kinds* of fruits ; and pardon from their LORD. *Shall the man for whom these things are prepared be* as he who must dwell forever in *hell fire* ; and will have the boiling water given him to drink, which shall burst their bowels ? Of the *unbelievers there are* some who give ear unto thee, until, when they go out from thee, they say, *by way of derision* unto those to whom knowledge hath been given, What hath he said now ? These *are they* whose hearts GOD hath sealed up, and who follow their own lusts : but *as to* those who are directed, *God* will grant them a more ample

direction, and he will instruct them what to avoid. Do *the infidels* wait for any other than the *last* hour, that it may come upon them suddenly? Some signs thereof are already come: and when it shall actually overtake them, how can they *then* receive admonition? Know therefore, that there is no god but GOD: and ask pardon for thy sin, and for the true believers, both men and women. GOD knoweth your busy employment *in the world*, and the place of your abode *hereafter*. The true believers say, Hath not a Sura been revealed *commanding war against the infidels*? But when a Sura without any ambiguity is revealed, and war is mentioned therein, thou mayest see those in whose hearts is an infirmity look towards thee with the look of one whom death overshadoweth. But obedience *would be* more eligible for them, and to speak that which is convenient. And when the command is firmly established, if they give credit unto GOD, it will be better for them. Were ye ready, therefore, if ye had been put in authority, to commit outrages in the earth, and to violate the ties of blood? These *are they* whom GOD hath cursed, and hath rendered deaf, and whose eyes he hath blinded. Do they not therefore attentively meditate on the Koran? Are there locks upon their hearts? Verily they who turn their backs, after the *true* direction is made manifest unto them, Satan shall prepare *their wickedness* for them, and God shall bear with them for a time. This *shall befall them*, because they say *privately* unto those who detest what GOD hath revealed, We will obey you in part of the matter. But GOD knoweth their secrets. How therefore *will it be with them*, when the angels shall cause them to die, and shall strike their faces, and their backs? This *shall they suffer*, because they follow that which provoketh GOD to wrath, and are averse to what is well pleasing unto him: and he will render their works vain. Do they in whose hearts is an infirmity imagine that GOD will not bring their malice to light? If we pleased, we could surely show them unto thee, and thou shouldst know them by their marks; but thou shalt certainly know them by *their* perverse pronounciation of *their* words. GOD knoweth your actions: and we will try you, until we know those among you who fight valiantly, and who persevere with constancy: and we will try the reports of *your* behavior. Verily those who believe not, and turn away *men* from the way of GOD, and make opposition against the

apostle, after the *divine* direction hath been manifested unto them, shall not hurt GOD at all; but he shall make their works to perish. O true believers, obey GOD; and obey the apostle: and render not your works of no effect. Verily those who believe not, and who turn away *men* from the way of GOD, and then die, being unbelievers, GOD will by no means forgive. Faint not therefore, neither invite *your enemies* to peace, while ye *are* the superior: for GOD *is* with you, and will not defraud you of *the merit of* your works. Verily this present life *is* only a play and a vain amusement; but if ye believe, and fear *God*, he will give you your rewards. He doth not require of you your *whole* substance: if he should require the whole of you, and earnestly press you, ye would become niggardly, and it would raise your hatred *against his apostle*. Behold, ye *are* those who are invited to expend *part of your substance* for the support of GOD's true religion; and *there are* some of you who are niggardly. But whoever shall be niggardly shall be niggardly towards his own soul: for GOD wanteth nothing, but ye *are* needy: and if ye turn back, he will substitute *another* people in your stead, who shall not be like unto you.

CHAPTER XLVIII.

INTITLED, THE VICTORY; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

VERILY we have granted thee a manifest victory: that GOD may forgive thee thy preceding and thy subsequent sin, and may complete his favor on thee, and direct thee in the right way; and that GOD may assist thee with a glorious assistance. It is he who sendeth down secure tranquillity into the hearts of the true believers, that they may increase in faith, beyond their *former* faith; (the hosts of heaven and earth are GOD's; and GOD is knowing *and* wise): that he may lead the true believers of both sexes into gardens beneath which rivers flow, to dwell therein forever; and may

expiate their evil deeds from them : (this will be great felicity with God) : and that he may punish the hypocritical men, and the hypocritical women, and the idolaters, and the idolatresses, who conceive an ill opinion of God. They shall experience a turn of evil fortune ; and God shall be angry with them, and shall curse them, and hath prepared hell for them ; an ill journey shall it be *thither* ! Unto God belong the hosts of heaven and earth ; and God is mighty *and* wise. Verily we have sent thee *to be* a witness, and a bearer of good tidings, and a denouncer of threats ; that ye may believe in God, and his apostle ; and may assist him, and revere him, and praise him morning and evening. Verily they who swear fealty unto thee, swear fealty unto God : the hand of God is over their hands. Whoever shall violate *his oath*, will violate *the same* to the hurt only of his own soul : but whoever shall perform that which he hath covenanted with God, he will surely give him a great reward. The Arabs of the desert who were left behind will say unto thee, Our substance and our families employed us, *so that we went not forth with thee to war* ; wherefore, ask pardon for us. They speak that with their tongues, which is not in their hearts. Answer, Who shall be able *to obtain* for you anything from God *to the contrary*, if he is pleased to afflict you, or is pleased to be gracious unto you ? Yea, verily, God is well acquainted with that which ye do. Truly ye imagined that the apostle and the true believers would never return to their families : and this was prepared in your hearts : but ye imagined an evil imagination ; and ye are a corrupt people. Whoso believeth not in God and his apostle, verily we have prepared burning fire for the unbelievers. Unto God *belongeth* the kingdom of heaven and earth : he forgiveth whom he pleaseth : and he punisheth whom he pleaseth : and God is inclined to forgive, *and* merciful. Those who were left behind will say, when ye go forth to take the spoil, Suffer us to follow you. They seek to change the word of God. Say, Ye shall by no means follow us : thus hath God said heretofore. They will reply, Nay : ye envy us *a share of the booty*. But they are men of small understanding. Say unto the Arabs of the desert who were left behind, Ye shall be called forth *against* a mighty *and* a warlike nation ; ye shall fight against them, or they shall profess Islâm. If ye obey, God will give you a glorious reward : but if ye turn back, as ye turned

back heretofore, he will chastise you with a grievous chastisement. It shall be no crime in the blind, neither shall it be a crime in the lame, neither shall it be a crime in the sick, *if they go not forth to war* : and whoso shall obey GOD and his apostle, he shall lead them into gardens beneath which rivers flow ; but whoso shall turn back, he will chastise him with a grievous chastisement. Now GOD was well pleased with the true believers, when they swore fidelity to thee under the tree ; and he knew that which *was* in their hearts ; wherefore he sent down on them tranquillity of mind, and rewarded them with a speedy victory, and many spoils which they took : for GOD is mighty *and* wise. GOD promised you many spoils which ye should take ; but he gave you these by way of earnest ; and he restrained the hands of men from you : that the same may be a sign unto the true believers ; and that he may guide you into the right way. And *he also promiseth you other spoils*, which ye have not *yet* been able to take : but now hath GOD encompassed them *for you* ; and GOD is almighty. If the unbelieving *Meccans* had fought against you, verily they had turned *their* backs ; and they would not have found a patron or protector : *according to* the ordinance of GOD, which hath been put in execution heretofore *against opposers of the prophets* ; for thou shalt not find any change in the ordinance of GOD. *It was* he who restrained their hands from you, and your hands from them, in the valley of Mecca ; after that he had given you the victory over them : and GOD saw that which ye did. These *are they* who believed not, and hindered you from *visiting* the holy temple, and *also hindered* the offering being detained, that it should not arrive at the place where it ought to be sacrificed. Had it not been that ye might have trampled on *divers* true believers, *both* men and women, whom ye know not, *being promiscuously assembled with the infidels*, and that a crime might therefore have lighted on you on their account, without *your* knowledge, *he had not restrained your hands from them* : but *this was done*, that GOD might lead whom he pleased into his mercy. If they had been distinguished from one another, we had surely chastised such of them as believed not, with a severe chastisement. When the unbelievers had put in their hearts an affected preciseness, the preciseness of ignorance, and GOD sent down his tranquillity on his apostle and on the true believers ; and firmly fixed in them the word of piety, and they

were the most worthy of the same, and the most deserving thereof: for GOD knoweth all things. Now hath GOD in truth verified unto his apostle the vision, *wherein he said*, Ye shall surely enter the holy temple of *Mecca*, if GOD please, in full security; having your heads shaved, and your hair cut: ye shall not fear: for *GOD* knoweth that which ye know not; and he hath appointed *you*, besides this, a speedy victory. *It is* he who hath sent his apostle with the direction, and the religion of truth; that he may exalt the same above every religion: and GOD is a sufficient witness *hereof*. Mohammed *is* the apostle of GOD: and those who are with him *are* fierce against the unbelievers, *but* compassionate towards one another. Thou mayest see them bowing down, prostrate, seeking a recompense from GOD, and *his* good-will. Their signs *are* in their faces, being marks of *frequent* prostration. This *is* their description in the pentateuch, and their description in the gospel: *they are* as seed which putteth forth its stalk and strengtheneth it, and swelleth in the ear, and riseth upon its stem; giving delight unto the sower. *Such are the Moslems described to be*: that the infidels may swell with indignation at them. GOD hath promised unto such of them as believe, and do good works, pardon and a great reward.

CHAPTER XLIX.

INTITLED, THE INNER APARTMENTS; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O TRUE believers, anticipate not *any matter* in the sight of GOD and his apostle: and fear GOD; for GOD *both* heareth and knoweth. O true believers, raise not your voices above the voice of the prophet; neither speak loud unto him in discourse, as ye speak loud unto one another, lest your works become vain, and ye perceive *it* not. Verily they who lower their voices in the presence of the apostle of GOD *are* those whose hearts GOD hath disposed unto piety: they shall obtain pardon, and a great reward. *As to* those who call unto thee

from without the inner apartments ; the greater part of them do not understand *the respect due to thee*. If they wait with patience, until thou come forth unto them, it will certainly be better for them : but GOD *is* inclined to forgive, *and* merciful. O true believers, if a wicked man come unto you with a tale, inquire strictly *into the truth thereof* ; lest ye hurt people through ignorance, and afterwards repent of what ye have done ; and know that the apostle of GOD *is* among you : if he should obey you in many things, ye would certainly be guilty of a crime, *in leading him into a mistake*. But GOD hath made the faith amiable unto you, and hath prepared the same in your hearts ; and hath rendered infidelity, and iniquity, and disobedience hateful unto you. These are they who walk in the right way ; through mercy from GOD, and grace : and GOD *is* knowing, *and* wise. If two parties of the believers contend with one another, do ye *endeavor* to compose the matter between them : and if the one of them offer an insult unto the other, fight against that *party* which offered the insult, until they return unto the judgment of GOD ; and if they do return, make peace between them with equity : and act with justice ; for GOD loveth those who act justly. Verily the true believers are brethren ; wherefore reconcile your brethren ; and fear GOD, that ye may obtain mercy. O true believers, let not men laugh *other* men to scorn ; who peradventure may be better than themselves : neither *let* women laugh *other* women to scorn ; who may possibly be better than themselves. Neither defame one another ; nor call one another by *opprobrious* appellations. An ill name *it is to be charged with* wickedness, after *having embraced* the faith : and whoso repenteth not, they will be the unjust doers. O true believers, carefully avoid *entertaining* a suspicion of *another* : for some suspicions *are* a crime. Inquire not too curiously *into other men's failings* : neither let the one of you speak ill of another in his absence. Would any of you desire to eat the flesh of his dead brother ? Surely ye would abhor it. And fear GOD ; for GOD *is* easy to be reconciled, *and* merciful. O men, verily we have created you of a male and a female ; and we have distributed you into nations and tribes, that ye might know one another. Verily the most honorable of you, in the sight of GOD, *is* the most pious of you : and GOD *is* wise *and* knowing. The Arabs of the desert say, We believe. Answer, Ye do by no means believe ; but say

We have embraced Islâm : for the faith hath not yet entered into your hearts. If ye obey GOD and his apostle, he will not defraud you of any part of *the merit* of your works : for GOD *is* inclined to forgive, *and* merciful. Verily the true believers *are* those only who believe in GOD and his apostle, and afterwards doubt not ; and who employ their substance and their persons in the defence of GOD's true religion : these are they who speak sincerely. Say, Will ye inform GOD concerning your religion ? But GOD knoweth whatever *is* in heaven and in earth : for GOD *is* omniscient. They upbraid thee that they have embraced Islâm. Answer, Upbraid me not with your having embraced Islâm : rather GOD upbraideth you, that he hath directed you to the faith ; if ye speak sincerely. Verily GOD knoweth the secrets of heaven and earth : and GOD beholdeth that which ye do.

CHAPTER L.

INTITLED, K ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

K. BY the glorious Koran : verily they wonder that a preacher from among themselves is come unto them ; and the unbelievers say, This *is* a wonderful thing : after we shall be dead, and become dust, *shall we return to life ?* This *is* a return remote *from thought*. Now we know what the earth consumeth of them ; and with us *is* a book which keepeth an account *thereof*. But they charge falsehood on the truth, after it hath come unto them : wherefore they *are plunged* in a confused business. Do they not look up to the heaven above them, *and consider* how we have raised it and adorned it ; and that *there are* no flaws therein ? We have also spread forth the earth, and thrown thereon *mountains* firmly rooted : and we caused every beautiful kind of *vegetables* to spring up therein ; for a subject of meditation, and an admonition unto every man who turneth *unto us*. And we send down rain as a blessing from heaven, whereby we cause gardens to spring

urban, and the grain of harvest, and tall palm-trees having branches laden with dates hanging one above another, as a provision for mankind ; and we thereby quicken a dead country : so *shall be* the coming forth of the dead from their graves. The people of Noah, and those who dwelt at Al Rassa, and Thamud, and Ad, and Pharaoh, accused *the prophets* of imposture before *the Meccans* ; and also the brethren of Lot, and the inhabitants of the wood near *Midian*, and the people of Tobba : all *these* accused the apostles of imposture ; wherefore *the judgments* which I threatened were justly inflicted *on them*. Is our power exhausted by the first creation ? Yea ; they are in a perplexity, because of a new creation *which is foretold them, namely the raising of the dead*. We created man, and we know what his soul whispereth within him ; and we *are* nearer unto him than *his* jugular vein. When the two *angels* deputed to take account of a man's behavior, take an account *thereof* ; one sitting on the right hand, and *the other* on the left : he uttereth not a word, but *there is* with him a watcher, ready to *note it*. And the agony of death shall come in truth : this, *O man, is* what thou soughtest to avoid. And the trumpet shall sound : this *will be* the day which hath been threatened. And every soul shall come ; *and* therewith *shall be* a driver and a witness. *And the former shall say unto the unbeliever*, Thou wast negligent heretofore of this *day* : but we have removed thy veil from off thee ; and thy sight *is become* piercing this day. And his companions shall say, This *is* what *is* ready with me *to be attested*. *And God shall say*, Cast into hell every unbeliever, *and* perverse person, *and every one* who forbade good, *and every* transgressor, and doubter of *the faith*, who set up another god with *the true* GOD ; and cast him into a grievous torment. His companion shall say, O LORD, I did not seduce him ; but he was in a wide error. *God shall say*, Wrangle not in my presence : since I threatened you beforehand *with the torments which ye now see prepared for you*. The sentence is not changed with me : neither do I treat *my* servants unjustly. On that day we will say unto hell, Art thou full ? and it shall answer, *Is there* yet any addition ? And paradise shall be brought near unto the pious ; *and it shall be said unto them*, This *is* what ye have been promised ; unto every one who turned himself *unto God*, and kept *his commandments* ; who feared the Merciful in secret, and came *unto him* with a converted heart : enter

the same in peace : this *is* the day of eternity. 'Therein shall they have whatever they shall desire ; and *there will be* a superabundant addition of *bliss* with us. How many generations have we destroyed before the *Meccans*, which were more mighty than they in strength ? Pass, therefore, through the regions of the earth, and see whether *there be* any refuge from our vengeance. Verily herein *is* an admonition unto him who hath a heart to understand, or giveth ear, and is present with an attentive mind. We created the heavens and the earth, and whatever *is* between them, in six days, and no weariness affected us. Wherefore patiently suffer what they say ; and celebrate the praise of thy LORD before sunrise, and before sunset, and praise him *in some part* of the night : and perform the additional parts of worship. And hearken unto the day whereon the crier shall call *men to judgment* from a near place : the day whereon they shall hear the voice of the trumpet in truth : this *will be* the day of *men's* coming forth from their graves : we give life, and we cause to die ; and unto us *shall be* the return of all creatures : the day whereon the earth shall suddenly cleave in sunder over them.¹ This *will be* an assembly easy for us to assemble. We well know what the unbelievers say ; and thou art not sent to compel them forcibly to the faith. Wherefore warn, by the Koran, him who feareth my threatening.

CHAPTER LL

INTITLED, THE DISPERSING ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

By the winds dispersing and scattering the dust ; and by the clouds bearing a load of rain ; by the ships running swiftly in the sea ; and by the angels who distribute things necessary for the support of all creatures ; verily that wherewith ye are threatened is certainly true ; and the last judgment will surely come. By the heaven furnished with paths ; ye widely differ in what ye say. He will be turned aside

from *the faith*, who shall be turned aside *by the divine decree*. Cursed be the liars; who *wade* in deep waters of *ignorance*, neglecting *their salvation*. They ask, When *will* the day of judgment come? On that day shall they be burned in *hell* fire; and it shall be said unto them, Taste your punishment; this is what ye demanded to be hastened. But the pious shall dwell among gardens and fountains, receiving that which their LORD shall give them; because they were righteous doers before this *day*. They slept but a small part of the night; and early in the morning they asked pardon of *God*: and a due portion of their wealth was given unto him who asked, and unto him who was forbidden *by shame* to ask. There are signs of the *divine power and goodness* in the earth, unto men of sound understanding; and also in your own selves: will ye not therefore consider? Your sustenance is in the heaven; and also that which ye are promised. Wherefore by the LORD of heaven and earth *I swear* that this is certainly the truth; according to what ye yourselves speak. Hath not the story of Abraham's honored guests come to thy knowledge? When they went in unto him, and said, Peace: he answered Peace; saying *within himself*, These are unknown people. And he went privately unto his family, and brought a fatted calf. And he set it before them, and when he saw they touched it not, he said, Do ye not eat? And he began to entertain a fear of them. They said, Fear not: and they declared unto him the promise of a wise youth. And his wife drew near with exclamation, and she smote her face, and said, *I am* an old woman, and barren. The *angels* answered, Thus saith thy LORD: verily he is the wise, the knowing. And Abraham said unto them, What is your errand, therefore, O messengers of *God*? They answered, Verily we are sent unto a wicked people: that we may send down upon them stones of baked clay, marked from thy LORD, for the destruction of transgressors. And we brought forth the true believers who were in the city: but we found not therein more than one family of Moslems. And we overthrew the same, and left a sign therein unto those who dread the severe chastisement of *God*. In Moses also was a sign: when we sent him unto Pharaoh with manifest power. But he turned back, with his princes, saying, This man is a sorcerer, or a madman. Wherefore we took him and his forces, and cast them into the sea: and he was one worthy of reprehension. And in the tribe of

Ad *also was a sign* : when we sent against them a destroying wind ; it touched not aught whereon it came, but it rendered the same as a thing rotten, *and reduced to dust*. In Thamud *likewise was a sign* : when it was said unto them, Enjoy *yourselves* for a time. But they insolently transgressed the command of their LORD : wherefore a terrible noise from heaven assailed them, while they looked on ; and they were not able to stand *on their feet*, neither did they save themselves *from destruction*. And the people of Noah *did we destroy* before *these* : for they were a people who enormously transgressed. We have built the heaven with might ; and we have given *it* a large extent : and we have stretched forth the earth beneath ; and how evenly have we spread *the same* ! And of everything have we created two kinds, that peradventure ye may consider. Fly, therefore, unto GOD ; verily I *am* a public warner unto you, from him. And set not up another god with *the true* GOD : verily I *am* a public warner unto you, from him. In like manner there came no apostle unto their predecessors, but they said, *This man is* a magician, or a madman. Have they bequeathed this *behavior* successively the one to the other ? Yea ; they are a people who enormously transgress. Wherefore withdraw from them ; and thou *shalt not be* blameworthy *in so doing*. Yet continue to admonish : for admonition profiteth the true believers. I have not created genii and men *for any other end* than that they should serve me. I require not any sustenance from them ; neither will I that they feed me. Verily GOD is he who provideth *for all creatures* ; possessed of mighty power. Unto those who shall injure *our apostle shall be given* a portion like unto the portion of those who behaved like them *in times past* ; and they shall not wish *the same* to be hastened. Woe, therefore, to the unbelievers, because of *their day* with which they are threatened !

CHAPTER LII.

INTITLED, THE MOUNTAIN; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

By the mountain of *Sinai*; and by the book written in an expanded scroll; and by the visited house; and by the elevated roof of *heaven*; and by the swelling ocean: verily the punishment of thy LORD will surely descend; *there shall be none to withhold it.* On that day the heaven shall be shaken, and shall reel; and the mountains shall walk and pass away. And on that day woe be unto those who accused *God's apostles* of imposture; who amused themselves in wading in *vain disputes!* On that day shall they be driven and thrust into the fire of hell; *and it shall be said unto them,* This *is* the fire which ye denied as a fiction. *Is this a magic illusion?* Or do ye not see? Enter the same to be scorched: whether ye bear *your torments* patiently, or impatiently, *it will be equal* unto you: ye shall surely receive the reward of that which ye have wrought. But the pious *shall dwell* amidst gardens and pleasures; delighting themselves in what their LORD shall have given them: and their LORD shall deliver them from the pains of hell. *And it shall be said unto them,* Eat and drink with easy digestion; because of that which ye have wrought: leaning on couches disposed in order: and we will espouse them unto virgins having large black eyes. And unto those who believe, and whose offspring follow them in the faith, we will join their offspring in *paradise*: and we will not diminish unto them aught of *the merit* of their works. (Every man *is* given in pledge for that which he shall have wrought.) And we will give them fruits in abundance, and flesh of the *kinds* which they shall desire. They shall present unto one another therein a cup of *wine*, wherein there shall be no vain discourse, nor any incitement unto wickedness. And youths *appointed* to attend them shall go round them: *beautiful* as pearls hidden in *their shell.* And they shall approach unto one another, and shall ask mutual questions. *And they shall say,* Verily we were heretofore midst our family, in great dread *with regard to our state*

after death : but GOD hath been gracious unto us, and hath delivered us from the pain of burning fire : for we called on him heretofore ; and he is the beneficent, the merciful. Wherefore do thou, *O prophet*, admonish *thy people*. Thou art not, by the grace of thy LORD, a soothsayer, or a madman. Do they say, *He is a poet* ; we wait, concerning him, some adverse turn of fortune ? Say, Wait ye *my ruin* : verily I wait, with you, *the time of your destruction*. Do their mature understandings bid them say this ; or are they people who perversely transgress ? Do they say, He hath forged *the Koran* ? Verily they believe not. Let them produce a discourse like unto it, if they speak truth. Were they created by nothing ; or were they creators of *themselves* ? Did they create the heavens and the earth ? Verily they are not firmly persuaded *that God hath created them*. Are the stores of thy LORD in their hands ? Are they the supreme dispensers of *all things* ? Have they a ladder whereby they may *ascend to heaven*, and hear *the discourses of the angels* ? Let one, therefore, who hath heard them, produce an evident proof *thereof*. Hath God daughters, and have ye sons ? Dost thou ask them a reward *for thy preaching* ? but they are laden with debts. Are the secrets of futurity with them ; and do they transcribe *the same from the table of God's degrees* ? Do they seek to lay a plot against thee ? But the unbelievers are *they who shall be circumvented*. Have they *any* god, besides GOD ? Far be GOD exalted above the *idols* which they associate *with him* ! If they should see a fragment of the heaven falling down *upon them*, they would say, *It is only* a thick cloud. Wherefore leave them, until they arrive at their day wherein they shall swoon for fear : a day, in which their subtle contrivances shall not avail them at all, neither shall they be protected. And those who act unjustly shall surely suffer *another* punishment besides this : but the greater part of them do not understand. And wait thou patiently the judgment of thy LORD concerning them ; for thou art in our eye : and celebrate the praise of thy LORD, when thou risest up ; and praise him in the night-season, and when the stars begin to disappear.

CHAPTER LIII.

INTITLED, THE STAR; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

By the star, when it setteth; your companion *Mohammed* erreth not; nor is he led astray: neither doth he speak of *his own* will. It is no other than a revelation, which hath been revealed *unto him*. One mighty in power, endued with understanding, taught *it* him: and he appeared in the highest part of the horizon. Afterwards he approached *the prophet*, and near *unto him*; until he was at the distance of two bows' length *from him*, or yet nearer; and he revealed unto his servant that which he revealed. The heart of *Mohammed* did not falsely represent that which he saw. Will ye therefore dispute with him concerning that which he saw? He also saw him another time, by the lote-tree beyond which there is no passing: near it is the garden of *eternal* abode. When the lote-tree covered that which it covered, *his* eyesight turned not aside, neither did it wander: and he really beheld *some* of the greatest signs of his LORD. What think ye of Allat, and Al Uzza, and Manah, that other third *goddess*? Have ye male children, and *God* female? This, therefore, *is* an unjust partition. They are no other than *empty* names, which ye and your fathers have named *goddesses*. GOD hath not revealed concerning them anything to authorize *their worship*. They follow no other than a vain opinion, and what *their* souls desire: yet hath the *true* direction come unto them from their LORD. Shall man have whatever he wisheth for? The life to come and the present life *are* GOD's: and how many angels soever *there be* in the heavens, their intercession shall be of no avail, until after GOD shall have granted permission unto whom he shall please and shall accept. Verily they who believe not in the life to come give unto the angels a female appellation. But they have no knowledge herein: they follow no other than a bare opinion; and a bare opinion attaineth not anything of truth. Wherefore withdraw from him who turneth away from our admonition, and seeketh only the present life.

This *is* their highest pitch of knowledge. Verily thy LORD well knoweth him who erreth from his way; and he well knoweth him who is *rightly* directed. Unto GOD *belongeth* whatever *is* in heaven and earth: that he may reward those who do evil, according to that which they shall have wrought; and may reward those who do well, with the most excellent *reward*. *As to* those who avoid great crimes, and heinous sins, *and are guilty* only of lighter faults; verily thy LORD *will be* extensive in mercy *towards them*. He well knew you when he produced you out of the earth, and when ye *were* embryos in your mothers' wombs: wherefore justify not yourselves: he best knoweth *the man* who feareth *him*. What thinkest thou of him who turneth aside *from following the truth*, and giveth little, and covetously stoppeth his hand? *Is* the knowledge of futurity with him, so that he seeth *the same*? Hath he not been informed of that which *is contained* in the books of Moses, and of Abraham who faithfully performed *his engagements*? *To wit*: that a burdened *soul* shall not bear the burden of another; and that nothing *shall be imputed* to a man *for righteousness*, except his own labor; and that his labor shall surely be made manifest hereafter, and *that* he shall be rewarded for the same with a most abundant reward; and that unto thy LORD *will be* the end *of all things*; and that he causeth to laugh, and causeth to weep; and that he putteth to death, and giveth life: and that he createth the two sexes, the male and the female, of seed when it is emitted; and that unto him *appertaineth* another production, *namely, the raising of the dead again to life hereafter*; and that he enricheth, and causeth to acquire possessions; and that he is the LORD of the dog-star; and that he destroyed the ancient *tribe of Ad*, and Thamud, and left not *any of them* alive; and also the people of Noah, before *them*; for they were most unjust and wicked: and he overthrew the *cities which were* turned upside down; and that which covered *them*, covered them. Which, therefore, of thy LORD's benefits, *O man*, wilt thou call in question? This *our apostle* is a preacher like the preachers who preceded *him*. The approaching *day of judgment* draweth near: there is none who can reveal *the exact time* of the same, besides GOD. Do ye, therefore, wonder at this new revelation, and do ye laugh, and not weep, spending your time in idle diversions? But rather worship GOD, and serve *him*.

CHAPTER LIV.

INTITLED, THE MOON ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE hour of *judgment* approacheth ; and the moon hath been split in sunder : but if *the unbelievers* see a sign, they turn aside, saying, *This is* a powerful charm. And they accuse *thee, O Mohammed*, of imposture, and follow their own lusts : but everything *will be immutably* fixed. And now hath a message come unto them, wherein *is* a determent from *obstinate infidelity ; the same being* consummate wisdom : but warners profit *them* not ; wherefore do thou withdraw from them. The day whereon the summoner shall summon *mankind* to an ungrateful business, they shall come forth from *their* graves with downcast looks : *numerous* as locusts scattered far abroad ; hastening with terror unto the summoner. The unbelievers shall say, This is a day of distress. The people of Noah accused *that prophet* of imposture, before *thy people rejected thee* : they accused our servant of imposture, saying, *He is* a madman ; and he was rejected with reproach. He called, therefore, upon his LORD, *saying*, Verily I *am* overpowered ; wherefore *avenge me*. So we opened the gates of heaven, with water pouring down, and we caused the earth to break forth into springs ; so that the water of *heaven and earth* met, according to the decree which had been established. And we bare him on *a vessel* composed of planks and nails ; which moved forward under our eyes : as a recompense unto him who had been ungratefully rejected. And we left the *said vessel* for a sign : but *is any* one warned *thereby* ? And how *severe* was my vengeance, and my threatening ! Now have we made the Koran easy for admonition : but *is any* one admonished *thereby* ? Al charged *their prophet* with imposture : but how *severe* was my vengeance, and my threatening ! Verily we sent against them a roaring wind, on a day of continued ill luck ; it carried men away, as though they *had been* roots of palm-trees forcibly torn up. And how *severe* was my vengeance and my threatening ! Now have we made the Koran easy for

admonition: but *is* any one admonished *thereby*? Thamud charged the admonitions *of their prophet* with falsehood, and said, Shall we follow a single man among us? verily we should then be guilty of error, and preposterous madness: *is the office of admonition committed unto him preferably to the rest of us?* Nay; he is a liar, *and* an insolent fellow. *But God said to Saleh*, To-morrow shall they know *who is* the liar, *and* the insolent person: for we will surely send the she-camel for a trial of them: and do thou observe them, and bear *their insults* with patience: and prophesy unto them that the water *shall be* divided between them, and each portion *shall be* sat down to *alternately*. And they called their companion: and he took *a sword*, and slew *her*. But how *severe* was my vengeance, and my threatening! For we sent against them one cry *of the angel Gabriel*; and they became like the dry sticks used by him who buildeth a fold *for cattle*. And now have we made the Koran easy for admonition: but *is* any one admonished *thereby*? The people of Lot charged *his* preaching with falsehood: but we sent against them *a wind* driving a shower of stones, *which destroyed them all* except the family of Lot; whom we delivered early in the morning, through favor from us. Thus do we reward those who are thankful. And *Lot* had warned them of our severity *in chastising*; but they doubted of that warning. And they demanded his guests of him, *that they might abuse them*: but we put out their eyes, *saying*, Taste my vengeance, and my threatening. And early in the morning a lasting punishment surprised them. Taste, therefore, my vengeance, and my threatening. Now have we made the Koran easy for admonition: but *is* any one admonished *thereby*? The warning *of Moses* also came unto the people of Pharaoh; *but* they charged every one of our signs with imposture: wherefore we chastised them with a mighty *and* irresistible chastisement. Are your unbelievers, *O Meccans*, better than these? Is immunity from punishment *promised* unto you in the scriptures? Do they say, We are a body *of men* able *to* prevail *against our enemies*? The multitude shall surely be put to flight, and shall turn *their* back. But the hour *of judgment* is their threatened time *of punishment*: and that hour *shall be* more grievous and more bitter *than their afflictions in this life*. Verily the wicked *wander* in error, and *shall be* tormented hereafter in burning flames. On that day

they shall be dragged into the fire on their faces; *and it shall be said unto them, Taste ye the touch of hell.* All things have we created *bound* by a fixed decree: and our command is no more than a single *word*, like the twinkling of an eye. We have formerly destroyed *nations* like unto you; but *is any of you warned by their example?* Everything which they do *is recorded* in the books *kept by the guardian angels*: and every *action both small and great, is written down in the preserved table.* Moreover the pious *shall dwell* among gardens and rivers, in the assembly of truth, in the presence of a most potent king.

CHAPTER LV.

INTITLED, THE MERCIFUL; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE Merciful hath taught *his servant* the Koran. He created man: he hath taught him distinct speech. The sun and the moon *run their courses* according to a certain rule: and the vegetables which creep on the ground, and the trees submit *to his disposition.* He also raised the heaven; and he appointed the balance, that ye should not transgress in respect to the balance: wherefore observe a just weight; and diminish not the balance. And the earth hath he prepared for living creatures: therein *are various* fruits, and palm-trees bearing sheaths of flowers; and grain having chaff, and leaves. Which, therefore, of your LORD's benefits will ye ungratefully deny? He created man of dried clay like an earthen vessel: but he created the genii of fire clear from smoke. Which, therefore, of your LORD's benefits will ye ungratefully deny? *He is* the LORD of the east, and the LORD of the west. Which, therefore, of your LORD's benefits will ye ungratefully deny? He hath let loose the two seas, that they meet each another: between them *is placed* a bar which they cannot pass. Which, therefore, of your LORD's benefits will ye ungratefully deny? From them are taken

forth unions and lesser pearls. Which, therefore, of your LORD's benefits will ye ungratefully deny? His also *are* the ships, carrying their sails aloft in the sea like mountains. Which, therefore, of your LORD's benefits will ye ungratefully deny? Every *creature* which *liveth* on the earth is subject to decay: but the glorious and honorable countenance of thy LORD shall remain *forever*. Which, therefore, of your LORD's benefits will ye ungratefully deny? Unto him do all *creatures* which *are* in heaven and earth make petition: every day *is* he *employed* in *some new* work. Which, therefore, of your LORD's benefits will ye ungratefully deny? We will surely attend to *judge* you, O men and genii, *at the last day*. Which, therefore, of your LORD's benefits will ye ungratefully deny? O ye collective body of genii and men, if ye be able to pass out of the confines of heaven and earth, pass forth: ye shall not pass forth but by absolute power. Which, therefore, of your LORD's benefits will ye ungratefully deny? A flame of fire without smoke, and a smoke without flame shall be sent down upon you; and ye shall not be able to defend yourselves *therefrom*. Which, therefore, of your LORD's benefits will ye ungratefully deny? And when the heaven shall be rent in sunder, and shall become *red as a rose, and shall melt* like ointment: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) On that day neither man nor genius shall be asked concerning his sin. Which, therefore, of your LORD's benefits will ye ungratefully deny? The wicked shall be known by their marks; and they shall be taken by the forelocks, and the feet, *and shall be cast into hell*. Which, therefore, of your LORD's benefits will ye ungratefully deny? This *is* hell, which the wicked deny as a falsehood: they shall pass to and fro between the same and hot boiling water. Which, therefore, of your LORD's benefits will ye ungratefully deny? But for him who dreadeth the tribunal of his LORD *are prepared* two gardens: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) planted with shady trees. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall be* two fountains flowing. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall there be* of every fruit two kinds. Which, therefore, of your LORD's benefits will ye ungratefully deny? They shall repose on couches,

the linings whereof *shall be* of thick silk interwoven with gold: and the fruit of the two gardens *shall be* near at hand *together*. Which, therefore, of your LORD's benefits will ye ungratefully deny? Therein *shall receive them beauteous damsels*, refraining their eyes *from beholding any besides their spouses*: whom no man shall have deflowered before them, neither any genius: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) *Having complexions like rubies and pearls*. Which, therefore, of your LORD's benefits will ye ungratefully deny? *Shall* the reward of good works *be* any other good? Which, therefore, of your LORD's benefits will ye ungratefully deny? And besides these *there shall be* two *other* gardens: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) Of a dark green. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall be* two fountains pouring forth plenty of water. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall be* fruits, and palm-trees, and pomegranates. Which, therefore, of your LORD's benefits will ye ungratefully deny? Therein *shall be* agreeable and beauteous *damsels*: Which, therefore, of your LORD's benefits will ye ungratefully deny? Having fine black eyes, *and kept in pavilions from public view*: Which, therefore, of your LORD's benefits will ye ungratefully deny? Whom no man shall have deflowered before *their destined spouses*, nor any genius. Which, therefore, of your LORD's benefits will ye ungratefully deny? *Therein shall they delight themselves*, lying on green cushions and beautiful carpets. Which, therefore, of your LORD's benefits will ye ungratefully deny? Blessed be the name of thy LORD, possessed of glory and honor!

CHAPTER LVI.

INTITLED, THE INEVITABLE ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the inevitable *day of judgment* shall suddenly come, no soul shall charge *the prediction* of its coming with falsehood : it will abase *some*, and exalt *others*. When the earth shall be shaken with a violent shock ; and the mountains shall be dashed in pieces, and shall become *as* dust scattered abroad ; and ye shall be *separated into* three *distinct* classes : the companions of the right hand ; (how *happy shall* the companions of the right hand *be !*) and the companions of the left hand : (how *miserable shall* the companions of the left hand *be !*) and those who have preceded *others in the faith* shall precede *them to paradise*. These *are* they who shall approach near unto God : *they shall dwell* in gardens of delight : (*There shall be* many of the former *religions* ; and few of the last.) Re-posing on couches adorned with gold and precious stones ; sitting opposite to one another thereon. Youths which shall continue *in their bloom* forever, shall go round about *to attend* them, with goblets, and beakers, and a cup of flowing *wine* : their heads shall not ache by *drinking* the same, neither shall their reason be disturbed : and with fruits of the *sorts* which they shall choose, and the flesh of birds of the *kind* which they shall desire. And *there shall accompany them* fair damsels having large black eyes ; resembling pearls hidden *in their shells* : as a reward for that which they shall have wrought. They shall not hear therein any vain discourse, or any charge of sin ; but only the salutation, Peace ! Peace ! And the companions of the right hand (how *happy shall* the companions of the right hand *be !*) *shall have their abode* among lote-trees free from thorns, and trees of mauz loaded regularly *with their produce* from top to bottom ; *under an* extended shade, *near* a flowing water, and *amidst* fruits in abundance, which shall not fail, nor shall be forbidden *to be gathered* : and *they shall repose themselves* on lofty beds. Verily we have created *the damsels of paradise* by a *peculiar* creation : and we have made them virgins, beloved by their

husbands, of equal age *with them* ; for *the delight of* the companions of the right hand. *There shall be* many of the former religions, and many of the latter. And the companions of the left hand (how *miserable shall* the companions of the left hand *be* !) *shall dwell* amidst burning winds, and scalding water, under the shade of a black smoke, neither cool nor agreeable. For they enjoyed the pleasures of life before this, *while on earth* ; and obstinately persisted in a heinous wickedness : and they said, After we shall have died, and become dust and bones, *shall we surely be* raised to life ? *Shall our forefathers also be raised with us* ? Say, Verily both the first and the last shall surely be gathered together *to judgment*, at the prefixed time of a known day. Then ye, *O men*, who have erred, and denied *the resurrection* as a falsehood, shall surely eat of *the fruit of* the tree of al Zakkum, and shall fill *your* bellies therewith : and ye shall drink thereon boiling water ; and ye shall drink as a thirsty camel drinketh. This *shall be* their entertainment on the day of judgment. We have created you : will ye not therefore believe *that we can raise you from the dead* ? What think ye ? The seed which ye emit, do ye create the same, or *are we the creators thereof* ? We have decreed death unto you *all* : and we shall not be prevented. *We are able* to substitute *others* like unto you *in your stead*, and to produce you *again* in the condition or form which ye know not. Ye know the original production *by creation* ; will ye not therefore consider *that we are able to produce you by resuscitation* ? What think ye ? The grain which ye sow, do ye cause the same to spring forth, or do we cause it to spring forth ? If we pleased, verily we could render the same dry and fruitless, *so that* ye would not cease to wonder, *saying*, Verily we have contracted debts *for seed and labor*, but we are not permitted *to reap the fruit thereof*. What think ye ? The water which ye drink, do ye send down the same from the clouds, or *are we the senders thereof* ? If we pleased, we could render the same brackish : will ye not therefore give thanks ? What think ye ? The fire which ye strike, do ye produce the tree *whence ye obtain* the same, or *are we the producers thereof* ? We have ordained the same for an admonition, and an advantage to those who travel through the deserts. Wherefore praise the name of thy LORD, the great God. Moreover I swear by the setting of the stars ; (and it is surely a great oath, if ye knew it ;) that

this *is* the excellent Koran, *the original whereof is written* in the preserved book : none shall touch the same, except those who are clean. *It is* a revelation from the LORD of all creatures. Will ye, therefore, despise this new revelation ? And do ye make *this return* for your food *which ye receive from God*, that ye deny yourselves to be obliged to him for the same ? When *the soul of a dying person* cometh up to his throat, and ye at the same time are looking on ; (and we are nigher unto him than ye, but ye see not *his true condition* ;) would ye not, if ye are not to be rewarded for your action hereafter, cause the same to return *into the body*, if ye speak the truth ?¹ And whether he be of those who shall approach near unto God, *his reward shall be* rest, and mercy, and a garden of delights : or whether he be of the companions of the right hand, *he shall be saluted with the salutation*, Peace be unto thee ! by the companions of the right hand, *his brethren* : or whether he be of those who have rejected *the true faith*, and gone astray, *his entertainment shall consist* of boiling water, and the burning of hell fire. Verily this *is* a certain truth. Wherefore praise the name of thy LORD, the great God.

CHAPTER LVII.

INTITLED, IRON ; REVEALED AT MECCA, OR AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHATEVER *is* in heaven and earth singeth praise unto GOD ; and he *is* mighty and wise. His *is* the kingdom of heaven and earth ; he giveth life, and he putteth to death ; and he *is* almighty. He *is* the first, and the last ; the manifest and the hidden : and he knoweth all things. *It is* he who created the heavens and the earth in six days, and then ascended *his* throne. He knoweth that which entereth into the earth, and that which issueth out of the same, and that which descendeth from heaven, and that which ascendeth thereto ; and he *is* with you, wheresoever ye be : for GOD

seeth that which ye do. His *is* the kingdom of heaven and earth; and unto GOD shall *all* things return. He causeth the night to succeed the day, and he causeth the day to succeed the night; and he knoweth the innermost part of *men's* breasts. Believe in GOD and his apostle, and lay out *in alms* a part of the *wealth* whereof GOD hath made you inheritors: for unto such of you as believe, and bestow alms, *shall be given* a great reward. And what aileth you, that ye believe not in GOD, when the apostle inviteth you to believe in your LORD and he hath received your covenant *concerning this matter*, if ye believe *any proposition*? *It is* he who hath sent down unto his servant evident signs, that he may lead you out of darkness into light; for GOD *is* compassionate and merciful unto you. And what aileth you, that ye contribute not of *your substance* for the defence of GOD's true religion? Since unto GOD *appertaineth* the inheritance of heaven and earth. Those among you who shall have contributed and fought *in defence of the faith*, before the taking of *Mecca*, shall not be held equal *with those who shall contribute and fight for the same afterwards*. These shall be superior in degree unto those who shall contribute and fight *for the propagation of the faith*, after the *above-mentioned success*; but unto all hath GOD promised a most excellent *reward*; and GOD well knoweth that which ye do. Who *is* he that will lend unto GOD an acceptable loan? for he will double the same unto him, and he shall receive *moreover* an honorable reward. On a *certain* day, thou shalt see the true believers of both sexes: their light shall run before them, and on their right hands; *and it shall be said unto them*, Good tidings unto you this day: gardens through which rivers flow; *ye* shall remain therein forever. This will be great felicity. On that day the hypocritical men and the hypocritical women shall say unto those who believe, Stay for us, that we may borrow *some* of your light. It shall be answered, Return back *into the world*, and seek light. And a high wall shall be set betwixt them, wherein *shall be* a gate, within which *shall be* mercy; and without it, over against the same, the torment of *hell*. The *hypocrites* shall call out unto *the true believers*, saying, Were we not with you? They shall answer, Yea; but ye seduced your own souls *by your hypocrisy*; and ye waited *our ruin*; and ye doubted *concerning the faith*; and *your wishes* deceived you, *until* the decree of GOD came, *and ye died*: and the deceiver

deceived you concerning GOD. This day, therefore, a ransom shall not be accepted of you, nor of those who have been unbelievers. Your abode *shall be hell* fire : this *is* what ye have deserved ; and an unhappy journey *shall it be thither* ! Is not the time yet come unto those who believe, that their hearts should humbly submit to the admonition of GOD, and to that truth which hath been revealed ; and that they be not as those unto whom the scripture was given heretofore, and to whom the time of *forbearance* was prolonged, but their hearts were hardened, and many of them *were* wicked doers ? Know that GOD quickeneth the earth, after it hath been dead. Now have we distinctly declared *our* signs unto you, that ye may understand. Verily *as to* the almsgivers, both men and women, and *those who* lend unto GOD an acceptable loan, he will double the same unto them ; and they shall *moreover* receive an honorable reward. And they who believe in GOD and his apostles, these are the men of veracity, and the witnesses in the presence of their LORD : they *shall have* their reward, and their light. But *as to* those who believe not, and accuse our signs of falsehood, they *shall be* the companions of hell. Know that this present life *is* only a toy and a vain amusement : and *worldly* pomp, and the affectation of glory among you, and the multiplying of riches and children, *are* as the plants nourished by the rain, the springing up whereof delighteth the husbandmen ; afterwards they wither, so that thou seest the same turned yellow, and at length they become dry stubble. And in the life to come *will be* a severe punishment *for those who covet worldly grandeur* ; and pardon from GOD, and favor *for those who renounce it* : for this present life *is* no other than a deceitful provision. Hasten with emulation to *obtain* pardon from your LORD, and paradise, the extent whereof equalleth the extent of heaven and earth, prepared for those who believe in GOD and his apostles. This *is* the bounty of GOD : he will give the same unto whom he pleaseth ; and GOD is endued with great bounty. No accident happeneth in the earth, nor in your persons, but *the same was entered* in the book of *our decrees*, before we created it : verily this *is* easy with GOD : and this *is written* lest ye *immoderately* grieve for the *good* which escapeth you, or rejoice for that which happened unto you ; for GOD loveth no proud or vain-glorious person, or *those* who are covetous, and command men covetousness. And whoso turneth aside *from*

giving alms ; verily GOD is self-sufficient, worthy to be praised. We formerly sent our apostles with evident *miracles and arguments* ; and we sent down with them the scriptures, and the balance, that men might observe justice : and we sent *them* down iron, wherein is mighty strength for war, and *various* advantages unto mankind : that GOD may know who assisteth him and his apostles in secret ; for GOD is strong and mighty. We formerly sent Noah and Abraham, and we established in their posterity the gift of prophecy, and the scripture : and of them *some were* directed, but many of them *were* evil-doers. Afterwards we caused our apostles to succeed in their footsteps ; and we caused Jesus the son of Mary to succeed *them*, and we gave him the gospel : and we put in the hearts of those that followed him compassion and mercy : but *as to* the monastic state, they instituted the same (we did not prescribe it to them) only out of a desire to please GOD ; yet they observed not the same as it ought truly to have been observed. And we gave unto such of them as believed their reward : but many of them *were* wicked doers. O ye who believe in the *prophets*, fear GOD, and believe in his apostle *Mohammed* : he will give you two portions of his mercy, and he will ordain you a light wherein ye may walk, and he will forgive you ; for GOD is ready to forgive, and merciful : that those who have received the scriptures may know that they have not power over any of the favors of GOD, and that good is in the hand of GOD ; he bestoweth the same on whom he pleaseth ; for GOD is endued with great beneficence.

CHAPTER LVIII.

INTITLED, SHE WHO DISPUTED ; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

NOW hath GOD heard the speech of her who disputed with thee concerning her husband, and made her complaint unto GOD ; and GOD hath heard your mutual discourse : for

GOD *both* heareth *and* seeth. *As to* those among you who divorce their wives, by declaring that they will thereafter regard them as their mothers; *let them know that they are not their mothers.* They only *are* their mothers who brought them forth; and they certainly utter an unjustifiable saying and a falsehood: but GOD *is* gracious *and* ready to forgive. Those who divorce their wives by declaring that they will for the future regard them as their mothers, and afterwards would repair what they have said, *shall be obliged* to free a captive before they touch one another. That *is* what ye are warned to *perform*: and GOD *is* well apprised of that which ye do. And whoso findeth not *a captive to redeem, shall observe* a fast of two consecutive months, before they touch one another. And whoso shall not be able to *fast that time, shall* feed threescore poor men. This *is ordained you*, that ye may believe in GOD and his apostle. These *are* the statutes of GOD: and for the unbelievers *is prepared* a grievous torment. Verily they who oppose GOD and his apostle shall be brought low, as *the unbelievers* who preceded them were brought low. And now have we sent down manifest signs: and an ignominious punishment awaiteth the unbelievers. On a *certain* day GOD shall raise them all to life, and shall declare unto them that which they have wrought. GOD hath taken an exact account thereof; but they have forgotten the same: and GOD *is* witness over all things. Dost thou not perceive that GOD knoweth whatever *is* in heaven and in earth? There is no private discourse among three persons, but he *is* the fourth of them; nor *among* five, but he *is* the sixth of them; neither *among* a smaller number than this, nor a larger, but he *is* with them, wheresoever they be: and he will declare unto them that which they have done, on the day of resurrection; for GOD knoweth all things. Hast thou not observed those who have been forbidden to use clandestine discourse, but afterwards return to what they have been forbidden, and discourse privily among themselves of wickedness, and enmity, and disobedience towards the apostle? And when they come unto thee, they salute thee with that *form of salutation* wherewith GOD doth not salute thee; and they say among themselves, *by way of derision*, Would not GOD punish us for what we say, *if this man were a prophet*? Hell *shall be* their sufficient punishment: they shall go down into the same to be burned; and an unhappy

journey *shall it be!* O true believers, when ye discourse privily together, discourse not of wickedness, and enmity, and disobedience towards the apostle; but discourse of justice and piety: and fear GOD, before whom ye shall be assembled. Verily the clandestine discourse *of the infidels proceedeth* from Satan, that he may grieve the true believers: but there shall be none to hurt them in the least, unless by the permission of GOD; wherefore in GOD let the faithful trust. O true believers, when it is said unto you, *Make room in the assembly; make room:* GOD will grant you ample room *in paradise.* And when it is said *unto you,* Rise up; rise up: GOD will raise those of you who believe, and those to whom knowledge is given, to *superior degrees of honor;* and GOD is fully apprised of that which ye do. O true believers, when ye go to speak with the apostle, give alms previously to your discoursing *with him;* this *will be* better for you, and more pure. But if ye find not *what to give,* verily GOD *will be* gracious and merciful *unto you.* Do ye fear to give alms previously to your discoursing with *the prophet, lest ye should impoverish yourselves?* Therefore if ye do it not, and GOD is gracious unto you, *by dispensing with the said precept for the future,* be constant at prayer, and pay the legal alms; and obey GOD and his apostle *in all other matters:* for GOD well knoweth that which ye do. Hast thou not observed those who have taken for their friends a people against whom GOD is incensed? They *are* neither of you, nor of them: and they swear to a lie knowingly. GOD hath prepared for them a grievous punishment; for it is evil which they do. They have taken their oaths for a cloak, and they have turned *men* aside from the way of GOD: wherefore a shameful punishment awaiteth them; neither their wealth nor their children shall avail them at all against GOD. These *shall be* the inhabitants of *hell fire;* they shall abide therein forever. On a *certain* day GOD shall raise them all: then will they swear unto him, as they swear *now* unto you, imagining that it will be of service to them. Are they not liars? Satan hath prevailed against them, and hath caused them to forget the remembrance of GOD. These *are* the party of the devil; and *shall* not the party of the devil *be* doomed to perdition? Verily they who oppose GOD and his apostle *shall be placed among* the most vile. GOD hath written, Verily I will prevail, and my apo-

ties : for GOD is strong *and* mighty. Thou shalt not find people who believe in GOD and the last day to love him who opposeth GOD and his apostle ; although they be their fathers, or their sons, or their brethren, or their nearest relations. In the hearts of these hath GOD written faith and he hath strengthened them with his spirit : and he will lead them into gardens, beneath which rivers flow, to remain therein forever. GOD is well pleased in them ; and they are well pleased in him. These are the party of GOD : and shall not the party of GOD prosper ?

CHAPTER LIX.

INTITLED, THE EMIGRATION ; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHATEVER *is* in heaven and earth celebrateth the praise of GOD : and he *is* the mighty, the wise. *It was* he who caused those who believed not, of the people who receive the scripture, to depart from their habitations at the first emigration. Ye did not think that they would go forth : and they thought that their fortresses would protect them against GOD. But *the chastisement of* GOD came upon them, from whence they did not expect ; and he cast terror into their hearts. They pulled down their houses with their own hands, and the hands of the true believers. Wherefore take example *from them*, O ye who have eyes. And if GOD had not doomed them to banishment, he had surely punished them in this world : and in the world to come they shall suffer the torment of *hell* fire. This, because they opposed GOD and his apostle : and whoso opposeth GOD, verily GOD *will be* severe in punishing *him*. What palm-trees ye cut down, or left standing on their roots, *were so cut down or left* by the will of GOD ; and that he might disgrace the wicked doers. And *as to the spoils of these people* which GOD hath granted *wholly* to his apostle, ye did not push forward any horses or camels against the same ; but GOD giveth unto his apostles

dominion over whom he pleaseth : for GOD is almighty. *The spoils* of the inhabitants of the towns which GOD hath granted to his apostle *are due* unto GOD and to the apostle, and to him who is of kin *to the apostle*, and the orphans, and the poor, and the traveller ; that they may not be *forever divided* in a circle among such of you as are rich. What the apostle shall give you, that accept ; and what he shall forbid you, *that* abstain from : and fear GOD ; for GOD is severe in chastising. *A part also belongeth* to the poor Mohajerin, who have been dispossessed of their houses and their substance, seeking favor from GOD, and *his* good-will, and assisting GOD and his apostle. These are the men of veracity. And they who quietly possessed the town of *Medina*, and *professed* the faith *without molestation*, before them, love him who hath fled unto them, and find in their breasts no want of that which is given the *Mohajerin*, but prefer *them* before themselves, although there be indigence among them. And whoso is preserved from the covetousness of his own soul, those shall surely prosper. And they who have come after them say, O LORD, forgive us and our brethren who have preceded us in the faith, and put not into our hearts ill-will against those who have believed : O LORD, verily thou *art* compassionate *and* merciful. Hast thou not observed them who play the hypocrites ? They say unto their brethren who believe not, of those who have received the scriptures, Verily if ye be expelled *your habitations*, we will surely go forth with you ; and we will not pay obedience, in your respect, unto any one forever : and if ye be attacked, we will certainly assist you. But GOD is witness that they *are* liars. Verily if they be expelled, they will not go forth with them : and if they be attacked, they will not assist them : and if they do assist them, they will surely turn their backs : and they shall not be protected. Verily ye *are* stronger *than they*, by reason of the terror *cast* into their breasts from GOD. This, because they *are* not people of prudence. They will not fight against you in a body, except in fenced towns, or from behind walls. Their strength in war among themselves *is* great : thou thinkest them *to be* united ; but their hearts are divided. This, because they *are* people who do not understand. Like those who lately preceded them, they have tasted the evil consequence of their deed ; and a painful torment *is prepared* for them *hereafter*.

Thus have the hypocrites deceived the Jews : like the devil, when he saith unto a man, Be thou an infidel ; and when he is become an infidel, he saith, Verily I *am* clear of thee ; for I fear GOD, the LORD of all creatures. Wherefore the end of them both shall be that they *shall dwell* in *hell* fire, abiding therein forever : and this *shall be* the recompense of the unjust. O true believers, fear GOD ; and let a soul look what it sendeth before for the morrow : and fear GOD, for GOD is well acquainted with that which ye do. And be not as those who have forgotten GOD, and whom he hath caused to forget their own souls : these are the wicked doers. The inhabitants of *hell* fire and the inhabitants of paradise shall not be held equal. The inhabitants of paradise are they who shall enjoy felicity. If we had sent down this Koran on a mountain, thou wouldest certainly have seen the same humble itself, and cleave in sunder for fear of GOD. These similitudes do we propose unto men, that they may consider. He *is* GOD, besides whom there is no GOD ; who knoweth that which is future, and that which is present : he *is* the most Merciful ; he *is* GOD, besides whom there is no GOD : the King, the Holy, the Giver of peace, the Faithful, the Guardian, the Powerful, the Strong, the most High. Far be GOD exalted above *the idols* which they associate *with him* ! He is GOD, the Creator, the Maker, the Former. He hath most excellent names. Whatever *is* in heaven and in *earth* praiseth him : and he *is* the Mighty, the Wise.

CHAPTER LX.

INTITLED, SHE WHO IS TRIED ; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O TRUE believers, take not my enemy and your enemy for *your* friends, showing kindness towards them ; since they believe not in the truth which hath come unto you, having expelled the apostle and yourselves *from your native city*. because ye believe in GOD, your LORD. If ye go forth to

fight in defence of my religion, and out of a desire to please me, and privately show friendship unto them; verily I well know that which ye conceal, and that which ye discover: and whoever of you doth this, hath already erred from the straight path. If they get the better of you, they will be enemies unto you, and they will stretch forth their hands and their tongues against you with evil: and they earnestly desire that ye should become unbelievers. Neither your kindred nor your children will avail you at all on the day of resurrection, which will separate you from one another: and GOD seeth that which ye do. Ye have an excellent pattern in Abraham, and those who were with him, when they said unto their people, Verily we *are* clear of you, and of the *idols* which ye worship, besides GOD: we have renounced you; and enmity and hatred is begun between us and you forever, until ye believe in GOD alone: except Abraham's saying unto his father, Verily I will beg pardon for thee: but I cannot obtain aught of GOD in thy behalf. O LORD, in thee do we trust, and unto thee are we turned; and before thee shall we be assembled *hereafter*. O LORD, suffer us not to be put to trial by the unbelievers: and forgive us, O LORD; for thou *art* mighty *and* wise. Verily ye have in them an excellent example, unto him who hopeth in GOD and the last day: and whoso turneth back; verily GOD *is* self-sufficient, *and* praiseworthy. Peradventure GOD will establish friendship between yourselves and such of them as ye *now* hold for enemies: for GOD *is* powerful; and GOD *is* inclined to forgive, *and* merciful. As to those who have not borne arms against you on account of religion, nor turned you out of your dwellings, GOD forbiddeth you not to deal kindly with them, and to behave justly towards them: for GOD loveth those who act justly. But as to those who have borne arms against you on account of religion, and have dispossessed you of your habitations, and have assisted in dispossessing you, GOD forbiddeth you to enter into friendship with them: and whosoever *of you* entereth into friendship with them, those are unjust doers. O true believers, when believing women come unto you as refugees, try them: GOD well knoweth their faith. And if ye know them *to be* true believers, send them not back to the infidels: they *are* not lawful for the *unbelievers to have in marriage*; neither are the *unbelievers* lawful for them. But give *their unbelieving husbands* what

they shall have expended *for their dowers*. Nor *shall it be* any crime in you if ye marry them, provided ye give them their dowries. And retain not the patronage of the unbelieving *women* : but demand back that which ye have expended *for the dowry of such of your wives as go over to the unbelievers* ; and let them demand back that which they have expended *for the dowry of those who come over to you*. This is the judgment of GOD, which he establisheth among you and GOD *is* knowing *and* wise. If any of your wives escape from you to the unbelievers, and ye have your turn *by the coming over of any of the unbelievers' wives to you* ; give unto those *believers* whose wives shall have gone away, *out of the dowries of the latter*, so much as they shall have expended *for the dowers of the former* : and fear GOD, in whom ye believe. O prophet, when believing *women* come unto thee, and plight their faith unto thee, that they will not associate anything with GOD, nor steal, nor commit fornication, nor kill their children, nor come with a calumny which they have forged between their hands and their feet, nor be disobedient to thee in that which shall be reasonable : then do thou plight thy faith unto them, and ask pardon for them of GOD ; for GOD *is* inclined to forgive, *and* merciful. O true believers, enter not into friendship with a people against whom GOD is incensed ; they despair of the life to come, as the infidels despair of *the resurrection of those who dwell in the graves*.

CHAPTER LXI.

INTITLED, BATTLE-ARRAY ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHATEVER *is* in heaven and in earth celebrateth the praise of GOD ; for he *is* mighty *and* wise. O true believers, why do ye say that which ye do not ? *It is* most odious in the sight of GOD, that ye say that which ye do not. Verily GOD loveth those who fight for his religion in battle-array, as though they *were* a well-compacted building. *Re*

member when Moses said unto his people, O my people, why do ye injure me; since ye know that I am the apostle of GOD *sent* unto you? And when they had deviated *from the truth*, GOD made their hearts to deviate *from the right way*; for GOD directeth not wicked people. And when Jesus the Son of Mary said, O children of Israel, verily I *am* the apostle of GOD *sent* unto you, confirming the law which *was delivered* before me, and bringing good tidings of an apostle who shall come after me, *and* whose name *shall be* Ahmed. And when he produced unto them evident miracles, they said, This *is* manifest sorcery. But who *is* more unjust than he who forgeth a lie against GOD, when he is invited unto Islam? And GOD directeth not the unjust people. They seek to extinguish GOD's light with their mouths: but GOD will perfect his light, though the infidels be averse *thereto*. *It is* he who hath sent his apostle with the direction, and the religion of truth, that he may exalt the same above every religion, although the idolaters be averse *thereto*. O true believers, shall I show you a merchandise which will deliver you from a painful torment *hereafter*? Believe in GOD and his apostle; and defend GOD's true religion with your substance, and in your own persons. This *will be* better for you, if ye knew *it*. He will forgive you your sins, and will introduce you into gardens through which rivers flow, and agreeable habitations in gardens of perpetual abode. This *will be* great felicity. And *ye shall obtain* other things which ye desire, *namely*, assistance from GOD, and a speedy victory. And do thou bear good tidings to the true believers. O true believers, be ye the assistants of GOD; as Jesus the son of Mary said to the apostles, Who *will be* my assistants with respect to GOD? The apostles answered, We *will be* the assistants of GOD. So a part of the children of Israel believed, and a part believed not: but we strengthened those who believed, above their enemy wherefore they became victorious *over them*.

CHAPTER LXII.

INTITLED, THE ASSEMBLY; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHATEVER *is* in heaven and earth praiseth GOD; the King, the Holy, the Mighty, the Wise. *It is* he who hath raised up amidst the illiterate *Arabians* an apostle from among themselves, to rehearse his signs unto them, and to purify them, and to teach them the scriptures and wisdom; whereas before they were certainly in a manifest error; and others of them have not yet attained unto them, *by embracing the faith; though they also shall be converted in God's good time*; for he *is* mighty and wise. This *is* the free grace of GOD: he bestoweth the same on whom he pleaseth: and GOD is endued with great beneficence. The likeness of those who were charged with the observance of the law, and then observed it not, *is* as the likeness of an ass laden with books. How wretched *is* the likeness of the people who charge the signs of GOD with falsehood! and GOD directeth not the unjust people. Say, O ye who follow the Jewish religion, if ye say that ye are the friends of GOD above *other* men, wish for death, if ye speak truth. But they will never wish for it, because of that which their hands have sent before them: and GOD well knoweth the unjust. Say, Verily death, from which ye fly, will surely meet you. then shall ye be brought before him who knoweth as well what is concealed as what is discovered; and he will declare unto you that which ye have done. O true believers, when ye are called to prayer on the day of the assembly, hasten to the commemoration of GOD and leave merchandising.¹ This *will be* better for you, if you knew *it*. And when prayer is ended, then disperse yourselves through the land *as ye list*, and seek *gain* of the liberality of GOD: and remember GOD frequently, that ye may prosper.² But when they see any merchandising, or sport, they flock thereto, and leave thee standing up *in the pulpit*. Say, The *reward* which *is* with GOD *is* better than any sport or merchandise: and GOD is the best provider.

CHAPTER LXIII.

INTITLED, THE HYPOCRITES ; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the hypocrites come unto thee, they say, We bear witness that thou *art* indeed the apostle of GOD. And GOD knoweth that thou *art* indeed his apostle : but GOD beareth witness that the hypocrites *are* certainly liars. They have taken their oaths for a protection, and they turn *others* aside from the way of GOD : it is surely evil which they do. This *is testified of them*, because they believed, and afterwards became unbelievers : wherefore a seal is set on their hearts, and they shall not understand. When thou beholdest them, their persons please thee : and if they speak, thou hearest their discourse *with delight*. They resemble pieces of timber set up *against a wall*. They imagine every shout *to be against them*. They are enemies : wherefore beware of them. GOD curse them : how are they turned aside *from the truth* ! And when it is said unto them, Come, that the apostle of GOD may ask pardon for you ; they turn away their heads, and thou seest them retire big with disdain. *It shall be equal unto them*, whether thou ask pardon for them, or do not ask pardon for them : GOD will by no means forgive them ; for GOD directeth not the prevaricating people. These *are the men* who say *to the inhabitants of Medina*, Do not bestow *anything* on the refugees who *are* with the apostle of GOD, that they may *be obliged to separate from him*. Whereas unto GOD *belong* the stores of heaven and earth : but the hypocrites do not understand. They say, Verily, if we return to Medina, the worthier shall expel thence the meaner. Whereas superior worth *belongeth* unto GOD and his apostle, and the true believers : but the hypocrites know *it not*. O true believers, let not your riches or your children divert you from the remembrance of GOD : for whosoever doth this, they will surely be losers. And give alms out of that which *we* have bestowed on you ; before death come unto one of you, and he say, O LORD, wilt thou not grant me respite for a short term : that I may give alms, and become *one* of the

righteous? For GOD will by no means grant further respite to a soul, when its determined time is come: and GOD *is* fully apprised of that which ye do.

CHAPTER LXIV

INTITLED, MUTUAL DECEIT; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHATEVER *is* in heaven and earth celebrateth the praises of GOD: his *is* the kingdom, and unto him *is* the praise *due*; for he *is* almighty. *It is* he who hath created you; and *one* of you *is predestined to be* an unbeliever, and *another* of you *is predestined to be* a believer: and GOD beholdeth that which ye do. He hath created the heavens and the earth with truth; and he hath fashioned you, and given you beautiful forms: and unto him must ye all go. He knoweth whatever *is* in heaven and earth: and he knoweth that which ye conceal, and that which ye discover; for GOD knoweth the innermost part of *men's* breasts. Have ye not been acquainted with the story of those who disbelieved heretofore, and tasted the evil consequence of their behavior? And for them *is prepared in the life to come* a tormenting punishment. This *shall they suffer*, because their apostles came unto them with evident *proofs of their mission*, and they said, Shall men direct us? Wherefore they believed not, and turned their backs. But GOD standeth in need of no person: for GOD *is* self-sufficient, *and* worthy to be praised. The unbelievers imagine that they shall not be raised again. Say, Yea, by my LORD, ye shall surely be raised again; then shall ye be told that which ye have wrought; and this *is* easy with GOD. Wherefore believe in GOD and his apostle, and the light which we have sent down: for GOD *is* well acquainted with that which ye do. On a *certain* day he shall assemble you, at the day of the *general* assembly: that *will be* the day of mutual deceit. And whoso shall believe in GOD, and shall do that which is right, from him will he *expiate* his evil deeds,

and he will lead him into gardens beneath which rivers flow, to remain therein forever. This *will be* great felicity. But they who shall not believe, and shall accuse our signs of falsehood, those *shall be* the inhabitants of hell fire, wherein they shall remain *forever*; and a wretched journey *shall it be thither!* No misfortune happeneth but by the permission of GOD; and whoso believeth in GOD, he will direct his heart: and GOD knoweth all things. Wherefore obey GOD, and obey the apostle: but if ye turn back, verily *the duty incumbent* on our apostle *is* only public preaching. GOD! there is no GOD but he: wherefore in GOD let the faithful put their trust. O true believers, verily of your wives and your children ye have an enemy: wherefore beware of them. But if ye pass over *their offences*, and pardon, and forgive *them*; GOD *is* likewise inclined to forgive, *and* merciful. Your wealth and your children *are* only a temptation; but with GOD *is* a great reward. Wherefore fear GOD, as much as ye are able; and hear, and obey: and give alms, for the good of your souls; for whoso is preserved from the covetousness of his own soul, they shall prosper. If ye lend unto GOD an acceptable loan, he will double the same unto you, and will forgive you: for GOD *is* grateful, *and* long-suffering, knowing both what is hidden, and what is divulged: the Mighty, the Wise.

CHAPTER LXV.

INTITLED, DIVORCE; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O PROPHET, when ye divorce women, put them away at their appointed term; and compute the term *exactly*: and fear GOD, your LORD. Oblige them not to go out of their apartments, neither let them go out, *until the term be expired*, unless they be guilty of manifest uncleanness. These *are* the statutes of GOD: and whoever transgresseth the statutes of GOD assuredly injureth his own soul. Thou knowest not

whether GOD will bring something new to pass, *which may reconcile them* after this. And when they shall have fulfilled their term, either retain them with kindness, or part from them honorably: and take witnesses from among you, men of integrity; and give *your* testimony as in the presence of GOD. This admonition is given unto him who believeth in GOD and the last day: and whoso feareth GOD, unto him will he grant a *happy issue out of all his afflictions*, and he will bestow on him an ample provision from whence he expecteth *it* not: and whoso trusteth in GOD, he *will be* his sufficient support; for GOD will surely attain his purpose. Now hath GOD appointed unto everything a determined period. *As to* such of your wives as shall despair having their courses, *by reason of their age*; if ye be in doubt *thereof*, let their term *be* three months: and *let the same be the term of* those who have not yet had their courses. But *as to* those who are pregnant, their term *shall be*, until they be delivered of their burden. And whoso feareth GOD, unto him will he make his command easy. This *is* the command of GOD, which he hath sent down unto you. And whoso feareth GOD, he will expiate his evil deeds from him, and will increase his reward. Suffer the *women whom ye divorce* to dwell in *some part of the houses* wherein ye dwell; *according to the room and conveniences* of the *habitations* which ye possess: and make them not uneasy, that ye may reduce them to straits. And if they be with child, expend on them *what shall be needful*, until they be delivered of their burden. And if they suckle *their children* for you, give them their hire; and consult among yourselves, according to what shall be just and reasonable. And if ye be put to a difficulty *herein*, and another *woman* shall suckle *the child* for him, let him who hath plenty expend *proportionably in the maintenance of the mother and the nurse*, out of his plenty: and let him whose income is scanty expend *in proportion* out of that which GOD hath given him. GOD obligeth no man to more than he hath given him *ability to perform*: GOD will cause *ease* to succeed hardship. How many cities have turned aside from the command of the LORD and his apostles! Wherefore we brought them to a severe account; and we chastised them with a grievous chastisement: and they tasted the evil consequence of their business; and the end of their business was perdition. GOD hath prepared for them a severe pun-

ishment : wherefore fear GOD, O ye who are endued with understanding. True believers, now hath GOD sent down unto you an admonition, an apostle who may rehearse unto you the perspicuous signs of GOD ; that he may bring forth those who believe and do good works, from darkness into light. And whoso believeth in GOD, and doth that which is right, him will he lead into gardens beneath which rivers flow, to remain therein forever : now hath GOD made an excellent provision for him. *It is* GOD who hath created seven heavens, and as many *different stories* of the earth : the *divine* command descendeth between them ; that ye may know that GOD is omnipotent, and that GOD comprehendeth all things by *his* knowledge.

CHAPTER LXVI.

INTITLED, PROHIBITION ; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O PROPHET, why holdest thou that to be prohibited which GOD hath allowed thee, seeking to please thy wives ; since GOD *is* inclined to forgive, *and* merciful ? GOD hath allowed you the dissolution of your oaths : and GOD *is* your master ; and he *is* knowing *and* wise. When the prophet intrusted as a secret unto one of his wives a certain accident ; and when she disclosed the same, and GOD made it known unto him ; he acquainted *her* with part of *what she had done*, and forbore to *upbraid her with the other part* thereof. And when he had acquainted her therewith, she said, Who hath discovered this unto thee ? He answered, The knowing, the sagacious *God* hath discovered *it* unto me. If ye both be turned unto GOD (for your hearts have swerved) *it is well* : but if ye join against him, verily GOD is his patron ; and Gabriel, and the good man among the faithful, and the angels also *are his* assistants. If he divorce you, his LORD can easily give him in exchange other wives better than you, *women* resigned unto *God*, true believers, devout, penitent,

obedient, given to fasting, *both such as have been known by* other men, and virgins. O true believers, save your souls, and *those of* your families, from the fire whose fuel *is* men and stones, over which are *set* angels fierce *and* terrible ; who disobey not GOD in what he hath commanded them, but perform what they are commanded. O unbelievers, excuse not yourselves this day ; ye shall surely be rewarded for what ye have done. O true believers, turn unto GOD with a sincere repentance : peradventure your LORD will do away from you your evil deeds, and will admit you into gardens, through which rivers flow ; on the day *whereon* GOD will not put to shame the prophet, or those who believe with him : their light shall run before them, and on their right hands, *and* they shall say, LORD, make our light perfect, and forgive us : for thou *art* almighty. O prophet, attack the infidels *with arms*, and the hypocrites *with arguments* ; and treat them with severity : their abode shall be hell, and an ill journey *shall it be thither*. GOD propoundeth as a similitude unto the unbelievers, the wife of Noah, and the wife of Lot : they were under two of our righteous servants, and they deceived them both : wherefore *their husbands* were of no advantage unto them at all, in the sight of GOD : and it shall be said *unto them, at the last day*, Enter ye into *hell* fire, with those who enter *therein*. GOD also propoundeth as a similitude unto those who believe, the wife of Pharaoh ; when she said, LORD, build me a house with thee in paradise ; and deliver me from Pharaoh and his doings, and deliver me from the unjust people : and Mary the daughter of Imran ; who preserved her chastity, and into whose womb we breathed of our spirit, and who believed in the words of her LORD, and his scriptures, and was a devout and obedient person.

CHAPTER LXVII.

INTITLED, THE KINGDOM ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BLESSED be he in whose hand *is* the kingdom, for he *is* almighty ! Who hath created death and life, that he might prove you, which of you is most righteous in *his* actions : and he *is* mighty, *and* ready to forgive. Who hath created seven heavens, one above another : thou canst not see in a creature of the most Merciful any unfitness or disproportion. Lift up thine eyes again *to heaven, and look* whether thou seest any flaw : then take two other views ; and thy sight shall return unto thee dull and fatigued. Moreover we have adorned the lowest heaven with lamps, and have appointed them to be darted at the devils, for whom we have prepared the torment of burning fire : and for those who believe not in their LORD *is also prepared* the torment of hell ; an ill journey *shall it be thither*. When they shall be thrown thereinto, they shall hear it bray like an ass ; and it shall boil, and almost burst for fury. So often as a company of *them* shall be thrown therein, the keepers thereof shall ask them, *saying*, Did not a warner come unto you ? They shall answer, Yea, a warner came unto us : but we accused *him* of imposture, and said, GOD hath not revealed anything ; *ye are* in no other than a great error : and they shall say, If we had hearkened, or had rightly considered, we should not have been among the inhabitants of burning fire : and they shall confess their sins ; but far be the inhabitants of burning fire *from obtaining mercy* ! Verily they who fear their LORD in secret shall receive pardon and a great reward. Either conceal your discourse, or make it public ; he knoweth the innermost parts of *your* breasts : shall not he know *all things* who hath created *them* ; since he *is* the sagacious, the knowing ? *It is* he who hath levelled the earth for you : therefore walk through the regions thereof, and eat of his provision ; unto him *shall be* the resurrection. Are ye secure that he who *dwelleth* in heaven will not cause the earth to swallow you up ? and behold, it shall shake. Or are you secure that

he who *dwell*eth in heaven will not send against you an *impetuous whirlwind*, driving the sands to *overwhelm* you? then shall ye know how *important* my warning was. Those also who *were* before you disbelieved; and how *grievous* was my displeasure! Do they not behold the birds above them, extending and drawing back their wings? None sustaineth them, except the Merciful; for he regardeth all things. Or who *is* he that *will be as* an army unto you, to defend you against the Merciful? Verily the unbelievers *are* in no other than a mistake. Or who *is* he that will give you food, if he withholdeth his provision? yet they persist in perverseness, and flying *from the truth*. Is he, therefore, who goeth grovelling upon his face, better directed than he who walketh upright in a straight way? Say, *It is* he who hath given you being, and endued you with hearing, and sight, and understanding; yet how little gratitude have ye! Say, *It is* he who hath sown you in the earth, and unto him shall ye be gathered together. They say, When *shall* this menace be put in execution, if ye speak truth? Answer, The knowledge of *this matter is* with GOD alone: for I *am* only a public warner. But when they shall see the same nigh at hand, the countenance of the infidels shall grow sad: and it shall be said *unto them*, This is what ye have been demanding. Say, What think ye? Whether GOD destroy me and those *who are* with me, or have mercy on us; who will protect the unbelievers from a painful punishment? Say, He is the Merciful; in him do we believe, and in him do we put our trust. Ye shall hereafter know who is in a manifest error. Say, What think ye? If your water be in the morning swallowed up by the earth, who will give you clear and running water?

CHAPTER LXVIII.

INTITLED, THE PEN ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

N. BY the pen, and what they write, thou, *O Mohammed* through the grace of thy LORD, *art* not distracted. Verily *there is prepared* for thee an everlasting reward : for thou *art* of a noble disposition. Thou shalt see, and *the infidels* shall see, which of you *are* bereaved of your senses. Verily thy LORD well knoweth him who wandereth from his path ; and he well knoweth those who are *rightly* directed : wherefore obey not those who charge *thee* with imposture. They desire that thou shouldest be easy *with them*, and they will be easy *with thee*. But obey not any *who is* a common swearer, a despicable *fellow*, a defamer, going about with slander, who forbiddeth that which is good, *who is also* a transgressor, a wicked person, cruel, *and* besides this, of spurious birth ; although he be possessed of wealth and *many* children : when our signs are rehearsed unto him, he saith, *They are* fables of the ancients. We will stigmatize him on the nose. Verily we have tried *the Meccans*, as we *formerly* tried the owners of the garden ; when they swore that they would gather the fruit thereof in the morning, and added not the exception, *if it please God* : wherefore a surrounding *destruction* from thy LORD encompassed it, while they slept ; and in the morning it became like *a garden* whose fruits had been gathered. And they called *the one to the other* as they rose in the morning, *saying*, Go out early to your plantation, if ye intend to gather the fruit thereof : so they went on, whispering to one another, No poor man shall enter *the garden* upon you, this day. And they went forth early, with a determined purpose. And when they saw *the garden blasted and destroyed*, they said, We have certainly mistaken our way : *but when they found it to be their own garden, they cried*, Verily we are not permitted to reap the fruit thereof. The worthier of them said, Did I not say unto you, Will ye not give praise unto God ? They answered, Praise be unto our LORD ! Verily we have been unjust doers. And they began to blame one

another, and they said, Woe be unto us! verily we have been transgressors : peradventure our LORD will give us in exchange a better *garden* than this : and we earnestly beseech our LORD to *pardon us*. Thus *is the chastisement of this life* : but the chastisement of the next *shall be more grievous* : if they had known *it, they would have taken heed*. Verily for the pious *are prepared*, with their LORD, gardens of delight. Shall we deal with the Moslems, as with the wicked? What aileth you that ye judge thus? Have ye a book *from heaven*, wherein ye read that ye are therein promised that which ye shall choose? Or have ye *received* oaths which shall be binding upon us to the day of resurrection, that ye shall enjoy what ye imagine? Ask them, which of them *will be* the voucher of this. Or have they companions *who will vouch for them*? Let them produce their companions, therefore, if they speak truth. On a *certain* day the leg shall be made bare; and they shall be called upon to worship, but they shall not be able. Their looks *shall be* cast down : ignominy shall attend them ; for that they were invited to the worship of *God*, while they *were* in safety, *but would not hear*. Let me alone, therefore, with him who accuseth this new revelation of imposture. We will lead them *gradually to destruction*, by *ways* which they know not : and I will bear with them for a long time ; for my stratagem *is* effectual. Dost thou ask them any reward *for thy preaching*? But they are laden with debts. *Are* the secrets of futurity with them ; and do they transcribe the same *from the table of God's decrees*? Wherefore patiently wait the judgment of thy LORD : and be not like him who was swallowed by the fish ; when he cried *unto God*, being inwardly vexed. Had not grace from his LORD reached him, he had surely been cast forth on the naked *shore*, covered with shame : but his LORD chose him, and made him *one* of the righteous. It wanteth little but that the unbelievers strike thee down with their *malicious* looks, when they hear the admonition of *the Koran* ; and they say, He *is* certainly distracted : but it *is* no other than an admonition unto all creatures.

CHAPTER LXIX.

INTITLED, THE INFALLIBLE; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE infallible!¹ What is the infallible? And what shall cause thee to understand what the infallible is? *The tribes of Thamud and Ad denied as a falsehood the day which shall strike men's hearts with terror.* But Thamud were destroyed by a terrible noise: and Ad were destroyed by a roaring and furious wind; which *God* caused to assail them for seven nights and eight days successively: thou mightest have seen people during the same, lying prostrate, as though they *had been* the roots of hollow palm-trees; and couldest thou have seen any of them remaining? Pharaoh also, and those who *were* before him, and the *cities* which were overthrown, were guilty of sin: and they *severally* were disobedient to the apostle of their LORD; wherefore he chastised them with an abundant chastisement. When the water of the deluge arose, we carried you in the *ark* which swam *thereon*; that we might make the same a memorial unto you, and the retaining ear might retain it. And when one blast shall sound the trumpet, and the earth shall be moved *from its place*, and the mountains also, and shall be dashed in pieces at one stroke: on that day the inevitable *hour of judgment* shall suddenly come; and the heavens shall cleave in sunder, and shall fall in pieces, on that day: and the angels *shall be* on the sides thereof; and eight shall bear the throne of thy LORD above them, on that day. On that day ye shall be presented *before the judgment-seat of God*; and none of your secret *actions shall be* hidden. And he who shall have his book delivered into his right hand shall say, Take ye, read this my book; verily I thought that I should be brought to this my account: he *shall lead* a pleasing life, in a lofty garden, the fruits whereof shall be near to *gather*. Eat and drink with easy digestion; because of the *good works* which ye sent before you, in the days which are past. But he who shall have his book delivered into his left hand shall say, Oh that I had not received this book; and that I had not known

what this my account *was* ! Oh that *death* had made an end of me ! My riches have not profited me ; and my power is passed from me. *And God shall say to the keepers of hell, Take him, and bind him, and cast him into hell to be burned : then put him into a chain of the length of seventy cubits : because he believed not in the great GOD ; and was not solicitous to feed the poor : wherefore this day he shall have no friend here ; nor any food, but the filthy corruption flowing from the bodies of the damned, which none shall eat but the sinners.* I swear by that which ye see, and that which ye see not, that this *is* the discourse of an honorable apostle and not the discourse of a poet : how little do ye believe ! Neither *is it* the discourse of a soothsayer : how little are ye admonished ! *It is* a revelation from the LORD of all creatures. If *Mohammed* had forged any part of *these* discourses concerning us, verily we had taken him by the right hand, and had cut in sunder the vein of his heart ; neither would we have withheld any of you from *chastising* him. And verily this *book is* an admonition unto the pious ; and we well know that there are *some* of you who charge *the same* with imposture : but it *shall* surely *be* an occasion of grievous sighing unto the infidels ; for it *is* the truth of a certainty. Wherefore praise the name of thy LORD, the great God.

CHAPTER LXX.

INTITLED, THE STEPS ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

ONE demanded and called for vengeance to fall on the unbelievers : there shall be none to avert the same from *being inflicted by* GOD, the possessor of the steps : *by which* the angels ascend unto him, and the spirit *Gabriel* also, in a day whose space is fifty thousand years : wherefore bear *the insults of the Meccans* with becoming patience ; for they see *their punishment* afar off, but we see it nigh at hand.¹ On a certain day the heaven shall become like molten brass, and

the mountains like wool of various colors, *scattered abroad by the wind*: and a friend shall not ask a friend *concerning his condition, although* they see one another. The wicked shall wish to redeem himself from the punishment of that day, by *giving up* his children, and his wife, and his brother, and his kindred who showed kindness unto him, and all who *are* in the earth; and that *this* might deliver him: by no means: for hell fire, dragging *them* by *their* scalps, shall call him who shall have turned his back, and fled *from the faith*, and shall have amassed *riches*, and covetously hoarded *them*. Verily man is created extremely impatient: when evil toucheth him, *he is* full of complaint; but when good befall-eth him, *he becometh* niggardly: except those who are devoutly given, and who persevere in their prayers; and those of whose substance a due and certain portion *is ready to be given* unto him who asketh, and him who is forbidden *by shame to ask*: and those who sincerely believe the day of judgment, and who dread the punishment of their LORD: (for *there is* none secure from the punishment of their LORD:) and who abstain from the carnal knowledge of *women* other than their wives, or the *slaves* which their right hands possess: (for *as to them* they shall be blameless; but whoever coveteth *any woman* besides these, they *are* transgressors:) and those who faithfully keep what they are intrusted with, and their covenant; and who are upright in their testimonies, and who carefully observe *the requisite rites* in their prayers: these *shall dwell* amidst gardens, highly honored. What aileth the unbelievers, that they run before thee in companies, on the right hand and on the left? Doth every man of them wish to enter into a garden of delight? By no means: verily we have created them of that which they know. I swear by the LORD of the east and of the west, that we are able to *destroy them, and to* substitute better than them *in their room*; neither *are* we to be prevented, *if we shall please so to do*. Wherefore suffer them to wade in vain disputes, and to amuse themselves with sport: until they meet their day with which they have been threatened; the day *whereon* they shall come forth hastily from *their* graves, as though they were *troops* hastening to *their* standard: their looks *shall be* downcast; ignominy shall attend them. *This is* the day with which they have been threatened.

CHAPTER LXXI.

INTITLED, NOAH ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

VERILY we sent Noah unto his people, *saying*, Warn thy people, before a grievous punishment overtake them. *Noah* said, O my people, verily I *am* a public warner unto you ; wherefore serve GOD, and fear him, and obey me ; he will forgive you *part* of your sins ; and will grant you respite until a determined time : for GOD's determined time, when it cometh, shall not be deferred ; if ye were men of understanding, *ye would know this*. He said, LORD, verily I have called my people night and day ; but my calling only increaseth their aversion : and whensoever I call them *to the true faith*, that thou mayest forgive them, they put their fingers in their ears, and cover themselves with their garments, and persist *in their infidelity*, and proudly disdain *my counsel*. Moreover I invited them openly, and I spake to them again in public ; and I also secretly admonished them in private ; and I said, Beg pardon of your LORD ; for he is inclined to forgive : and he will cause the heaven to pour down rain plentifully upon you, and will give you increase of wealth and of children ; and he will provide you gardens, and furnish you with rivers. What aileth you, that ye hope not for benevolence in GOD ; since he hath created you variously ? Do ye not see how GOD hath created the seven heavens, one above another ; and hath placed the moon therein for a light, and hath appointed the sun for a taper ? GOD hath also produced and caused you to spring forth from the earth : hereafter he will cause you to return into the same ; and he will *again* take you *thence*, by bringing you forth *from your graves*. And GOD hath spread the earth as a carpet for you, that ye may walk therein through spacious paths. Noah said, LORD, verily they are disobedient unto me ; and they follow him whose riches and children do no other than increase his perdition. And they devised a dangerous plot *against Noah* : and *the chief men* said *to the others*, Ye shall by no means leave your gods ; neither shall

ye forsake Wadd, nor Sowa, nor Yaghuth, and Yauk, and Nesr. And they seduced many; (for thou shalt only increase error in the wicked :) because of their sins they were drowned, and cast into the fire *of hell*; and they found none to protect them against God. And Noah said, LORD, leave not any families of the unbelievers on the earth: for if thou leave them, they will seduce thy servants, and will beget none but a wicked and unbelieving *offspring*. LORD, forgive me and my parents, and every one who shall enter my house, being a true believer, and the true believers of both sexes; and add unto the unjust doers nothing but destruction.

CHAPTER LXXII.

INTITLED, THE GENII; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

SAY, It hath been revealed unto me that a company of genii attentively heard *me reading the Koran*, and said, Verily we have heard an admirable discourse; which directeth unto the right institution; wherefore we believe therein, and we will by no means associate any *other* with our LORD. He (may the majesty of our LORD be exalted!) hath taken no wife, nor *hath he begotten* any issue. Yet the foolish among us hath spoken that which is extremely false of God; but we verily thought that neither man nor genius would by any means have uttered a lie concerning God. And there are certain men who fly for refuge unto certain of the genii; but they increase their folly and transgression: and they also thought, as ye thought, that God would not raise any one to life. And we *formerly attempted to pry into what was transacting in heaven*; but we found the same filled with a strong guard of *angels*, and with flaming darts: and we sat on *some of the seats thereof* to hear *the discourse of its inhabitants*; but whoever listeneth now, findeth a flame laid in ambush for him, to guard the celestial confines. And we know not whether evil be *hereby* intended against those who are in the

earth, or whether their LORD intendeth to direct them aright. *There are* some among us who are upright ; and *there are* some among us who are otherwise : we are of different ways. And we verily thought that we could by no means frustrate GOD in the earth, neither could we escape him by flight : wherefore, when we had heard the direction *contained in the Koran*, we believed therein. And whoever believeth in his LORD, need not fear any diminution *of his reward*, nor any injustice. *There are some* Moslems among us ; and *there are others* of us who swerve from righteousness. And whoso embraceth Islam, they earnestly seek true direction : but those who swerve from righteousness shall be fuel for hell. If they tread in the way *of truth*, we will surely water them with abundant rain ; that we may prove them thereby : but whoso turneth aside from the admonition of his LORD, him will he send into a severe torment. Verily the places of worship *are set apart* unto GOD : wherefore invoke not any *other therein* together with GOD. When the servant of GOD stood up to invoke him, it wanted little but that *the geni* had pressed on him in crowds, *to hear him rehearse the Koran*. Say, Verily I call upon my LORD only, and I associate no *other god* with him. Say, Verily I am not able, *of myself*, to procure you either hurt, or a right institution. Say, Verily none can protect me against GOD ; neither shall I find any refuge besides him. *I can do no more* than publish *what hath been revealed unto me* from GOD, and his messages. And whosoever shall be disobedient unto GOD, and his apostle, for him *is the fire of hell prepared* ; they shall remain therein forever. Until they see *the vengeance* with which they are threatened, *they will not cease their opposition* : but then shall they know who *were* the weaker in a protector, and the fewer in number. Say, I know not whether *the punishment* with which ye are threatened *be nigh*, or whether my LORD will appoint for it a distant term. He knoweth the secrets of futurity ; and he doth not communicate his secrets unto any, except an apostle in whom he is well pleased : and he causeth *a guard of angels* to march before him, and behind him ; that he may know that they have executed the commissions of their LORD ; he comprehendeth whatever is with them ; and counteth all things by number.

AL KORAN.

CHAPTER LXXIII.

INTITLED, THE WRAPPED UP; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O THOU wrapped up, arise to *prayer*, and continue therein during the night, except a small part ; that is to say, during one half thereof: or do thou lessen the same a little or add thereto. And repeat the Koran with a distinct and sonorous voice : for we will lay on thee a weighty word. Verily the rising by night is more efficacious for steadfast continuance in *devotion*, and more conducive to decent pronounciation : for in the day-time thou hast long employment. And commemorate the name of thy LORD ; and separate thyself unto him, renouncing wordly vanities. *He is the LORD of the east, and of the west ; there is no GOD but he.* Wherefore take him for thy patron : and patiently suffer the *contumelies* which the *infidels* utter against thee ; and depart from them with a decent departure. And let me alone with those who charge the *Koran* with falsehood, who enjoy the blessings of this life ; and bear with them for a while : verily with us are heavy fetters, and a burning fire, and food ready to choke him who swalloweth it, and painful torment. On a certain day the earth shall be shaken, and the mountains *also*, and the mountains shall become a heap of sand poured forth. Verily we have sent unto you an apostle, to bear witness against you ; as we sent an apostle unto Pharaoh ; but Pharaoh was disobedient unto the apostle ; wherefore we chastised him with a heavy chastisement. How, therefore, will ye escape, if ye believe not, the day which shall make children become gray-headed through terror ? The heaven shall be rent in sunder thereby : the promise thereof shall surely be performed. Verily this is an admonition ; and whoever is willing to be admonished will take the way unto his LORD. Thy LORD knoweth that thou continuest in *prayer and meditation* sometimes near two third parts of the night, and sometimes one half thereof, and at other times one third part thereof ; and a part of thy companions, who are with thee, do the same. But GOD measureth the night and the day ; he knoweth that ye cannot exactly compute the same wherefore he turneth favorably unto you. Read, therefore,

so much of the Koran as may be easy unto you. He knoweth that there will be some infirm among you ; and others travel through the earth, that they may obtain a competency of the bounty of GOD : and others fight in the defence of GOD's faith. Read, therefore, so much of the same as may be easy. And observe the stated times of prayer, and pay the legal alms ; and lend unto GOD an acceptable loan ; for whatever good ye send before your souls, ye shall find the same with GOD. This *will be* better, and will merit a greater reward. And ask GOD forgiveness ; for GOD *is* ready to forgive, and merciful.

CHAPTER LXXIV

INTITLED, THE COVERED ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O THOU covered, arise and preach, and magnify thy LORD And cleanse thy garments : and fly *every* abomination : and be not liberal in hopes to receive more in return : and patiently wait for thy LORD. When the trumpet shall sound, verily that day *shall be* a day of distress and uneasiness unto the unbelievers. Let me alone with him whom I have created, on whom I have bestowed abundant riches, and children dwelling in his presence, and for whom I have disposed *affairs* in a smooth and easy manner, and who desireth that I will yet add *other blessings* unto him. By no means : because he is an adversary to our signs. I will afflict him with grievous calamities : for he hath devised and prepared *contumelious expressions to ridicule the Koran*. May he be cursed : how *maliciously* hath he prepared *the same* ! And again, may he be cursed : how *maliciously* hath he prepared *the same* ! Then he looked, and frowned, and put on an austere countenance : then he turned back, and was elated with pride ; and he said, This *is* no other than a piece of magic, borrowed from others : these *are* only the words of a man. I will cast him to be burned in hell. And what shall make thee to understand what hell *is* ? It leaveth not *anything* unconsumed,

neither doth it suffer *anything* to escape: it scorcheth men's flesh: over the same *are* nineteen *angels appointed*. We have appointed none but angels to preside over *hell* fire: and we have expressed the number of them only for an occasion of discord to the unbelievers; that they to whom the scriptures have been given may be certain *of the veracity of this book*, and the true believers may increase in faith; and that those to whom the scriptures have been given, and the true believers, may not doubt *hereafter*; and that those in whose hearts *there is* an infirmity, and the unbelievers, may say, What mystery doth GOD intend by this *number*? Thus doth GOD cause to err whom he pleaseth; and he directeth whom he pleaseth. None knoweth the armies of thy LORD besides him; and this *is* no other than a memento unto mankind. Assuredly. By the moon, and the night when it retreateth, and the morning when it reddeneth, *I swear* that this *is* one of the most terrible *calamities*, giving warning unto men, as well as unto him among you who desireth to go forward, as *unto him who chooseth* to remain behind. Every soul *is* given in pledge for that which it shall have wrought: except the companions of the right hand; *who shall dwell* in gardens, and shall ask one another questions concerning the wicked, *and shall also ask the wicked themselves, saying*, What hath brought you into hell? They shall answer, We were not of those who were constant at prayer, neither did we feed the poor; and we waded in vain disputes with the fallacious reasoners; and we denied the day of judgment, until death overtook us: and the intercession of the interceders shall not *avail* them. What aileth them, therefore, that they turn aside from the admonition *of the Koran*, as though they *were* timorous asses flying from a lion? But every man among them desireth that he may have expanded scrolls delivered to him *from God*. By no means. They fear not the life to come. By no means: verily this *is* a *sufficient* warning. Whoso is willing *to be warned*, him shall it warn: but they shall not be warned, unless GOD shall please. He *is* worthy to be feared; and he *is* inclined to forgiveness.

CHAPTER LXXV.

INTITLED, THE RESURRECTION ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

VERILY I swear by the day of resurrection ; and I swear by the soul which accuseth *itself*: doth man think that we will not gather his bones together? Yea: *we are* able to put together the *smallest* bones of his fingers. But man chooseth to be wicked, *for the time which is* before him. He asketh, When *will* the day of resurrection *be*? But when the sight shall be dazzled, and the moon shall be eclipsed, and the sun and the moon shall be in conjunction ; on that day man shall say, Where *is* a place of refuge? By no means: *there shall be* no place to fly unto. With thy LORD *shall be* the sure mansion of rest on that day: on that day shall a man be told that which he hath done first and last. Yea ; a man *shall be* an evidence against himself: and though he offer his excuses, *they shall not be received*. Move not thy tongue, O Mohammed, in repeating the revelations brought thee by Gabriel, before he shall have finished the same, that thou mayest quickly commit them to memory : for the collecting the *Koran* in thy mind, and the teaching thee the *true* reading thereof, *are incumbent* on us. But when we shall have read the same *unto thee by the tongue of the angel*, do thou follow the reading thereof: and afterwards *it shall be* our part to explain it *unto thee*. By no means *shalt thou be thus hasty for the future*. But ye love that which hasteneth away, and neglect the life to come. *Some* countenances on that day *shall be* bright, looking towards their LORD: and *some* countenances, on that day, *shall be* dismal: they shall think that a crushing calamity shall be brought upon them. Assuredly. When a man's soul shall come up to his throat, *in his last agony*, and the standers-by shall say, Who bringeth a charm to recover him? and shall think it to be his departure out of this world ; and one leg shall be joined with the other leg: on that day unto thy LORD shall he be driven. For he believed not, neither did he pray ; but he accused God's apostle of imposture, and turned back from obeying him

then he departed unto his family, walking with a haughty mien. Wherefore, woe be unto thee; woe! And again, woe be unto thee; woe! Doth man think that he shall be left at full liberty, *without control*? Was he not a drop of seed, which was emitted? Afterwards he became a little coagulated blood, and *God* formed him, and fashioned him with just proportion; and made of him two sexes, the male and the female. Is not he *who hath done this* able to quicken the dead?

CHAPTER LXXVI.

INTITLED, MAN; REVEALED AT MECOA.

IN THE NAME OF THE MOST MERCIFUL GOD.

DID there not pass over man a *long* space of time; during which he was a thing not worthy of remembrance?¹ Verily we have created man of the mingled seed of both sexes, that we might prove him: and we have made him to hear and to see. We have surely directed him in the way; whether *he* be grateful, or ungrateful. Verily we have prepared for the unbelievers chains, and collars, and burning fire. But the just shall drink of a cup of *wine*, mixed with *the water of Cafur*, a fountain whereof the servants of God shall drink; they shall convey the same by channels *whithersoever they please*. *These* fulfil *their* vow, and dread the day, the evil whereof will disperse itself far abroad; and give food unto the poor, and the orphan, and the bondman, for his sake, *saying*, We feed you for GOD's sake only: we desire no recompense from you, nor any thanks: verily we dread, from our LORD, a dismal and calamitous day. Wherefore God shall deliver them from the evil of that day, and shall cast on them brightness of countenance, and joy; and shall reward them, for their patient persevering, with a garden and silk *garments*: therein shall they repose themselves on couches; they shall see therein neither sun nor moon; and the shades thereof *shall be* near *spreading* above them, and the fruits thereof shall hang low, so as to be easily gathered. And

their attendants shall go round about unto them, with vessels of silver, and goblets: the bottles shall be bottles of silver *shining like glass*; they shall determine the measure thereof *by their wish*. And therein shall they be given to drink of a cup of wine, mixed with the water of Zenzibil, a fountain in paradise named Salsabil: and youths, which shall continue forever in their bloom, shall go round to attend them; when thou seest them, thou shalt think them to be scattered pearls and when thou lookest, there shalt thou behold delights, and a great kingdom. Upon them shall be garments of fine green silk, and of brocades, and they shall be adorned with bracelets of silver: and their LORD shall give them to drink of a most pure liquor; and shall say unto them, Verily this is your reward: and your endeavor is gratefully accepted. Verily we have sent down unto thee the Koran, by a *gradual* revelation. Wherefore patiently wait the judgment of thy LORD; and obey not any wicked person or unbeliever among them. And commemorate the name of thy LORD, in the morning, and in the evening: and during some part of the night worship him, and praise him a long part of the night. Verily these men love the transitory life, and leave behind them the heavy day of judgment. We have created them, and have strengthened their joints; and when we please, we will substitute others like unto them, in their stead. Verily this is an admonition: and whoso willeth, taketh the way unto his LORD: but ye shall not will, unless GOD willeth; for GOD is knowing and wise. He leadeth whom he pleaseth into his mercy; but for the unjust hath he prepared a grievous punishment.

CHAPTER LXXVII.

INTITLED, THOSE WHICH ARE SENT; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

By the *angels* which are sent by God, following one another in a continual series; and those which move swiftly, with a

rapid motion ; and by those which disperse *his commands*, by divulging them *through the earth* ; and by those which separate *truth from falsehood*, by distinguishing *the same* ; and by those which communicate *the divine* admonitions, to excuse, or to threaten : verily that which ye are promised *is* inevitable. When the stars, therefore, shall be put out, and when the heaven shall be cloven in sunder, and when the mountains shall be winnowed, and when the apostles shall have a time assigned to them *to appear and bear testimony against their respective people* ; to what a day shall *that appointment* be deferred ! to the day of separation : and what shall cause thee to understand what the day of separation *is* ? On that day, woe be unto them who accused *the prophets* of imposture ! Have we not destroyed the *obstinate unbelievers* of old ? We will also cause those of the latter times to follow them. Thus do we deal with the wicked. Woe be, on that day, unto them who accused *the prophets* of imposture ! Have we not created you of a contemptible drop of *seed*, which we placed in a sure repository, until the fixed term of *delivery* ? And we were able *to do this* : for we are most powerful. On that day, woe be unto those who accused *the prophets* of imposture : Have we not made the earth to contain the living and the dead, and placed therein stable and lofty *mountains*, and given you fresh water to drink ? Woe be, on that day, unto those who accused *the prophets* of imposture ! *It shall be said unto them*, Go ye to the *punishment* which ye denied as a falsehood : go ye into the shadow of the *smoke of hell*, which *shall ascend* in three columns, and shall not shade *you from the heat*, neither shall it be of service against the flame ; but it shall cast forth sparks *as big as towers*, resembling yellow camels *in color*. Woe be, on that day, unto those who accused *the prophets* of imposture ! This *shall be* a day whereon they shall not speak *to any purpose* ; neither shall they be permitted to excuse themselves. Woe be, on that day, unto those who accused *the prophets* of imposture ! This *shall be* the day of separation : we will assemble *both* you and your predecessors. Wherefore, if ye have any cunning stratagem, employ stratagems against me. Woe be, on that day, unto those who accused *the prophets* of imposture ! But the pious *shall dwell* amidst shades and fountains, and fruits of the *kinds* which they shall desire : *and it shall be said unto them*, Eat and drink with easy diges-

tion, *in recompense* for that which ye have wrought ; for thus do we reward the righteous doers. Woe be, on that day, unto those who accused *the prophets* of imposture ! Eat, *O unbelievers*, and enjoy *the pleasures of this life*, for a little while : verily ye *are* wicked men. Woe be, on that day, unto those who accused *the prophets* of imposture ! And when it is said unto them, Bow down ; they do not bow down. Woe be, on that day, unto those who accused *the prophets* of imposture ! In what new revelation will they believe, after this.

CHAPTER LXXVIII.

INTITLED, THE NEWS ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

CONCERNING what do *the unbelievers* ask questions of one another ? Concerning the great news of *the resurrection*, about which they disagree. Assuredly they shall hereafter know *the truth thereof*. Again, Assuredly they shall hereafter know *the truth thereof*. Have we not made the earth for a bed, and the mountains for stakes to *fix the same* ? And have we not created you of two sexes ; and appointed your sleep for rest ; and made the night a garment to *cover you* , and destined the day to the gaining *your* livelihood ; and built over you seven solid *heavens* ; and placed *therein* a burning lamp ? And do we not send down from the *clouds* pressing forth rain, water pouring down in abundance, that we may thereby produce corn, and herbs, and gardens planted thick *with trees* ? Verily the day of separation is a fixed period : the day whereon the trumpet shall sound, and ye shall come in troops to *judgment* ; and the heaven shall be opened, and shall be *full of gates for the angels to pass through* ; and the mountains shall pass away, and become *as* a vapor ; verily hell shall be a place of ambush, a receptacle for the transgressors, who shall remain therein for ages : they shall not taste any refreshment therein, or any drink, **except** boiling water, and filthy corruption : a fit recompense

for their deeds! For they hoped that they should not be brought to an account, and they disbelieved our signs, accusing them of falsehood. But everything have we computed, and written down. Taste, therefore: we will not add unto you *any other* than torment. But for the pious *is prepared* a place of bliss: gardens planted with trees, and vineyards, and *damsels* with swelling breasts, of equal age *with themselves*, and a full cup. They shall hear no vain discourse there, nor any falsehood. *This shall be their* recompense from thy LORD; a gift *fully* sufficient: *from* the LORD of heaven and earth, and of whatever *is* between them; the Merciful. *The inhabitants of heaven or of earth* shall not dare to demand audience of him: the day whereon the spirit *Gabriel* and the *other* angels shall stand in order, they shall not speak *in behalf of themselves or others*, except he *only* to whom the Merciful shall grant permission, and who shall say that which is right. *This is* the infallible day. Whoso, therefore, willeth, let him return unto his LORD. Verily we threaten you with a punishment nigh at hand: the day whereon a man shall behold *the good or evil deeds* which his hands have sent before him; and the unbeliever shall say, *Would to God I were dust!*

CHAPTER LXXIX.

INTITLED, THOSE WHO TEAR FORTH; REVEALED AT
MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the *angels* who tear forth *the souls of some* with violence; and by those who draw forth *the souls of others* with gentleness; by those who glide swimmingly *through the air with the commands of God*; and those who precede and usher *the righteous to paradise*; and those who subordinately govern the affairs of *this world*: on a *certain* day, the disturbing *blast of the trumpet* shall disturb *the universe*; and the subsequent *blast* shall follow it.¹ On that day *men's hearts*

shall tremble: their looks *shall be* cast down. *The infidels* say, Shall we surely be made to return whence we came? After we shall have become rotten bones, *shall we be again raised to life?* They say, This then *will be* a return to loss. Verily it *will be* but one sounding of the trumpet, and, behold, they *shall appear alive* on the face of the earth. Hath not the story of Moses reached thee? When his LORD called unto him in the holy valley Towa, *saying*, Go unto Pharaoh; for he is insolently wicked: and say, Hast thou *a desire* to become just and holy; and I will direct thee unto thy LORD, that thou mayest fear *to transgress*. And he showed him the very great sign *of the rod turned into a serpent*: but he charged *Moses* with imposture, and rebelled *against God*. Then he turned back hastily; and he assembled *the magicians*, and cried aloud, saying, I *am* your supreme LORD. Wherefore GOD chastised him with the punishment of the life to come, and *also* of this present life. Verily herein *is* an example unto him who feareth *to rebel*. *Are ye* more difficult to create, or the heaven which *God* hath built? He hath raised the height thereof, and hath perfectly formed the same: and he hath made the night thereof dark, and hath produced the light thereof. After this, he stretched out the earth, whence he caused to spring forth the water thereof, and the pasture thereof; and he established the mountains, for the use of yourselves, and of your cattle. When the prevailing, the great *day* shall come, on that day shall a man call to remembrance what he hath purposely done: and hell shall be exposed to the view of the spectator. And whoso shall have transgressed, and shall have chosen this present life; verily hell shall be his abode; but whoso shall have dreaded the appearing before his LORD, and shall have refrained *his* soul from lust, verily paradise shall be *his* abode. They will ask thee concerning the *last hour*, when *will be* the fixed time thereof? By what means *canst* thou *give* any information of the same? Unto thy LORD *belongeth the knowledge* of the period thereof: and thou *art* only a warner, who fearest the same. The day whereon they shall see the same, *it shall seem to them* as though they had not tarried *in the world longer* than an evening, or a morning thereof.

CHAPTER LXXX.

INTITLED, HE FROWNED ; REVEALED AT MECCAH.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE prophet frowned, and turned aside, because the blind ~~man~~ came unto him : and how dost thou know whether he shall peradventure be cleansed *from his sins*, or *whether* he shall be admonished, and the admonition shall profit him ? *The man* who is wealthy, thou receivest respectfully ; whereas *it is* not to be charged on thee, that he is not cleansed : but him who cometh unto thee earnestly, seeking *his salvation*, and who feareth *God*, dost thou neglect. By no means *shouldst thou act thus*. Verily *the Koran* is an admonition (and he who is willing retaineth the same ;) *written* in volumes honorable, exalted, and pure ; by the hands of scribes honored, and just. May man be cursed ! What hath seduced him to infidelity ? Of what thing doth God create him ? Of a drop of seed doth he create him ; and he formeth him with proportion ; and then facilitateth *his* passage out of the womb : afterwards he causeth him to die, and layeth him in the grave ; hereafter, when it shall please him, he shall raise him to life. Assuredly, He hath not hitherto fully performed what *God* hath commanded him. Let man consider his food ; *in what manner it is provided*. We pour down water by showers ; afterwards we cleave the earth in clefts, and we cause corn to spring forth therein, and grapes, and clover, and the olive, and the palm, and gardens planted thick with trees, and fruits, and grass, for the use of yourselves and of your cattle. When the stunning sound of the trumpet shall be heard ; on that day shall a man fly from his brother, and his mother, and his father, and his wife, and his children. Every man of them, on that day, shall have business of his own sufficient to employ his thoughts. On that day the faces of some shall be bright, laughing, and joyful : and upon the faces of others, on that day, shall there be dust ; darkness shall cover them. These are the unbelievers, the wicked.

CHAPTER LXXXI.

INTITLED, THE FOLDING UP; REVEALED AT MECCA

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the sun shall be folded up; and when the stars shall fall; and when the mountains shall be made to pass away; and when the camels ten months gone with young shall be neglected; and when the wild beasts shall be gathered together; and when the seas shall boil; and when the souls shall be joined *again to their bodies*; and when the girl who hath been buried alive shall be asked for what crime she was put to death; and when the books shall be laid open; and when the heaven shall be removed; and when hell shall burn fiercely; and when paradise shall be brought near; *every* soul shall know what it hath wrought. Verily I swear by the stars which are retrograde, which move swiftly, *and* which hide themselves; and by the night, when it cometh on; and by the morning, when it appeareth; that these *are* the words of an honorable messenger, endued with strength, of established dignity in the sight of the possessor of the throne, obeyed *by the angels under his authority*, and faithful: and your companion *Mohammed* is not distracted. He had already seen him in the clear horizon: and he suspected not the secrets *revealed unto him*. Neither *are* these the words of an accursed devil. Whither, therefore, are you going? This *is* no other than an admonition unto all creatures; unto him among you who shall be willing to walk uprightly: but ye shall not will, unless God willeth, the LORD of all creatures.

CHAPTER LXXXII.

INTITLED, THE CLEAVING IN SUNDER; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the heaven shall be cloven in sunder; and when the stars shall be scattered; and when the seas shall be suf-

fered to join their waters; and when the graves shall be turned upside down: *every* soul shall know what it hath committed, and *what* it hath omitted. O man, what hath seduced thee against thy gracious LORD, who hath created thee, and put thee together, and rightly disposed thee? In what form he pleased hath he fashioned thee. Assuredly. But ye deny the *last* judgment as a falsehood. Verily *there are appointed* over you guardian *angels*, honorable *in the sight of God*, writing down *your actions*; who know that which ye do. The just *shall* surely be in a place of delight: but the wicked *shall* surely be in hell; they shall be cast therein to be turned, on the day of judgment, and they *shall* not be absent therefrom *forever*. What shall cause thee to understand what the day of judgment *is*? Again, What shall cause thee to understand what the day of judgment *is*? *It is* a day whereon one soul shall not be able to obtain any thing in behalf of *another* soul: and the command, on that day, shall be God's.

CHAPTER LXXXIII.

INTITLED, THOSE WHO GIVE SHORT MEASURE OR WEIGHT;
REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WOE be unto those who give short measure or weight. who, when they receive by measure from *other* men, take the full; but when they measure unto them, or weigh unto them, defraud! Do not these think they shall be raised again, at the great day, the day whereon mankind shall stand before the LORD of all creatures? By no means. Verily the register of *the actions* of the wicked *is* surely in Sejjin. And what shall make thee to understand what Sejjin *is*? *It is* a book distinctly written. Woe be on that day, unto those who accused *the prophets* of imposture; who denied the day of judgment as a falsehood! And none denieth the same as a falsehood, except every unjust *and* flagitious person: who, when our signs are rehearsed unto him, saith,

*They are fables of the ancients. By no means: but rather their lusts have cast a veil over their hearts. By no means. Verily they shall be shut out from their LORD on that day; and they shall be sent into hell to be burned: then shall it be said unto them by the infernal guards, This is what ye denied as a falsehood. Assuredly. But the register of the actions of the righteous is Illiyyun: and what shall cause thee to understand what Illiyyun is?*²¹ *It is a book distinctly written: those who approach near unto God are witnesses thereto. Verily the righteous shall dwell among delights: seated on couches they shall behold objects of pleasure; thou shalt see in their faces the brightness of joy. They shall be given to drink of pure wine, sealed; the seal whereof shall be musk: and to this let those aspire, who aspire to happiness: and the water mixed therewith shall be of Tasnim, a fountain whereof those shall drink who approach near unto the divine presence. They who act wickedly laugh the true believers to scorn: and when they pass by them, they wink at one another: and when they turn aside to their people, they turn aside making scurrilous jests; and when they see them, they say, Verily these are mistaken men. But they are not sent to be keepers over them. Wherefore one day the true believers, in their turn, shall laugh the infidels to scorn: lying on couches they shall look down upon them in hell. Shall not the infidels be rewarded for that which they have done?*

CHAPTER LXXXIV.

INTITLED, THE RENDING IN SUNDER; REVEALED AT MEOCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the heaven shall be rent in sunder, and shall obey its LORD, and shall be capable thereof; and when the earth shall be stretched out, and shall cast forth that which is therein, and shall remain empty, and shall obey its LORD, and shall be capable thereof: O man, verily laboring thou laborest to meet thy LORD, and thou shalt meet him. And

he who shall have his book given into his right hand shall be called to an easy account, and shall turn unto his family with joy : but he who shall have his book given him behind his back shall invoke destruction *to fall upon him*, and he shall be sent into hell to be burned ; because he rejoiced insolently amidst his family *on earth*. Verily he thought he should never return *unto God* : yea verily, but his LORD beheld him. Wherefore I swear by the redness of the sky after sunset, and by the night, and the *animals* which it driveth together, and by the moon when she is in the full ; ye shall surely be transferred *successively* from state to state. What *aileth* them, therefore, that they believe not *the resurrection* ; and that, when the Koran is read unto them, they worship not ? Yea : the unbelievers accuse *the same* of imposture ; but GOD well knoweth the *malice* which they keep hidden *in their breasts*. Wherefore denounce unto them a grievous punishment, except those who believe and do good works : for them *is prepared* a never-failing reward.

CHAPTER LXXXV.

INTITLED, THE CELESTIAL SIGNS ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the heaven *adorned* with signs ; by the promised day *of judgment* ; by the witness, and the witnessed ; cursed were the contrivers of the pit, of fire supplied with fuel when they sat around the same, and were witnesses of what they did against the true believers, and they afflicted them for no other reason, but because they believed in the mighty the glorious GOD, unto whom *belongeth* the kingdom of heaven and earth : and GOD *is* witness of all things.¹ Verily for those who persecute the true believers of either sex, and afterwards repent not, *is prepared* the torment of hell ; and they *shall suffer* the pain of burning. But for those who believe, and do that which is right, *are destined* gardens beneath which rivers flow : this *shall be* great felicity. Verily

the vengeance of thy LORD *is* severe. He createth, and he restoreth *to life* : he *is* inclined to forgive, *and* gracious ; the possessor of the glorious throne, who effecteth that which he pleaseth. Hath not the story of the hosts of Pharaoh and of Thamud reached thee ? Yet the unbelievers cease not to accuse *the divine revelations* of falsehood : but GOD encompasseth them behind, *that they cannot escape*. Verily *that which they reject* is a glorious Koran ; *the original whereof is written* in a table kept *in heaven*.

CHAPTER LXXXVI

INTITLED, THE STAR WHICH APPEARED BY NIGHT ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the heaven, and that which appeareth by night : but what shall cause thee to understand what that which appeareth by night *is* ? *it is* the star of piercing brightness : every soul hath a guardian *set* over it. Let a man consider, therefore, of what he is created. He is created of seed poured forth, issuing from the loins, and the breastbones. Verily *God is* able to restore him *to life*, the day whereon *all* secret thoughts and actions shall be examined into ; and he shall have no power *to defend himself*, nor any protector. By the heaven which returneth *the rain* ; and by the earth which openeth *to let forth vegetables and springs* : verily this *is* a discourse distinguishing *good from evil* ; and it *is* not composed with lightness. Verily *the infidels* are laying a plot *to frustrate my designs* : but I will lay a plot *for their ruin*. Wherefore, *O prophet*, bear with the unbelievers : let them alone a while.

CHAPTER LXXXVII.

INTITLED, THE MOST HIGH ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD

PRAISE the name of thy LORD, the most high ; who hath created, and completely formed *his creatures* : and who determineth *them to various ends*, and directeth *them to attain the same* ; and who produceth the pasture for cattle, and afterwards rendereth the same dry stubble of a dusky hue. We will enable thee to rehearse *our revelations* ; and thou shalt not forget *any part thereof*, except what GOD shall please ; for he knoweth that which is manifest, and that which is hidden. And we will facilitate unto thee the most easy way. Wherefore admonish *thy people*, if *thy* admonition shall be profitable *unto them*. Whoso feareth God, he will be admonished : but the most wretched *unbeliever* will turn away therefrom ; who shall be cast to be broiled in the greater fire of hell, wherein he shall not die, neither shall he live. Now hath he attained felicity, who is purified *by faith*, and who remembereth the name of his LORD, and prayeth. But ye prefer this present life : yet the life to come *is* better, and more durable. Verily this *is written* in the ancient books, the books of Abraham and Moses.

CHAPTER LXXXVIII.

INTITLED, THE OVERWHELMING ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

HATH the news of the overwhelming day of judgment reached thee ? The countenances of *some*, on that day, shall be cast down ; laboring and toiling : they shall be cast into scorching fire to be broiled : they shall be given to drink of a

boiling fountain: they shall have no food, but of dry thorns and thistles: which shall not fatten, neither shall they satisfy hunger. *But* the countenances *of others*, on that day, *shall be* joyful; well pleased with their *past* endeavor: they *shall be* placed in a lofty garden, wherein thou shalt hear no vain discourse: therein *shall be* a running fountain; therein *shall be* raised beds, and goblets placed *before them*, and cushions laid in order, and carpets ready spread. Do they not consider the camels, how they are created; and the heaven, how it is raised; and the mountains, how they are fixed; and the earth, how it is extended? Wherefore warn *thy people*; for thou *art* a warner only: thou *art* not impowered to act with authority over them. But whoever shall turn back, and disbelieve, GOD shall punish him with the greater punishment *of the life to come*. Verily unto us shall they return: then shall it be our part to bring them to account.

CHAPTER LXXXIX.

INTITLED, THE DAYBREAK; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

By the daybreak, and ten nights; by that which is double, and that which is single; and by the night when it cometh on: *is there* not in this an oath formed with understanding? Hast thou not considered how thy LORD dealt with Ad, *the people of Irem*, adorned with lofty buildings,¹ the like whereof hath not been erected in the land; and with Thamud, who hewed the rocks in the valley *into houses*; and with Pharaoh, the contriver of the stakes: who had behaved insolently in the earth, and multiplied corruption therein? Wherefore thy LORD poured on them various kinds of chastisement: for thy LORD *is* surely in a watch-tower, *whence he observeth the actions of men*. Moreover man, when his LORD trieth him *by prosperity*, and honoreth him, and is bounteous unto him, saith, My LORD honoreth me; but when he proveth him *by afflictions*, and withholdeth his provisions from him, he

saith, My LORD despiseth me. By no means : but ye honor not the orphan, neither do ye excite *one another* to feed the poor ; and ye devour the inheritance of *the weak*, with undistinguishing greediness, and ye love riches with much affection. By no means *should ye do thus*. When the earth shall be minutely ground to dust ; and thy LORD shall come, and the angels rank by rank ; and hell, on that day, shall be brought nigh : on that day shall man call to remembrance *his evil deeds* ; but how *shall* remembrance *avail* him ? He shall say, Would to GOD that I had heretofore done *good works* in my lifetime ! On that day none shall punish with his punishment ; nor shall any bind with his bonds. O thou soul which art at rest, return unto thy LORD, well pleased *with thy reward*, and well pleasing *unto God* : enter among my servants ; and enter my paradise.

CHAPTER XC.

INTITLED, THE TERRITORY ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

I SWEAR by this territory, (and thou, *O prophet*, residest in this territory,) and by the begetter, and that which he hath begotten ; verily we have created man in misery. Doth he think that none shall prevail over him ? He saith, I have wasted plenty of riches. Doth he think that none seeth him ? Have we not made him two eyes, and a tongue, and two lips ; and shown him the two highways of *good and evil* ? Yet he attempteth not the cliff. What shall make thee to understand what the cliff *is* ? *It is* to free the captive ; or to feed, in the day of famine, the orphan who is of kin, or the poor man who lieth on the ground. *Whoso doth this*, and is *one* of those who believe, and recommend perseverance unto each other, and recommend mercy unto each other ; these *shall be* the companions of the right hand. But they who shall disbelieve *our* signs shall be the companions of the left hand : above them *shall be* arched fire.

CHAPTER XCI.

INTITLED, THE SUN ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the Sun, and its rising brightness ; by the moon *when she followeth him* ; by the day, when it showeth his splendor ; by the night, when it covereth him with darkness ; by the heaven, and him who built it ; by the earth, and him who spread it forth ; by the soul, and him who completely formed it, and inspired into the same its *faculty of distinguishing, and power of choosing*, wickedness and piety : now is he who hath purified the same, happy ; but he who hath corrupted the same, is miserable. Thamud accused *their prophet Saleh* of imposture, through the excess of their wickedness : when the wretch among them was sent *to slay the camel* ; and the apostle of GOD said unto them, *Let alone the camel of GOD ; and hinder not her drinking*. But they charged him with imposture ; and they slew her. Wherefore their LORD destroyed them, for their crime, and made *their punishment equal unto them all* : and he feareth not the issue thereof.

CHAPTER XCII.

INTITLED, THE NIGHT ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the night, when it covereth *all things* with darkness ; by the day, when it shineth forth ; by his who hath created the male, and the female : verily your endeavor *is* different. Now whoso is obedient, and feareth *God*, and professeth the truth of that *faith* which is most excellent ; unto him will we facilitate *the way* to happiness : but whoso shall be covetous, and shall be wholly taken up *with this world*, and shall deny

the truth of that which is most excellent ; unto him will we facilitate *the way* to misery ; and his riches shall not profit him, when he shall fall headlong *into hell*. Verily unto us *appertaineth* the direction of *mankind* : and ours *is* the life to come, and the present life. Wherefore I threaten you with fire which burneth fiercely, which none shall enter to be burned except the most wretched ; who shall have disbelieved, and turned back. But he who strictly bewareth *idolatry and rebellion* shall be removed far from the same ; who giveth his substance in alms, and by whom no benefit *is bestowed* on any, that it may be recompensed, but *who bestoweth the same* for the sake of his LORD, the most High, and hereafter he shall be well satisfied *with his reward*.

CHAPTER XCIII

INTITLED, THE BRIGHTNESS ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

By the brightness of *the morning* ; and by the night, when it groweth dark : thy LORD hath not forsaken thee, neither doth he hate *thee*. Verily the life to come *shall be* better for thee than this present life : and thy LORD shall give thee a *reward* wherewith thou shalt be well pleased. Did he not find thee an orphan, and hath he not taken care of *thee* ? And did he not find thee wandering in error, and hath he not guided *thee into the truth* ? And did he not find thee needy, and hath he not enriched *thee* ? Wherefore oppress not the orphan : neither repulse the beggar : but declare the goodness of thy LORD.

CHAPTER XCIV.

INTITLED, HAVE WE NOT OPENED ; REVEALED AT MEGGA

IN THE NAME OF THE MOST MERCIFUL GOD.

HAVE we not opened thy breast ; and eased thee of thy burden, which galled thy back ; and raised thy reputation for thee ? Verily a difficulty *shall be attended* with ease. Verily a difficulty *shall be attended* with ease. When thou shalt have ended *thy preaching* ; labor to serve God in return for his favors ; and make thy supplication unto thy LORD.

CHAPTER XCV.

INTITLED, THE FIG ; WHERE IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

By the fig, and the olive ; and by mount Sinai, and this territory of security ; verily we created man of a most excellent fabric ; afterwards we rendered him the vilest of the vile : except those who believe, and work righteousness ; for they shall receive an endless reward. What, therefore, shall cause thee to deny the *day of judgment after this* ? Is not God the most wise judge ?

CHAPTER XCVI.

INTITLED, CONGEALED BLOOD ; REVEALED AT MEGGA

IN THE NAME OF THE MOST MERCIFUL GOD.

READ, in the name of thy LORD, who hath created *all things* ; who hath created man of congealed blood. Read,

by thy most beneficent LORD ; who taught the use of the pen ; who teacheth man that which he knoweth not. Assuredly. Verily man becometh insolent, because he seeth himself abound in riches. Verily unto thy LORD *shall be* the return of *all*. What thinkest thou *as to* him who forbid-deth *our* servant, when he prayeth ? What thinkest thou ; if he follow the *right* direction ; or command piety ? What thinkest thou ; if he accuse *the divine revelations* of falsehood, and turn his back ? Doth he not know that GOD seeth ? Assuredly. Verily, if he forbear not, we will drag him by the forelock, the lying, sinful forelock. And let him call his council *to his assistance* : we also will call the infernal guards *to cast him into hell*. Assuredly. Obey him not : but *continue to adore God ; and draw nigh unto him*.

CHAPTER XCVII.

INTITLED, AL KADR ; WHERE IT WAS REVEALED IS
DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

VERILY we sent down *the Koran* in the night of al Kadr.¹ And what shall make thee understand *how excellent* the night of al Kadr is ? The night of al Kadr is better than a thousand months. Therein do the angels descend, and the spirit of *Gabriel* also, by the permission of their LORD, *with his decrees* concerning every matter. It is peace until the rising of the morn.

CHAPTER XCVIII.

INTITLED, THE EVIDENCE ; WHERE IT WAS REVEALED IS
DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE unbelievers among those to whom the scriptures were given, and *among* the idolaters, did not stagger, until the

clear evidence had come unto them : an apostle from God, rehearsing *unto them* pure books of *revelations* ; wherein *are contained* right discourses. Neither were they unto whom the scriptures were given divided among themselves, until after the *clear* evidence had come unto them. And they were commanded no other *in the scriptures* than to worship God, exhibiting unto him the pure religion, and being orthodox ; and to be constant at prayer, and to give alms ; and this is the right religion. Verily those who believe not, among those who have received the scriptures, and among the idolaters, *shall be cast* into the fire of hell, to remain therein *forever*. These are the worst of creatures. But they who believe, and do good works ; these are the best of creatures : their reward with their LORD *shall be* gardens of perpetual abode, through which rivers flow ; they shall remain therein forever. God will be well pleased in them ; and they shall be well pleased in him. This *is prepared* for him who shall fear his LORD.

CHAPTER XCIX.

INTITLED, THE EARTHQUAKE ; WHERE IT WAS REVEALED
IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the earth shall be shaken by an earthquake ; and the earth shall cast forth her burdens ; and a man shall say What aileth her ? On that day *the earth* shall declare her tidings, for that thy LORD will inspire her. On that day men shall go forward in distinct classes, that they may behold their works. And whoever shall have wrought good of the weight of an ant, shall behold the same. And whoever shall have wrought evil of the weight of an ant, shall behold the same.

CHAPTER C.

INTITLED, THE WAR-HORSES WHICH RUN SWIFTLY: WHERE
IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

By the *war-horses* which run swiftly to the battle, with a panting noise; and by those which strike fire, by dashing *their hoofs against the stones*; and by those which make a sudden incursion on the enemy early in the morning, and therein raise the dust, and therein pass through the midst of the adverse troops: verily man *is* ungrateful unto his LORD; and he *is* witness thereof: and he *is* immoderate in the love of *worldly* good. Doth he not know, therefore, when that which *is in* the graves shall be taken forth, and that which *is in men's* breasts shall be brought to light, that their LORD *will*, on that day, *be* fully informed concerning them?

CHAPTER CL

INTITLED, THE STRIKING; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE striking! What *is* the striking? And what shall make thee to understand how *terrible* the striking *will be*? On that day men shall be like moths scattered abroad, and the mountains shall become like carded wool of various colors *driven by the wind*. Moreover he whose balance shall be heavy *with good works*, shall lead a pleasing life: but *as* to him whose balance shall be light, his dwelling *shall be* the pit of hell. What shall make thee to understand how *frightful* the pit of hell *is*? *It is* a burning fire.

CHAPTER CII.

INTITLED, THE EMULOUS DESIRE OF MULTIPLYING; WHERE
IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE emulous desire of multiplying *riches and children* employeth you, until ye visit the graves. By no means *should ye thus employ your time*: hereafter shall ye know *your folly*. Again, By no means: hereafter shall ye know *your folly*. By no means: if ye knew *the consequence hereof* with certainty of knowledge, *ye would not act thus*. Verily ye shall see hell: again, ye shall surely see it with the eye of certainty. Then shall ye be examined, on that day, concerning the pleasures *with which ye have amused yourselves in this life*.

CHAPTER CIII.

INTITLED, THE AFTERNOON; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the afternoon; verily man *employeth himself in that which will prove of loss*: except those who believe, and do that which is right; and *who* mutually recommend the truth, and mutually recommend perseverance unto each other.

CHAPTER CIV.

INTITLED, THE SLANDERER; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WOE unto every slanderer, and backbiter: who heapeth up riches, and prepareth the same *for the time to come*! He

thinketh that his riches will render him immortal. By no means. He shall surely be cast into Al Hotama. And who shall cause thee to understand what Al Hotama is? *It is the kindled fire of GOD; which shall mount above the hearts of those who shall be cast therein.* Verily it *shall be as* an arched vault above them on columns of vast extent.

CHAPTER CV.

INTITLED, THE ELEPHANT; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

HAST thou not seen how thy LORD dealt with the masters of the elephant?¹ Did he not make their treacherous design an occasion of drawing them into error; and send against them flocks of birds, which cast down upon them stones of baked clay; and render them like the leaves of corn eaten by cattle?

CHAPTER CVI.

INTITLED, KOREISH; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

FOR the uniting of *the tribe of* Koreish; their uniting in *sending forth* the caravan of *merchants and purveyors* in winter and summer; let them serve the LORD of this house; who supplieth them with food against hunger, and hath rendered them secure from fear.

CHAPTER CVII.

INTITLED, NECESSARIES ; WHERE IT WAS REVEALED IS
DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHAT thinkest thou of him who denieth the *future* judgment as a falsehood? *It is* he who pusheth away the orphan; and stirreth not up *others* to feed the poor. Woe be unto those who pray, *and* who are negligent at their prayer: who play the hypocrites, and deny necessities *to the needy*.

CHAPTER CVIII.

INTITLED, AL CAWTHAR; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

VERILY we have given thee al Cawthar. Wherefore pray unto thy LORD, and slay *the victims*. Verily he who hateth thee shall be childless.

CHAPTER CIX.

INTITLED, THE UNBELIEVERS ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

SAY : O unbelievers, I will not worship that which ye worship; nor will ye worship that which I worship. Neither do I worship that which ye worship; neither do ye worship that which I worship. Ye have your religion, and I my religion.

CHAPTER CX.

INTITLED, ASSISTANCE ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the assistance of GOD shall come, and the victory and thou shalt see the people enter into the religion of GOD by troops : celebrate the praise of thy LORD, and ask pardon of him ; for he is inclined to forgive.

CHAPTER CXI.

INTITLED, ABU LAHEB ; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE hands of Abu Laheb shall perish, and he shall perish. His riches shall not profit him, neither that which he hath gained. He shall go down to be burned into flaming fire ; and his wife *also*, bearing wood, *having* on her neck a cord of twisted fibres of a palm-tree.

CHAPTER CXII.

INTITLED, THE DECLARATION OF GOD'S UNITY ; WHERE IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

SAY, *God* is one GOD ; the eternal GOD : he begetteth not, neither is he begotten : and there is not any one like unto him.

CHAPTER CXIII.

INTITLED, THE DAYBREAK ; WHERE IT WAS REVEALED
IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

SAY, I fly for refuge unto the LORD of the daybreak, *that he may deliver me* from the mischief of *those things* which he hath created ; and from the mischief of the night, when it cometh on ; and from the mischief of *women* blowing on knots ; and from the mischief of the envious, when he envieth.

CHAPTER CXIV.

INTITLED, MEN ; WHERE IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

SAY, I fly for refuge unto the LORD of men, the king of men, the GOD of men, *that he may deliver me* from the mischief of the whisperer who slyly withdraweth, who whispereth evil suggestions into the breasts of men ; from *genii* and *men*

APPENDIX.

NOTES.

Page 58: (1). In this passage, Mohammed compares those who believed not on him, to a man who wants to kindle a fire, but as soon as it burns up, and the flames give a light, shuts his eyes, lest he should see. As if he had said, "You, O Arabians, have long desired a prophet of your own nation, and now I am sent unto you, and have plainly proved my mission by the excellence of my doctrine and revelation, you resist conviction, and refuse to believe in me; therefore shall God leave you in your ignorance."

Page 59: (1). Here he compares the unbelieving Arabs to people caught in a violent storm. To perceive the beauty of this comparison, it must be observed, that the Mohammedan doctors say, this tempest is a type or image of the Korân itself: the thunder signifying the threats therein contained; the lightning, the promises; and the darkness, the mysteries. The terror of the threats makes them stop their ears, unwilling to hear truths so disagreeable; when the promises are read to them, they attend with pleasure; but when anything mysterious or difficult of belief occurs, they stand stock still, and will not submit to be directed.

(2). Concerning the creation of Adam, here intimated, the Mohammedans have several peculiar traditions. They say the angels, Gabriel, Michael, and Israfil, were sent by God, one after another, to fetch for that purpose seven handfuls of earth from different depths, and of different colors (whence some account for the various complexion of mankind); but the earth being apprehensive of the consequence, and desiring them to represent her fear to God that the creature he designed to form would rebel against him, and draw down his curse upon her, they returned without performing God's command; whereupon he sent Azrail on the same errand, who executed his commission without remorse, for which reason God appointed that angel to separate the souls from the bodies, being therefore called *the angel of death*. The earth he had taken was carried into Arabia, to a place between Mecca and Tayef, where, being first kneaded by the angels, it was afterward fashioned by God himself into a human form, and left to dry for the space of forty days, or, as others say, as many years, the angels in the meantime often visiting it, and Eblis (then one of the angels who are nearest to God's presence, afterward the devil) among the rest: but he, not contented with looking

on it, kicked it with his foot till it rung and knowing God designed that creature to be his superior, took a secret resolution never to acknowledge him as such. After this, God animated the figure of clay and endued it with an intelligent soul, and when he had placed him in paradise, formed Eve out of his left side.

Page 60: (1). This story Mohammed borrowed from the Jewish traditions, which say that the angels having spoken of man with some contempt when God consulted them about his creation, God made answer that the man was wiser than they; and to convince them of it, he brought all kinds of animals to them, and asked them their names; which they not being able to tell, he put the same question to the man, who named them one after another; and being asked his own name and God's name, he answered very justly, and gave God the name of Jehovah. The angels' adoring of Adam is also mentioned in the Talmud.

(2). The Mohammedans say that when they were cast down from paradise, Adam fell on the isle of Ceylon or Serendib, and Eve near Joddah (the port of Mecca) in Arabia; and that after a separation of 200 years, Adam was, on his repentance, conducted by the angel Gabriel to a mountain near Mecca, where he found and knew his wife, the mountain being thence named Arafat; and that he afterward retired with her to Ceylon, where they continued to propagate their species. It may not be improper here to mention another tradition concerning the gigantic stature of our first parents. Their prophet, they say, affirmed Adam to have been as tall as a high palm-tree; but this would be too much in proportion, if that were really the print of his foot, which is pretended to be such, on the top of a mountain in the isle of Ceylon, thence named Pico de Adam, and by the Arab writers Rahûn, being somewhat above two spans long (though others say it is 70 cubits long, and that when Adam set one foot here, he had the other in the sea); and too little, if Eve were of so enormous a size, as is said, when her head lay on one hill near Mecca, her knees rested on two others in the plain, about two musket-shots asunder.

Page 61: (1). The commentators say this was a stone which Moses brought from Mount Sinai, and the same that fled away with his garments which he laid upon it one day while he washed; they add that Moses ran after the stone naked, till he found himself, ere he was aware, in the midst of the people, who, on this accident, were convinced of the falsehood of a report which had been raised of their prophet, that he was bursten, or, as others write, an hermaphrodite. They describe it to be a square piece of white marble, shaped like a man's head; wherein they differ not much from the accounts of European travelers, who say this rock stands among several lesser ones, about one hundred paces from Mount Horeb, and appears to have been loosened from the neighboring mountains, having no coherence with the others; that it is a huge mass of red granite, almost round on one side, and flat on the other,

twelve feet high and as many thick, but broader than it is high, and about fifty feet in circumference.

Page 62: (1). The story to which this passage refers, is as follows: In the days of David some Israelites dwelt at Ailah, or Elath, on the Red Sea, where on the night of the Sabbath the fish used to come in great numbers to the shore, and stay there all the Sabbath, to tempt them; but the night following they returned into the sea again. At length some of the inhabitants, neglecting God's command, caught fish on the Sabbath, and dressed and ate them; and afterward cut canals from the sea, for the fish to enter, with sluices, which they shut on the Sabbath, to prevent their return to the sea. The other part of the inhabitants, who strictly observed the Sabbath, used both persuasion and force to stop this impiety, but to no purpose, the offenders growing only more and more obstinate; whereupon David cursed the Sabbath-breakers, and God transformed them into apes. It is said that one going to see a friend of his that was among them, found him in the shape of an ape, moving his eyes about wildly; and asking him whether he was not such a one, the ape made a sign with his head that it was he; whereupon the friend said to him, "Did I not advise you to desist?" at which the ape wept. They add that these unhappy people remained three days in this condition, and were afterward destroyed by a wind which swept them all into the sea.

(2). The occasion of this sacrifice is thus related. A certain man at his death left his son, then a child, a cow-calf, which wandered in the desert till he came to age; at which time his mother told him the heifer was his, and bid him fetch her, and sell her for three pieces of gold. When the young man came to the market with his heifer, an angel in the shape of a man accosted him, and bid him six pieces of gold for her; but he would not take the money till he had asked his mother's consent; which when he had obtained, he returned to the market-place, and met the angel, who now offered him twice as much for the heifer, provided he would say nothing of it to his mother; but the young man refusing, went and acquainted her with the additional offer. The woman perceiving it was an angel, bid her son go back and ask him what must be done with the heifer; whereupon the angel told the young man that in a little time the children of Israel would buy that heifer of him at any price. And soon after it happened that an Israelite, named Hammiel, was killed by a relation of his, who, to prevent discovery, conveyed the body to a place considerably distant from that where the fact was committed. The friends of the slain man accused some other persons of the murder before Moses; but they denying the fact, and there being no evidence to convict them, God commanded a cow, of such and such particular marks, to be killed; but there being no other which answered the description except the orphan's heifer, they were obliged to buy her for as much gold as her hide would hold; according to some, for her full weight in gold, and as others

say, for ten times as much. This heifer they sacrificed, and the dead body being, by divine direction, struck with a part of it, revived, and standing up, named the person who had killed him; after which it immediately fell down dead again. The whole story seems to be borrowed from the red heifer, which was ordered by the Jewish law to be burnt, and the ashes kept for purifying those who happened to touch a dead corpse; and from the heifer directed to be slain for the expiation of an uncertain murder. See Deut. xxi. 1-9.

Page 69: (1). At first, Mohammed and his followers observed no particular rite in turning their faces toward any certain place, or quarter of the world, when they prayed; it being declared to be perfectly indifferent. Afterward, when the prophet fled to Medina, he directed them to turn toward the temple of Jerusalem (probably to ingratiate himself with the Jews), which continued to be their Kebab for six or seven months; but either finding the Jews too intractable, or despairing otherwise to gain the pagan Arabs, who could not forget their respect to the temple of Mecca, he ordered that prayers for the future should be toward the east. This change was made in the second year of the Hejra, and occasioned many to fall from him, taking offense at his inconsistency.

Page 70: (1). Safâ and Merwâ are two mountains near Mecca, whereon were anciently two idols, to which the pagan Arabs used to pay a superstitious veneration. Jallalo'ddin says this passage was revealed because the followers of Mohammed made a scruple of going round these mountains, as the idolaters did. But the true reason of his allowing this relic of ancient superstition seems to be the difficulty he found in preventing it. Abul Kâsem Hebatollah thinks these last words are abrogated by those other, *Who will reject the religion of Abraham, except he who hath infatuated his soul?* So that he will have the meaning to be quite contrary to the letter, as if it had been, *it shall be no crime in him if he do not compass them.* However, the expositors are all against him, and the ceremony of running between these two hills is still observed at the pilgrimage.

Page 73: (1). Some of the Arabs had a superstitious custom after they had been at Mecca (in pilgrimage, as it seems), on their return home, not to enter their house by the old door, but to make a hole through the back part for a passage, which practice is here reprehended.

Page 74: (1). In Arabic, *al Masher al harâm*. It is a mountain in the farther part of Mozdalifa, where it is said Mohammed stood praying and praising God, till his face became extremely shining. Bobovious calls it Farkh, but the true name seems to be Kazah; the variation being occasioned only by the different pointing of the Arabic letters.

Page 80: (1). These were some of the children of Israel, who abandoned their dwellings because of a pestilence, or, as others

say, to avoid serving in a religious war; but, as they fled, God struck them all dead in a certain valley. About eight days or more after, when their bodies were corrupted, the prophet Ezekiel, the son of Buzi, happening to pass that way, at the sight of their bones wept; whereupon God said to him, *Call to them, O Ezekiel, and I will restore them to life.* And accordingly on the prophet's call they all arose, and lived several years after; but they retained the color and stench of dead corpses as long as they lived, and the clothes they wore changed as black as pitch, which qualities they transmitted to their posterity. As to the number of these Israelites the commentators are not agreed; they who reckon least say they were 3,000, and they who reckon most, 70,000. This story seems to have been taken from Ezekiel's vision of the resurrection of dry bones.

(2). This ark, says Jallalo'ddin, contained the images of the prophets, and was sent down from heaven to Adam, and at length came to the Israelites, who put great confidence therein, and continually carried it in the front of their army, till it was taken by the Amalekites. But on this occasion the angels brought it back, in the sight of all the people, and placed it at the feet of Talût; who was thereupon unanimously acknowledged for their king. This relation seems to have arisen from some imperfect tradition of the taking and sending back the ark by the Philistines.

Page 81: (1). This throne, in Arabic called Corsi, is by the Mohammedans supposed to be God's tribunal, or seat of justice; being placed under that other called al Arsh, which they say is his imperial throne. The Corsi allegorically signifies the divine providence, which sustains and governs the heaven and the earth, and is infinitely above human comprehension.

Page 82: (1). The person here meant was Ozair or Ezra, who riding on an ass by the ruins of Jerusalem after it had been destroyed by the Chaldeans, doubted in his mind by what means God could raise the city and its inhabitants again; whereupon God caused him to die, and he remained in that condition one hundred years; at the end of which God restored him to life, and he found a basket of figs and a cruse of wine he had with him not in the least spoiled or corrupted; but his ass was dead, the bones only remaining, and these, while the prophet looked on, were raised and clothed with flesh, becoming an ass again, which being inspired with life, began immediately to bray.

(2). These birds, according to the commentators, were an eagle (a dove, say others), a peacock, a raven and a cock, which Abraham cut to pieces, and mingled their flesh and feathers together, or, as some tell us, pounded all in a mortar, and dividing the mass into four parts, laid them on so many mountains, but kept the heads, which he had preserved whole, in his hand. Then he called them each by their name, and immediately one part flew to the other, till they all recovered their first shape, and then came to be joined to their respective heads.

Page 87: (1). The sign or miracle here meant, was the victory gained by Mohammed in the second year of the Hejra, over the idolatrous Meccans, headed by Abu Sofîân, in the valley of Bedr, which is situate near the sea, between Mecca and Medina. Mohammed's forces consisted of no more than three hundred and nineteen men, but the enemy's army of near a thousand, notwithstanding which odds he put them to flight, having killed seventy of the principal Koreish, and taken as many prisoners, with the loss of only fourteen of his own men. This was the first victory obtained by the prophet, and though it may seem no very considerable action, yet it was of great advantage to him, and the foundation of all his future power and success. For which reason it is famous in the Arabian history, and more than once vaunted in the Korân, as an effect of the divine assistance. The miracle, it is said, consisted in three things: 1. Mohammed, by the direction of the angel Gabriel, took a handful of gravel and threw it toward the enemy in the attack, saying, *May their faces be confounded*; whereupon they immediately turned their backs and fled. But though the prophet seemingly threw the gravel himself, yet it is told in the Korân, that it was not he, but God, who threw it, that is to say, by the ministry of his angel. 2. The Mohammedan troops seemed to the infidels to be twice as many in number as themselves, which greatly discouraged them. 3. God sent down to their assistance first a thousand and afterward three thousand angels, led by Gabriel, mounted on his horse Haizûm; and, according to the Korân, these celestial auxiliaries really did all the execution, though Mohammed's men imagined themselves did it, and fought stoutly at the same time.

Page 88: (1). This expression alludes to a tradition, that Abraham, when the devil tempted him to disobey God in not sacrificing his son, drove the fiend away by throwing stones at him; in memory of which, the Mohammedans, at the pilgrimage of Mecca, throw a certain number of stones at the devil, with certain ceremonies, in the valley of Mina. It is not improbable that the pretended immaculate conception of the Virgin Mary is intimated in this passage; for according to a tradition of Mohammed, every person that comes into the world is touched at his birth by the devil, and therefore cries out: Mary and her son only excepted, between whom and the evil spirit God placed a veil, so that his touch did not reach them. And for this reason, they say, neither of them were guilty of any sin, like the rest of the children of Adam: which peculiar grace they obtained by virtue of this recommendation of them by Hannah to God's protection.

Page 89: (1). Besides an instance of this given in the Korân itself, which I shall not here anticipate, a Mohammedan writer, (of no very great credit, indeed) tells two stories, one of Jesus' speaking while in his mother's womb, to reprove her cousin Joseph for his unjust suspicions of her; and another of his giving an answer to the same person soon after he was born. For Joseph

being sent by Zacharias to seek Mary (who had gone out of the city by night to conceal her delivery) and having found her began to expostulate with her, but she made no reply; whereupon the child spoke these words: *Rejoice, O Joseph, and be of good cheer; for God hath brought me forth from the darkness of the womb, to the light of the world; and I shall go to the children of Israel, and invite them to the obedience of God.* These seem all to have been taken from some fabulous traditions of the eastern Christians, one of which is preserved to us in the spurious gospel of the Infancy of Christ; where we read that Jesus spoke while yet in the cradle, and said to his mother, *Verily I am Jesus the Son of God, the word which thou hast brought forth, as the angel Gabriel did declare unto thee; and my father hath sent me to save the world.*

Page 90: (1). Jallalo'ddin mentions three persons whom Christ restored to life, and who lived several years after, and had children; viz., Lazarus, the widow's son, and the publican's (I suppose he means the ruler of the synagogue's) daughter. He adds that he also raised Shem the son of Noah, who, as another writes thinking he had been called to judgment, came out of his grave with his head half gray, whereas men did not grow gray in his days; after which he immediately died again.

(2). This stratagem of God's was the taking of Jesus up into heaven, and stamping his likeness on another person, who was apprehended and crucified in his stead. For it is the constant doctrine of the Mohammedans that it was not Jesus himself who underwent that ignominious death, but somebody else in his shape and resemblance. The person crucified some will have to be a spy that was sent to entrap him; others, that it was one Titian, who by the direction of Judas entered in at a window of the house where Jesus was, to kill him; and others that it was Judas himself, who agreed with the rulers of the Jews to betray him for thirty pieces of silver, and led those who were sent to take him. They add, that Jesus after his crucifixion in *effigy*, was sent down again to the earth, to comfort his mother and disciples and acquaint them how the Jews were deceived; and was then taken up a second time into heaven. It is supposed by several that this story was an original invention of Mohammed's; but they are certainly mistaken; for several sectaries held the same opinion, long before his time. The Basilidians, in the very beginning of Christianity, denied that Christ himself suffered, but that Simon the Cyrenean was crucified in his place. The Corinthians before them, and the Carpocratians next (to name no more of those who affirmed Jesus to have been a mere man), did believe the same thing; that it was not himself, but one of his followers very like him that was crucified. Photius tells us, that he read a book entitled, "*The Journeys of the Apostles,*" relating the acts of Peter, John, Andrew, Thomas and Paul; and among other things contained therein, this was one, *that Christ, was not crucified, but another in his stead, and that therefore*

he laughed at his crucifiers, or those who thought they had crucified him. I have in another place mentioned an apocryphal gospel of Barnabas, a forgery originally of some nominal Christians, but interpolated since by Mohammedans; which gives this part of the history of Jesus with circumstances too curious to be omitted. It is therein related, that the moment the Jews were going to apprehend Jesus in the garden, he was snatched up into the third heaven by the ministry of four angels, Gabriel, Michael, Raphael and Uriel; that he will not die till the end of the world, and that it was Judas who was crucified in his stead; God having permitted that traitor to appear so like his master, in the eyes of the Jews, that they took and delivered him to Pilate. That this resembling was so great, that it deceived the Virgin Mary and the Apostles themselves; but that Jesus Christ afterward obtained leave of God to go and comfort them. That Barnabas having then asked him, why the divine goodness had suffered the mother and disciples of so holy a prophet to believe even for one moment that he had died in so ignominious a manner? Jesus returned the following answer. "O Barnabas, believe me that every sin, how small soever, is punished by God with great torment, because God is offended with sin. My mother therefore and faithful disciples, having loved me with a mixture of earthly love, the just God has been pleased to punish this love with their present grief, that they might not be punished for it hereafter in the flames of hell. And as for me, though I have myself been blameless in the world, yet other men having called me God and the Son of God; therefore God, that I might not be mocked by the devils at the day of judgment, has been pleased that in this world I should be mocked by men with the death of Judas, making everybody believe that I died upon the cross. And hence it is that this mocking is still to continue the coming of Mohammed, the messenger of God; who, coming into the world, will undeceive every one who shall believe in the law of God from this mistake."

Page 93: (1). Literally, *Hold fast by the cord of God*. That is, *Secure yourselves by adhering to Islâm*, which is here metaphorically expressed by a *cord*, because it is as sure a means of saving those who profess it from perishing hereafter, as holding by a rope is to prevent one's falling into a well, or other like place. It is said that Mohammed used for the same reason to call the Korân, *Habl Allah al matîn*, i.e., *the sure cord of God*.

Page 96: (1). It is related of Hasan the son of Ali, that a slave having once thrown a dish on him boiling hot, as he sat at table, and fearing his master's resentment, fell immediately on his knees, and repeated these words, *Paradise is for those who bridle their anger*: Hasan answered, *I am not angry*. The slave proceeded, *and for those who forgive men*. *I forgive you*, said Hasan. The slave, however, finished the verse, adding, *for God loveth the beneficent*. Since it is so replied Hasan, *I give you your liberty, and four hundred pieces of silver*. A noble instance of moderation and generosity.

Page 97: (1) Mohammed, the more effectually to still the murmurs of his party on their defeat, represents to them that the time of every man's death is decreed and predetermined by God, and that those who fell in the battle could not have avoided their fate had they stayed at home; whereas they had now obtained the glorious advantage of dying martyrs for the faith. Of the Mohammedan doctrine of absolute predestination I have spoken in another place.

Page 104: (1). It was customary among the pagan Arabs, when a man died, for one of his relations to claim a right to his widow, which he asserted by throwing his garment over her; and then he either married her himself, if he thought fit, on assigning her the same dower that her former husband had done, or kept her dower and married her to another, or else refused to let her marry unless she redeemed herself by quitting what she might claim of her husband's goods. This unjust custom is abolished by this passage.

Page 106: (1). These sins al Beidâwi, from a tradition of Mohammed, reckons to be seven (equaling in number the sins called deadly by Christians), that is to say, idolatry, murder, falsely accusing modest women of adultery, wasting the substance of orphans, taking of usury, desertion in a religious expedition, and disobedience to parents. But Ebn Abbâs says they amount to near seven hundred; and others suppose that idolatry only, of different kinds, in worshiping idols or any creature, either in opposition to or jointly with the true God, is here intended; that sin being generally esteemed by Mohammedans, and in a few lines after declared by the Korân itself, to be the only one which God will not pardon.

(2). That is, they shall be blessed according to their deserts; and ought therefore, instead of displeasing God by envying of others, to endeavor to merit his favor by good works and to apply to him by prayer.

Page 108: (1). That is, before the tribunals of infidels. This passage was occasioned by the following remarkable accident. A certain Jew having a dispute with a wicked Mohammedan, the latter appealed to the judgment of Caab Ebn al Ashraf, a principal Jew, and the former to Mohammed. But at length they agreed to refer the matter to the prophet singly, who, giving it in favor of the Jew, the Mohammedan refused to acquiesce in his sentence, but would needs have it re-heard by Omar, afterward Khalif. When they came to him, the Jew told him that Mohammed had already decided the affair in his favor, but that the other would not submit to his determination; and the Mohammedan confessing this to be true, Omar bid them stay a little, and fetching his sword, struck off the obstinate Moslem's head, saying aloud, *This is the reward of him who refuseth to submit to the judgment of God and his apostles.* And from this action Omar had the surname of al Farûk, which alludes both to his separating that

knave's head from his body, and to his *distinguishing* between truth and falsehood. The name of Taghûl, therefore, in this place, seems to be given to Caab Ebn al Ashraf.

Page 113: (1). Tima Ebn Obeirak, of the sons of Dhafar, one of Mohammed's companions, stole a coat of mail from his neighbor, Kitâda Ebn al Nomân, in a bag of meal, and hid it at a Jew's named Zeid Ebn al Samin; Tima, being suspected, the coat of mail was demanded of him, but he denying he knew anything of it, they followed the track of the meal, which had run out through a hole in the bag, to the Jew's house, and there seized it, accusing him of the theft; but he producing witnesses of his own religion that he had it of Tima, the sons of Dhafar came to Mohammed and desired him to defend his companion's reputation, and condemn the Jew; which he having some thoughts of doing, this passage was revealed, reprehending him for his rash intention, and commanding him to judge not according to his own prejudice and opinion, but according to the merit of the case.

Page 114: (1). That is, the promises of God are not to be gained by acting after your own fancies, nor yet after the fancies of the Jews or Christians, but by obeying the commands of God. This passage, they say, was revealed on a dispute which arose between those of the three religions, each preferring his own, and condemning the others. Some, however, suppose the persons here spoken to in the second person were not the Mohammedans, but the idolaters.

Page 115: (1). Therefore the Mohammadans usually call that patriarch, as the scripture also does, Khalil Allah, the *Friend of God*, and simply al Khalil; and they tell the following story: That Abraham in a time of dearth sent to a friend of his in Egypt for a supply of corn; but the friend denied him, saying in his excuse, that though there was a famine in their country also, yet had it been for Abraham's own family, he would have sent what he desired, but he knew he wanted it only to entertain his guests and give away to the poor, according to his usual hospitality. The servants whom Abraham had sent on this message, being ashamed to return empty, to conceal the matter from their neighbors, filled their sacks with fine white sand, which in the East pretty much resembles meal. Abraham being informed by his servants, on their return of their ill success, the concern he was under threw him into a sleep; and in the meantime Sarah, knowing nothing of what had happened, opening one of the sacks, found good flour in it, and immediately set out about making of bread. Abraham awaking and smelling the new bread, asked her whence she had flour? *Why*, says she, *from your friend in Egypt*. *Nay*, replied the Patriarch, *it must have come from no other than my friend God Almighty*.

Page 116: (1). These were the Jews, who first believed in Moses, and afterward fell into idolatry by worshiping the golden calf; and though they repented of that, yet in after ages

rejected the prophets who were sent to them, and particularly Jesus, the son of Mary, and now filled up the measure of their unbelief by rejecting of Mohammed.

Page 117: (1). Some, referring the relative *his*, to the first antecedent, take the meaning to be, that no Jew or Christian shall die before he believes in Jesus: for they say, that when one of either of those religions is ready to breathe his last, and sees the angel of death before him, he shall then believe in that prophet as he ought, though his faith will not then be of any avail. According to a tradition of Hejâj, when a Jew is expiring, the angels will strike him on the back and face, and say to him, *O thou enemy of God, Jesus was sent as a prophet unto thee, and thou didst not believe on him;* to which he will answer, *I now believe him to be the servant of God;* and to a dying Christian they will say, *Jesus was sent as a prophet unto thee, and thou hast imagined him to be God, or the son of God;* whereupon he will believe him to be the servant of God only, and his apostle. Others, taking the above-mentioned relative to refer to Jesus, suppose the intent of the passage to be, that all Jews and Christians in general shall have a right faith in that prophet before his death, that is, when he descends from Heaven and returns into the world, where he is to kill anti-Christ, and to establish the Mohammedan religion, and a most perfect tranquility and security on earth.

Page 123: (1). The occasion of their making this offering is thus related, according to the common tradition in the East. Each of them being born with a twin sister, when they were grown up, Adam, by God's direction, ordered Cain to marry Abel's twin sister, and that Abel should marry Cain's (for it being the common opinion that marriages ought not to be had in the nearest degrees of consanguinity, since they must necessarily marry their sisters, it seemed reasonable to suppose they ought to take those of the remoter degree), but this Cain refusing to agree to, because his own sister was the handsomest, Adam ordered them to make their offerings to God, thereby referring the dispute to his determination. The commentators say Cain's offering was a sheaf of the very worst of his corn, but Abel's a fat lamb, of the best of his flock.

(2). *i.e.*, His dead corpse. For Cain, having committed this fratricide, became exceedingly troubled in his mind, and carried the dead body about on his shoulders for a considerable time, not knowing where to conceal it, till it stank horribly; and then God taught him to bury it by the example of a raven, who having killed another raven in his presence, dug a pit with his claws and beak, and buried him therein. For this circumstance of the raven Mohammed was beholden to the Jews, who tell the same story, except only that they make the raven to appear to Adam, and that he thereupon buried his son.

Page 126: (1). This is one of those accidents which, it is pretended, were foretold by the Korân long before they came to pass.

For in the latter days of Mobammed, and after his death, considerable numbers of the Arabs quitted his religion, and returned to Paganism, Judaism, or Christianity. Al Beidâwi reckons them up in the following order. 1. Three companies of Banu Modlaj, seduced by Dhu'lhamâr al Aswad al Ansi, who set up for a prophet in Yaman, and grew very powerful there. 2. Banu Honeifa, who followed the famous false prophet Moseilama. 3. Banu Asad, who acknowledged Toleiha Ebn Khowailed, another pretender to divine revelation, for their prophet. All these fell off in Mohammed's lifetime. The following, except only the last, apostatized in the reign of Abu Becr. 4. Certain of the tribe of Fezârah, headed by Oyeyma Ebn Hosein. 5. Some of the tribe of Ghatfân, whose leader was Korrah Ebn Salma. 6. Banu Soleim, who followed al Fajâah Ebn Abd Yalil. 7. Banu Yarbu, whose captain was Malec Ebn Noweirah Ebn Kais. 8. Part of the tribe of Tamîn, the proselytes of Sajâj the daughter of al Mondhar, who gave herself out for a prophetess. 9. The tribe of Kendah, led by al Ashâth Ebn Kais. 10. Banu Becr Ebn al Wayel, in the province of Bahrein, headed by al Hotam Ebn Zeid. 11. Some of the tribe of Ghassân, who with their prince Jabalah Ebn al Ayham, renounced Mohammedism in the time of Omar, and returned to their former profession of Christianity. But as to the persons who fulfilled the other part of this prophecy, by supplying the loss of so many renegades, the commentators are not agreed. Some will have them to be the inhabitants of Yaman, and others the Persians; the authority of Mohammed himself being vouched for both opinions. Others, however, suppose them to be 2,000 of the tribe of al Nakhâ (who dwelt in Yaman), 5,000 of those of Kendah and Bajilah, and 3,000 of unknown descent, who were present at the famous battle of Kadesia, fought in the Khalifat of Omar, and which put an end to the Persian empire.

(2). That is, he is become niggardly and close-fisted. These were the words of Phineas Ebn Azûra (another indecent expression of whom, almost to the same purpose, is mentioned elsewhere) when the Jews were much impoverished by a dearth, which the commentators will have to be a judgment on them for their rejecting of Mohammed; and the other Jews who heard him, instead of reproving him, expressed their approbation of what he had said.

Page 129: (1). The persons directly intended in this passage were, either Ashama, king of Ethiopia, and several bishops and priests, who, being assembled for that purpose, heard Jaafar Ebn Abi Taleb, who fled to that country in the first flight, read the 29th and 30th, and afterward the 18th and 19th chapters of the Korân; on hearing of which the king and the rest of the company burst into tears, and confessed what was delivered therein to be conformable to truth; that prince himself, in particular, becoming a proselyte to Mohammedism, or else, thirty, or as others say, seventy persons, sent ambassadors to Mohammed by the same king of Ethiopia, to whom the prophet himself read the 36th

chapter, entitled Y.S. Whereupon they began to weep, saying, *How like is this to that which was revealed unto Jesus!* and immediately professed themselves Moslems.

Page 130: (1). These were the names given by the pagan Arabs to certain camels or sheep which were turned loose to feed, and exempted from common services, in some particular cases; having their ears slit, or some other mark, that they might be known; and this they did in honor of their gods. Which superstitions are here declared to be no ordinances of God, but the inventions of foolish men.

Page 132: (1). This miracle is thus related by the commentators. Jesus having, at the request of his followers, asked it of God, a red table immediately descended, in their sight, between two clouds, and was set before them; whereupon he rose up, and having made the ablution, prayed, and then took off the cloth which covered the table, saying, *In the name of God, the best provider of food.* What the provisions were with which this table was furnished is a matter wherein the expositors are not agreed. One will have them to be nine cakes of bread and nine fishes; another, bread and flesh; another, all sorts of food, except flesh; another all sorts of food, except bread and flesh; another, all except bread and fish; another, one fish, which had the taste of all manner of food; and another, fruits of paradise; but the most received tradition is that when the table was uncovered, there appeared a fish ready dressed, without scales or prickly fins, dropping with fat, having salt placed at its head and vinegar at its tail, and round it all sorts of herbs, except leeks, and five loaves of bread, on one of which there were olives, on the second honey, on the third butter, on the fourth cheese, and on the fifth dried flesh. They add that Jesus, at the request of the apostles, showed them another miracle, by restoring the fish to life, and causing its scales and fins to return to it, at which the standers-by being affrighted, he caused it to become as it was before; that 1,300 men and women, all afflicted with bodily infirmities or poverty, ate of these provisions, and were satisfied, the fish remaining whole as it was at first; that then the table flew up to Heaven in the sight of all; and every one who had partaken of this food were delivered from their infirmities and misfortunes; and that it continued to descend for forty days together at dinner-time, and stood on the ground till the sun declined, and was then taken up into the clouds. Some of the Mohammedan writers are of opinion that this table did not really descend, but that it was only a parable; but most think the words of the Korân are plain to the contrary. A further tradition is, that several men were changed into swine for disbelieving this miracle, and attributing it to magic art; or, as others pretend, for stealing some of the victuals from off it. Several other fabulous circumstances are also told, which are scarce worth transcribing.

(2). Some say the table descended on a Sunday, which was the

reason of the Christians observing that day as sacred. Others pretend this day is still kept among them as a very great festival; and it seems as if the story had its rise from an imperfect notion of Christ's last supper and the institution of the Eucharist.

Page 135: (1). When an infidel comes forth from his grave, says Jallalo'ddin, his works shall be represented to him under the ugliest form that ever he beheld, having a most deformed countenance, a filthy smell, and a disagreeable voice; so that he shall cry out, *God defend me from thee, what art thou? I never saw anything more detestable!* To which the figure will answer, *Why dost thou wonder at my ugliness? I am thy evil works; thou didst ride upon me while thou wast in the world; but now will I ride upon thee, and thou shalt carry me.* And immediately it shall get upon him; and whatever he shall meet shall terrify him, and say, *Hail, thou enemy of God, thou art he who was meant by* (these words of the Korân), *and they shall carry their burdens, etc.*

Page 136: (1). That is, in the *preserved table*, wherein God's decrees are written, and all things which come to pass in this world, as well the most minute as the more momentous, are exactly registered.

(2). For, according to the Mohammedan belief, the irrational animals will also be restored to life at the resurrection, that they may be brought to judgment, and have vengeance taken on them for the injuries they did one another while in this world.

Page 139: (1). This is the name which the Mohammedans give to Abraham's father, named in scripture Terah. However, some of their writers pretend that Azer was the son of Terah, and D'Herbelot says that the Arabs always distinguish them in their genealogies as different persons; but that, because Abraham was the son of Terah according to Moses, it is therefore supposed (by European writers) that Terah is the same with the Azer of the Arabs. How true this observation may be in relation to some authors, I cannot say, but I am sure it cannot be true of all; for several Arab and Turkish writers expressly make Azer and Terah the same person. Azer, in ancient times, was the name of the planet Mars, and the month of March was so called by the most ancient Persians; for the word originally signifying *fire* (as it still does,) it was therefore given by them and the Chaldeans to that planet, which partaking, as was supposed, of a fiery nature, was acknowledged by the Chaldeans and Assyrians as a god or planetary deity, whom in old times they worshiped under the form of a pillar; whence Azer became a name among the nobility, who esteemed it honorable to be denominated from their gods, and is found in the composition of several Babylonish names. For these reasons a learned author supposes Azer to have been the heathen name of Terah, and that the other was given him on his conversion. Al Beidâwi confirms this conjecture, saying that Azer was the name of the idol which he worshiped. It may be observed that Abraham's father is also called Zarah in the Talmud and Athar by Eusebius.

(2). Since Abraham's parents were idolaters, it seems to be a necessary consequence that himself was one also in his younger years; the scripture not obscurely intimates as much, and the Jews themselves acknowledge it. At what age he came to the knowledge of the true God and left idolatry, opinions are various. Some Jewish writers tell us he was then but three years old, and the Mohammedans likewise suppose him very young, and that he asked his father and mother several shrewd questions when a child. Others, however, allow him to have been a middle-aged man at that time. Maimonides, in particular, and R. Abraham Zacuth think him to have been forty years old, which age is also mentioned in the Korân. But the general opinion of the Mohammedans is that he was about fifteen or sixteen. As the religion wherein Abraham was educated was the Sabian, which consisted chiefly in the worship of the heavenly bodies, he is introduced examining their nature and properties, to see whether they had a right to the worship which was paid them or not; and the first which he observed was the planet Venus, or, as others will have it, Jupiter. This method of Abraham's attaining to the knowledge of the supreme Creator of all things, is conformable to what Josephus writes, viz.: That he drew his notions from the changes which he had observed in the earth and the sea, and in the sun and the moon, and the rest of the celestial bodies; concluding that they were subject to the command of a superior power, to whom alone all honor and thanks are due. The story itself is certainly taken from the Talmud. Some of the commentators, however, suppose this reasoning of Abraham with himself was not the first means of his conversion, but that he used it only by way of argument to convince the idolaters among whom he then lived.

Page 144: (1). The commentators tell us that this alleviation of the pains of the damned will be when they shall be taken out of the fire to drink the boiling water, or to suffer the extreme cold, called *al Zamharir*, which is to be one part of their punishment; but others think the respite which God will grant to some before they are thrown into hell, is here intended. According to the exposition of Ebn Abbas, these words may be rendered, *Unless him whom God shall please to deliver thence.*

(2). Either by that inhuman custom, which prevailed among those of Kendah and some other tribes, of burying their daughters alive, so soon as they were born, if they apprehended they could not maintain them; or else by offering them to their idols, at the instigation of those who had the custody of their temples.

Page 147: (1). Al Beidâwi, from a tradition of Mohammed, says that ten signs will precede the last day, viz., the smoke, the beast of the earth, an eclipse in the east, another in the west, and a third in the peninsula of Arabia, the appearance of anti-Christ, the sun's rising in the west, the eruption of Gog and Magog, the descent of Jesus on earth, and fire which shall break forth from Aden.

Page 149: (1). The Mohammedan gospel of Barnabas tells us, that the sentence which God pronounced on the serpent for introducing the devil into paradise was, that he should not only be turned out of paradise, but that he should have his legs cut off by the angel Michael, with the sword of God; and that the devil himself, since he had rendered our first parents unclean, was condemned to eat the excrements of them and all their posterity; which two last circumstances I do not remember to have read elsewhere. The words of the manuscript are these: *Y llamó [Dios] a la serpiente, y a Michael, aquel que tiene la espada de Dios, y le dixo; Aquesta sierpe es acelerada, echala la primera del parayso, y cortale las piernas, y si quisiere caminar, arrastrara la vida por tierra. Y llamó à Satanas, el qual vino riendo, y dixole; Porque tu reprobó has engañado a aquestos, y los has hecho inmundos? Yo quiero que toda inmundicia suya, y de todos sus hijos, en saliendo de sus cuerpos entre por tu boca, porque ex verdad ellos haran penitencia, y tu quedaras harto de inmundicia.*

Page 151: (1). Al Arâf is the name of the wall or partition which, as Mohammed taught, will separate paradise from hell. But as to the persons who are to be placed thereon the commentators differ, as has been elsewhere observed.

Page 153: (1). Noah the son of Lamech, according to the Mohammedan writers, was one of the six principal prophets, though he had no written revelations delivered to him, and the first who appeared after his great-grandfather Edris or Enoch. They also say he was by trade a carpenter, which they infer from his building the ark, and that the year of his mission was the fiftieth, or, as others say, the fortieth of his age. That Noah was a preacher of righteousness unto the wicked antediluvians is testified by scripture. The eastern Christians say that when God ordered Noah to build the ark, he also directed him to make an instrument of wood, such as they make use of at this day in the east, instead of bells, to call the people to church, and named in Arabic Nâkûs, and in modern Greek Semandra; on which he was to strike three times every day, not only to call together the workmen that were building the ark, but to give him an opportunity of daily admonishing his people of the impending danger of the Deluge, which would certainly destroy them if they did not repent. Some Mohammedan authors pretend Noah was sent to convert Zohâk, one of the Persian kings of the first race, who refused to hearken to him; and that he afterward preached God's unity publicly.

(2). That is, those who believed on him, and entered into that vessel with him. Though there be a tradition among the Mohammedans, said to have been received from the prophet himself, and conformable to the scripture, that eight persons, and no more, were saved in the ark, yet some of them report the number variously. One says they were but six, another ten, another twelve, another seventy-eight, and another four-score, half men and half

women, and that one of them was the elder Jorham, the preserver, as some pretend, of the Arabian language.

(3). Ad was an ancient and potent tribe of Arabs, and zealous idolaters. They chiefly worshiped four deities, Sâkia, Hâfedha, Râzeka and Sâlema; the first, as they imagined, supplying them with rain, the second preserving them from all dangers abroad, the third providing food for their sustenance, and the fourth restoring them to health when afflicted with sickness, according to the signification of the several names.

Page 154: (1). The dreadful destruction of the Adites we have mentioned in another place, and shall only add here some further circumstances of that calamity, and which differs a little from what is there said; for the Arab writers acknowledge many inconsistencies in the histories of these ancient tribes. The tribe of Ad having been for their incredulity previously chastised with a three years' drought, sent Kail Ebn Ithar and Morthed Ebn Saad, with seventy other principal men, to the temple of Mecca to obtain rain. Mecca was then in the hands of the tribe of Amalek whose prince was Moâwiyah Ebn Beer; and he, being without the city when the ambassadors arrived, entertained them there for a month in so hospitable a manner that they had forgotten the business they came about had not the king reminded them of it, not as from himself, lest they should think he wanted to be rid of them, but by some verses which he put into the mouth of a singing woman. At which, being roused from their lethargy, Morthed told them the only way they had to obtain what they wanted would be to repent and obey their prophet; but this displeasing the rest, they desired Moâwiyah to imprison him, lest he should go with them; which being done, Kail with the rest entering Mecca, begged of God that he would send rain to the people of Ad. Whereupon three clouds appeared, a white one, a red one, and a black one; and a voice from Heaven ordered Kail to choose which he would. Kail failed not to make choice of the last, thinking it to be laden with the most rain; but when this cloud came over them, it proved to be fraught with the divine vengeance, and a tempest broke forth from it which destroyed them all.

(2). The Thamûdites, insisting on a miracle, proposed to Sâleh that he should go with them to their festival, and that they should call on their gods, and he is on his, promising to follow that deity which should answer. But after they had called on their idols a long time to no purpose, Jonda Ebn Amru, their prince, pointed to a rock standing by itself, and bade Sâleh cause a she-camel big with young to come forth from it, solemnly engaging that, if he did, he would believe, and his people promised the same. Whereupon Sâleh asked it of God, and presently the rock, after several throes as if in labor, was delivered of a she-camel answering the description of Jonda, which immediately brought forth a young one, ready weaned, and, as some say, as big

as herself. Jonda seeing this miracle, believed on the prophet, and some few with him; but the greater part of the Thamûdites remained, notwithstanding, incredulous. Of this camel the commentators tell several very absurd stories, as that, when she went to drink, she never raised her head from the well or river till she had drunk up all the water in it, and then she offered herself to be milked, the people drawing from her as much milk as they pleased; and some say that she went about the town crying aloud, *If any wants milk let him come forth.*

Page 156: (1). This was the common title or name of the kings of Egypt (signifying king in the Coptic tongue), as Ptolemy was in after times; and as Cæsar was that of the Roman emperors, and Khosrû that of the kings of Persia. But which of the kings of Egypt this Pharaoh of Moses was, is uncertain. Not to mention the opinions of the European writers, those of the East generally suppose him to have been al Walîd, who, according to some, was an Arab of the tribe of Ad, or, according to others, the son of Masâb, the son of Riyân, the son of Walîd, the Amalekite. There are historians, however, who suppose Kabûs, the brother and predecessor of al Walîd, was the prince we are speaking of; and pretended he lived six hundred and twenty years, and reigned four hundred. Which is more reasonable, at least, than the opinion of those who imagine it was his father Masâb, or grandfather Riyân. Abulfeda says that Masâb being one hundred and seventy years old, and having no child, while he kept the herds saw a cow calve, and heard her say, at the same time, *O Masâb, be not grieved, for thou shalt have a wicked son, who will be at length cast into hell.* And he accordingly had this Walîd, who afterwards coming to be king of Egypt, proved an impious tyrant.

(2). The Arab writers tell enormous fables of this serpent or dragon. For they say that he was hairy, and of so prodigious a size, that when he opened his mouth, his jaws were four-score cubits asunder, and when he laid his lower jaws on the ground, his upper reached to the top of the palace; that Pharaoh seeing this monster make toward him, fled from it, and was so terribly frightened that he befouled himself; and that the whole assembly also betaking themselves to their heels, no less than twenty-five thousand of them lost their lives in the press. They add that Pharaoh upon this adjured Moses by God who had sent him, to take away the serpent, and I promised he would believe on him, and let the Israelites go; but when Moses had done what he requested, he relapsed, and grew as hardened as before.

(3). There is a tradition that Moses was a very swarthy man; and that when he put his hand into his bosom, and drew it out again, it became extremely white and splendid, surpassing the brightness of the sun. Marracci says we do not read in scripture that Moses showed this sign before Pharaoh. It is true, the scripture does not expressly say so, but it seems to be no more than a necessary inference from that passage where God tells

Moses that if they will not hearken to the first sign, they will believe the latter sign, and if they will not believe these two signs, then directs him to turn the water into blood.

Page 157: (1). It seems probable that all the magicians were not converted by this miracle, for some writers introduce Sadûr and Ghadûr only, acknowledging Moses' miracle to be wrought by the power of God. These two, they say, were brothers, and the sons of a famous magician, then dead; but on their being sent for to court on this occasion, their mother persuaded them to go to their father's tomb to ask his advice. Being come to the tomb, the father answered their call; and when they had acquainted him with the affair, he told them that they should inform themselves whether the rod of which they spoke became a serpent while its masters slept, or only when they were awake; for, said he, enchantments have no effect while the enchanter is asleep, and therefore if it be otherwise in this case, you may be assured that they act by a divine power. These two magicians then, arriving at the capital of Egypt, on inquiry found, to their great astonishment, that when Moses and Aaron went to rest, their rod became a serpent, and guarded them while they slept. And this was the first step toward their conversion.

Page 158: (1). This inundation, they say, was occasioned by unusual rains, which continued eight days together, and the overflowing of the Nile; and not only covered their lands, but came into their houses, and rose as high as their backs and necks; but the children of Israel had no rain in their quarters. As there is no mention of any such miraculous inundation in the Mosaic writings, some have imagined this plague to have been either a pestilence, or the small-pox, or some other epidemical distemper. For the word *tufân*, which is used in this place, and is generally rendered a *deluge*, may also signify any other universal destruction or mortality.

Page 159: (1). These tables, according to some, were seven in number, and according to others ten. Nor are the commentators agreed whether they were cut out of a kind of lote-tree in paradise called al Sedra, or whether they were chrysolites, emeralds, rubies or common stone. But they say that they were each ten or twelve cubits long; for they suppose that not only the ten commandments but the whole law was written thereon; and some add that the letters were cut quite through the tables, so that they might be read on both sides—which is a fable of the Jews.

Page 162: (1). This was done in the plain of Dahia in India, or as others imagine, in a valley near Mecca. The commentators tell us that God stroked Adam's back, and extracted from his loins his whole posterity, which should come into the world until the resurrection, one generation after another; that these men were actually assembled all together in the shape of small ants, which were endued with understanding; and that after they had, in the presence of the angels, confessed their dependence on God,

they were again caused to return into the loins of their great ancestor. From this fiction it appears that the doctrine of pre-existence is not unknown to the Mohammedans; there is some little conformity between it and the modern theory of generation *ex animalculis in semine marium*.

Page 163: (1). For the explaining of this whole passage, the commentators tell the following story:

"They say, that when Eve was big with her first child, the devil came to her and asked her whether she knew what she carried within her, and which way she should be delivered of it, suggesting that possibly it might be a beast. She, being unable to give an answer to this question, went in a fright to Adam, and acquainted him with the matter, who, not knowing what to think of it, grew sad and pensive. Whereupon the devil appeared to her again (or, as others say, to Adam), and pretended that he by his prayers would obtain of God that she might be safely delivered of a son in Adam's likeness, provided they would promise to name him Abda'lhareth, or the *servant of al Hareth* (which was the devil's name among the angels), instead of Abd'allah, or the *servant of God*, as Adam had designed. This proposal was agreed to, and accordingly, when the child was born, they gave it the name, upon which it immediately died." And with this Adam and Eve are here taxed, as an act of idolatry. The story looks like a rabbinical fiction, and seems to have no other foundation than Cain's being called by Moses Obed adâmah, that is, *a tiller of the ground*, which might be translated into Arabic by Abd'alhareth. But al Beidâwi, thinking it unlikely that a prophet (as Adam is, by the Mohammedans, supposed to have been) should be guilty of such an action, imagines the Korân in this place means Kosai, one of Mohammed's ancestors, and his wife, who begged issue of God, and having four sons granted them, called their names Abd Menâf, Abd Shams, Abd'al Uzza, and Abd'al Dâr, after the names of the four principal idols of the Koreish. And the following words also he supposes to relate to their idolatrous posterity.

Page 165: (1). It is related, that the spot where Mohammed's little army lay was a dry and deep sand, into which their feet sank as they walked, the enemy having the command of water; and that having fallen asleep, the greater part of them were disturbed with dreams, wherein the devil suggested to them that they could never expect God's assistance in the battle, since they were cut off from the water, and besides suffering the inconvenience of thirst, must be obliged to pray without washing, though they imagined themselves to be the favorites of God, and that they had his apostle among them. But in the night rain fell so plentifully that it formed a little brook, and not only supplied them with water for all their uses, but made the sand between them and the infidel army firm enough to bear them; whereupon the diabolical suggestions ceased.

Page 166: (1). This is the punishment expressly assigned the

enemies of the Mohammedan religion ; though the Moslems did not inflict it on the prisoners they took at Bedr, for which they are reprehended in this chapter.

Page 173: (1). This grievous charge against the Jews the commentators endeavor to support by telling us that it is meant of some ancient heterodox Jews, or else of some Jews of Medina : who said so for no other reason than for that the law being utterly lost and forgotten during the Babylonish captivity, Ezra, having been raised to life after he had been dead one hundred years, dictated the whole anew to the scribes, out of his own memory ; at which they greatly marveled, and declared that he could not have done it unless he were the son of God. Al Beidāwi, adds that the imputation must be true, because this verse was read to the Jews, and they did not contradict it : which they were ready enough to do in other instances. That Ezra did thus restore not only the Pentateuch, but also the other books of the Old Testament, by divine revelation, was the opinion of several of the Christian fathers, who are quoted by Dr. Prideaux, and of some other writers ; which they seem to have first borrowed from a passage in that very ancient apocryphal book, called (in our English Bible) the *second book* of Esdras. Dr. Prideaux tells us that herein the fathers attributed more to Ezra than the Jews themselves, who suppose that he only collected and set forth a correct edition of the scriptures, which he labored much in, and went a great way in the perfecting of it. It is not improbable, however, that the fiction came originally from the Jews, though they be now of another opinion, and I cannot fix it upon them by any direct proof. For, not to insist on the testimony of the Mohammedans (which yet I cannot but think of some little weight in a point of this nature), it is allowed by the most sagacious critics that the second book of Ezra was written by a Christian indeed, but yet one who had been bred a Jew, and was intimately acquainted with the fables of the Rabbins; and the story itself is perfectly in the taste and way of thinking of those men.

Page 185: (1). For so old was Mohammed before he took upon him to be a prophet ; during which time his fellow-citizens well knew that he had not applied himself to learning of any sort, nor frequented learned men, nor had ever exercised himself in composing verses or orations whereby he might acquire the art of rhetoric, or elegance of speech. A flagrant proof, says al Beidāwi, that this book could be taught him by none but God.

(2). That is to say, the true religion, or Islām, which was generally professed, as some say, till Abel was murdered, or, as others, till the days of Noah. Some suppose the first ages after the Flood are here intended: others, the state of religion in Arabia, from the time of Abraham to that of Amru Ebn Lohai, the great introducer of idolatry into that country.

Page 190: (1). So Jallalo'ddin expounds the original word *Kebla*, which properly signifies that place or quarter toward

which one prays. Wherefore al Zamakhshari supposes that the Israelites are here ordered to dispose their oratories in such a manner that, when they prayed, their faces might be turned toward Mecca; which he imagines was the Kebla of Moses, as it is that of the Mohammedans. The former commentator adds that Pharaoh had forbidden the Israelites to pray to God; for which reason they were obliged to perform that duty privately in their houses.

(2). These words, it is said, Pharaoh repeated often in his extremity, that he might be heard. But his repentance came too late; for Gabriel soon stopped his mouth with mud, lest he should obtain mercy; reproaching him at the same time in the words which follow.

(3). Some of the children of Israel doubting whether Pharaoh was really drowned. Gabriel, by God's command, caused his naked corpse to swim to shore, that they might see it. The word here translated *body*, signifying also a *coat of mail*, some imagine the meaning to be, that his corpse floated armed with his coat of mail, which they tell us was of gold, by which they knew that it was he.

Page 191: (1). viz., The inhabitants of Ninive, which stood on or near the place where al Mawsel now stands. This people having corrupted themselves with idolatry, Jonas the son of Mattai (or Amittai, which the Mohammedans suppose to be the name of his mother), an Israelite of the tribe of Benjamin, was sent by God to preach to and reclaim them. When he first began to exhort them to repentance, instead of harkening to him, they used him very ill, so that he was obliged to leave the city; threatening them, at his departure, that they should be destroyed within three days, or, as others say, within forty. But when the time drew near, and they saw the Heavens over-cast with a black cloud, which shot forth fire, and filled the air with smoke, and hung directly over their city, they were in a terrible consternation, and getting into the fields with their families and cattle, they put on sack-cloth, and humbled themselves before God, calling aloud for pardon, and sincerely repenting of their past wickedness. Whereupon God was pleased to forgive them, and the storm blew over.

Page 192: (1). For the Mohammedans suppose this throne, and the waters whereon it stands, which waters they imagine are supported by a spirit or wind, were, with some other things, created before the heavens and earth. This fancy they borrowed from the Jews, who also say that the throne of glory then stood in the air, and was borne on the face of the waters, by the breath of God's mouth.

Page 195: (1). Or, as the original literally signifies, *boiled over*; which is consonant to what the Rabbins say, that the waters of the Deluge were boiling hot. This oven was, as some say, at Cûfa, in a spot whereon a mosque now stands; or, as others rather

think, in a certain place in India, or else at Ain warda in Mesopotamia; and its exundation was the sign by which Noah knew the flood was coming. Some pretend that it was the same oven which Eve made use of to bake her bread in, being of a form different from those we use, having the mouth in the upper part, and that it descended from patriarch to patriarch, till it came to Noah. It is remarkable that Mohammed, in all probability, borrowed this circumstance from the Persian Magi, who also fancied that the first waters of the Deluge gushed out of the oven of a certain old woman named Zala Cûfa. But the word *tannûr*, which is here translated *oven*, also signifying the *superficies of the earth*, or a *place whence waters spring forth*, or *where they are collected*, some suppose it means no more in this passage than the spot or fissure whence the first eruption of waters brake forth.

(2). Or, as the words may also be rendered, and some commentators think they ought, two pair, that is, two males and two females of each species; wherein they partly agree with divers Jewish and Christian writers, who from the Hebrew expression, *seven and seven* and *two and two*, the *male and his female*, suppose there went into the ark fourteen pair of every clean, and two pair of every unclean species. There is a tradition that God gathered together unto Noah all sorts of beasts, birds and other animals (it being indeed difficult to conceive how he should come by them all without some supernatural assistance), and that as he laid hold on them, his right hand constantly fell on the male, and his left on the female.

(3). This was an unbelieving son of Noah, named Canaan, or Yam; though others say he was not the son of Noah, but his grandson by his son Ham, or his wife's son by another husband; nay, some pretend he was related to him no farther than by having been educated and brought up in his house. The best commentators add, that Noah's wife, named Wâila, who was an infidel, was also comprehended in this exception, and perished with her son.

(4). That is, omit no opportunity of getting on board. According to a different reading, the latter words may be rendered, *Who shall cause it to move forward, and to stop*, as there shall be occasion. The commentators tell us that the ark moved forward, or stood still, as Noah would have it, on his pronouncing only the words, *In the name of God*. It is to be observed that the more judicious commentators make the dimensions of the ark to be the same with those assigned by Moses: Notwithstanding, others have enlarged them most extravagantly, as some Christian writers have also done. They likewise tell us that Noah was two years in building the ark, which was framed of Indian plane-tree, that it was divided into three stories, of which the lower was designed for the beasts, the middle one for the men and women, and the upper for the birds; and that the men were separated from the women by the body of Adam, which Noah had

taken into the ark. This last is a tradition of the eastern Christians, some of whom pretend that the matrimonial duty was superseded and suspended during the time Noah and his family were in the ark; though Ham has been accused of not observing continency on that occasion, his wife, it seems, bringing forth Caanan in the very ark.

Page 196: (1). This mountain is one of those which divide Armenia, on the south, from Mesopotamia, and that part of Assyria which is inhabited by the Curds, from whom the mountains took the name of Cardu, or Gardu, by the Greeks turned into Gordyæi, and other names. Mount al Jûdi (which name seems to be a corruption, though it be constantly so written by the Arabs, for Jordi, or Giordi) is also called Thamanin, probably from a town at the foot of it, so named from the number of persons saved in the ark, the word *thamanin* signifying *eighty*, and overlooks the country of Diyâr Rabîah, near the cities of Mawsel, Forda, and Jazîrat Ebn Omar, which last place one affirms to be but four miles from the place of the ark, and says that a Mohammedan temple was built there with the remains of that vessel, by the Khalif Omar Ebn Abd'alaziz, whom he by mistake calls Omar Ebn al Khattâb. The tradition which affirms the ark to have rested on these mountains, must have been very ancient, since it is the tradition of the Chaldeans themselves; the Chaldee paraphrasts consent to their opinion, which obtained very much formerly, especially among the eastern Christians. To confirm it, we are told that the remainders of the ark were to be seen on the Gordyæan mountains: Berosus and Abydenus both declare there was such a report in their time; the first observing that several of the inhabitants thereabouts scraped the pitch off the planks as a rarity, and carried it about them for an amulet: and the latter saying that they used the wood of the vessel against many diseases with wonderful success. The relics of the ark were also to be seen here in the time of Epiphanius, if we may believe him; and we are told the emperor Heraclius went from the town of Thamanin up to the mountain al Jûdi, and saw the place of the ark. There was also formerly a famous monastery, called *the monastery of the ark*, upon some of these mountains, where the Nestorians used to celebrate a feast day on the spot where they supposed the ark rested; but in the year of Christ 776, that monastery was destroyed by lightning, with the church, and a numerous congregation in it. Since which time it seems the credit of this tradition hath declined, and given place to another, which obtains at present, and according to which the ark rested on Mount Masis, in Armenia, called by the Turks Aghir dagh, or *the heavy or great mountain*, and situate about twelve leagues south-east of Erivan.

(2). The Mohammedans say that Noah went into the ark on the tenth of Rajeb, and came out of it the tenth of al Moharran, which therefore became a fast. So that the whole time of Noah's being in the ark, according to them, was six months.

Page 198: (1). These were the angels who were sent to acquaint Abraham with the promise of Isaac, and to destroy Sodom and Gomorrah. Some of the commentators pretend they were twelve, or nine, or ten in number; but others, agreeably to scripture, say they were but three, viz., Gabriel, Michael and Israfil.

(2). This seems to be the true sense of the passage; but according to a different reading of the vowel, some interpret it, *Except thy wife*; the meaning being that Lot is here commanded to take his family with him *Except his wife*. Wherefore the commentators cannot agree whether Lot's wife went forth with him or not; some denying it, and pretending that she was left behind and perished in the common destruction; and others affirming it, and saying that when she heard the noise of the storm and overthrow of the cities, she turned back lamenting their fate, and was immediately struck down and killed by one of the stones mentioned a little lower. A punishment she justly merited for her infidelity and disobedience to her husband.

Page 200: (1). This is not to be strictly understood as if either the punishment of the damned should have an end, or the heavens and the earth should endure forever; the expression being only used by way of image or comparison, which need not agree in every point with the thing signified. Some, however, think the future heavens and earth, into which the present shall be changed, are here meant.

Page 203: (1). This well, say some, was a certain well near Jerusalem, or not far from the river Jordan; but others call it the well of Egypt or Midian. The commentators tell us that, when the sons of Jacob had gotten Joseph with them in the field, they began to abuse and to beat him so unmercifully, that they had killed him, had not Judah, on his crying out for help, insisted on the promise they had made not to kill him, but to cast him into the well. Whereupon they let him down a little way; but, as he held by the sides of the well, they bound him, and took off his inner garment, designing to stain it with blood, to deceive their father. Joseph begged hard to have his garment returned him, but to no purpose, his brothers telling him, with a sneer, that the eleven stars and the sun and the moon might clothe him and keep him company. When they had let him down half-way, they let him fall thence to the bottom, and, there being water in the well (though the scripture says the contrary), he was obliged to get upon a stone, on which, as he stood weeping, the angel Gabriel came to him with the revelation mentioned immediately.

(2). His name was Kitfir, or Itfir (a corruption of Potiphar); and he was a man of great consideration, being superintendent of the royal treasury. The commentators say that Joseph came into his service at seventeen, and lived with him thirteen years; and that he was made prime minister in the thirty-third year of his age, and died at a hundred and twenty. They who suppose Joseph was twice sold differ as to the price the Egyptian paid for

him; some saying it was twenty *dinârs* of gold, a pair of shoes, and two white garments; and others, that it was a large quantity of silver or gold.

Page 204: (1). Through extreme surprise at the wonderful beauty of Joseph; which surprise Zoleikha fore-seeing, put knives into their hands, on purpose that this accident might happen. Some writers have observed, on occasion of this passage, that it is customary in the east for lovers to testify the violence of their passion by cutting themselves, as a sign that they would spend their blood in the service of the person beloved; which is true enough, but I do not find that any of the commentators suppose these Egyptian ladies had any such design.

Page 205: (1). Notwithstanding what some ancient authors write to the contrary, it often rains in winter in the lower Egypt, and even snow has been observed to fall at Alexandria, contrary to the express assertion of Seneca. In the upper Egypt, indeed, toward the cataracts of Nile, it rains very seldom. Some, however, suppose that the rains here mentioned are intended of those which should fall in Ethiopia, and occasion the swelling of the Nile, the great cause of the fertility of Egypt; or else of those which should fall in the neighboring countries, which were also afflicted with famine during the same time.

Page 206: (1). The commentators say that Joseph being taken out of prison, after he had washed and changed his clothes, was introduced to the king, whom he saluted in the Hebrew tongue, and on the king's asking what language that was, he answered that it was the language of his fathers. This prince, they say, understood no less than seventy languages, in every one of which he discoursed with Joseph, who answered him in the same; at which the king greatly marveling, desired him to relate his dream, which he did, describing the most minute circumstances: whereupon the king placed Joseph by him on his throne, and made him his Wazîr, or chief minister. Some say that his master Kitfir dying about this time, he not only succeeded him in his place, but, by the king's command, married the widow, his late mistress, whom he found to be a virgin, and who bare him Ephraim and Manasses. So that according to this tradition, she was the same woman who is called Asenath by Moses. This supposed marriage, which authorized their amours, probably encouraged the Mohammedan divines to make use of the loves of Joseph and Zoleikha, as an allegorical emblem of the spiritual love between the Creator and the creature, God and the soul; just as the Christians apply the Song of Solomon to the same mystical purpose.

Page 208: (1). The occasion of this suspicion, it is said, was, that Joseph having been brought up by his father's sister, she became so fond of him that, when he grew up, and Jacob designed to take him from her, she contrived the following stratagem to keep him: Having a girdle which had once belonged to Abraham, she girt it about the child, and then, pretending she had lost it,

caused strict search to be made for it; and it being at length found on Joseph, he was adjudged, according to the law of the family, to be delivered to her as her property. Some, however, say that Joseph actually stole an idol of gold, which belonged to his mother's father, and destroyed it; a story probably taken from Rachel's stealing the images of Laban: and others tell us that he once stole a goat, or a hen, to give to a poor man.

Page 209: (1). viz., His father and Leah, his mother's sister, whom he looked on as his mother after Rachel's death. Al Beidâwi tells us that Joseph sent carriages and provisions for his father and his family; and that he and the king of Egypt went forth to meet them. He adds that the number of the children of Israel who entered Egypt with him was seventy-two; and that when they were led out thence by Moses, they were increased to six hundred thousand five hundred and seventy men and upwards, besides the old people and children.

Page 211: (1). The collar here mentioned is an engine something like a pillory, but light enough for the criminal to walk about with. Besides the hole to fix it on the neck, there is another for one of the hands, which is thereby fastened to the neck. And in this manner the Mohammedans suppose the reprobates will appear at the day of judgment. Some understand this passage figuratively, of the infidels being bound in the chains of error and obstinacy.

Page 212: (1). This passage was revealed on the following occasion: Amer Ebn al Tofail and Arbad Ebn Rabîah, the brother of Labîd, went to Mohammed with an intent to kill him; and Amer began to dispute with him concerning the chief points of his doctrine, while Arbad, taking a compass, went behind him to dispatch him with his sword; but the prophet, perceiving his design, implored God's protection; whereupon Arbad was immediately struck dead by thunder, and Amer was struck with a pestilential boil, of which he died in a short time, in a miserable condition. Jallalo'ddin, however, tells another story saying that Mohammed, having sent one to invite a certain man to embrace his religion, the person put this question to the missionary, *Who is this apostle, and what is God? Is he of gold, or of silver, or of brass?* Upon which a thunderbolt struck off his skull, and killed him.

Page 214: (1). These are miracles which the Koreish required of Mohammed; demanding that he would, by the power of his Korân, either remove the mountains from about Mecca, that they might have delicious gardens in their room, or that he would oblige the wind to transport them, with their merchandise, to Syria (according to which tradition, the words here translated, *or the earth cleaved in sunder*, should be rendered, *or the earth be traveled over* in an instant); or else raise to life Kosai Ebn Kelâb, and others of their ancestors, to bear witness to him; whereupon this passage was revealed.

Page 215: (1). Literally, *the mother of the book*; by which is meant *the preserved table*, from which all the written revelations which have been from time to time published to mankind, according to the several dispensations, are transcripts.

Page 218: (1). What is particularly intended in this passage by the *good word*, and the *evil word*, the expositors differ. But the first seems to mean the profession of God's unity; the inviting others to the true religion, or the Korân itself; and the latter, the acknowledging a plurality of gods, the seducing of others to idolatry, or the obstinate opposition of God's prophets.

Page 219: (1). *i.e.*, Ismael and his posterity. The Mohammedans say, that Hagar, his mother, belonged to Sarah, who gave her to Abraham; and that, on her bearing him this son, Sarah became so jealous of her, that she prevailed on her husband to turn them both out of doors; whereupon he sent them to the territory of Mecca, where God caused the fountain of Zemzem to spring forth for their relief, in consideration of which the Jorhamites, who were the masters of the country, permitted them to settle among them.

(2). Abraham put up this petition to God before he knew that his parents were the enemies of God. Some suppose his mother was a true believer, and therefore read it in the singular, *and my father*. Others fancy that by his *parents* the patriarch here means Adam and Eve.

(3). This the Mohammedans suppose will come to pass at the last day; the earth becoming white and even, or, as some will have it, of silver; and the heavens of gold.

Page 220: (1). For the Mohammedans imagine that the devils endeavor to ascend to the constellations, to pry into the actions and overhear the discourse of the inhabitants of Heaven, and to tempt them. They also pretend that these evil spirits had the liberty of entering any of the heavens till the birth of Jesus, when they were excluded three of them; but that on the birth of Mohammed they were forbidden the other four.

Page 225: (1). The Mohammedans suppose that the earth, when first created, was smooth and equal, and thereby liable to a circular motion as well as the celestial orbs; and that the angels asking, who could be able to stand on so tottering a frame, God fixed it the next morning by throwing the mountains on it.

(2). Some understand this passage figuratively, of God's disapproving their wicked designs; but others suppose the words literally relate to the tower which Nimrod (whom the Mohammedans will have to be the son of Caanan, the son of Ham, and so the nephew of Cush, and not his son) built in Babel, and carried to an immense height (five thousand cubits, say some), foolishly purposing thereby to ascend to Heaven and wage war with the inhabitants of that place; but God frustrated his attempt, utterly over throwing the tower by a violent wind and earthquake.

Page 229: (1). The same being not only good food, but a useful remedy in several distempers, particularly those occasioned by phlegm. There is a story, that a man came once to Mohammed, and told him that his brother was afflicted with a violent pain in his belly: upon which the prophet bade him give him some honey. The fellow took his advice; but soon after coming again, told him that the medicine had done his brother no manner of service: Mohammed answered, *Go and give him more honey, for God speaks truth, and thy brother's belly lies.* And the dose being repeated, the man, by God's mercy, was immediately cured.

Page 230: (1). This verse, which was the occasion of the conversion of Othmân Ebn Matûn, the commentators say, containeth the whole which it is a man's duty either to perform or to avoid; and is alone a sufficient demonstration of what is said in the foregoing verse. Under the three things here commanded, they understand the belief of God's unity, without inclining to atheism, on the one hand, or polytheism, on the other: obedience to the commands of God; and charity toward those in distress. And under the three things forbidden, they comprehend all corrupt and carnal affections; all false doctrines and heretical opinions; and all injustice toward man.

Page 232: (1). This was a great objection made by the Meccans to the authority of the Korân; for when Mohammed insisted, as a proof of its divine original, that it was impossible a man so utterly unacquainted with learning as himself could compose such a book, they replied, that he had one or more assistants in the forgery; but as to the particular person or persons suspected of this confederacy, the traditions differ. One says it was Jabar, a Greek, servant to Amer Ebn al Hadramî, who could read and write well; another, that they were Jabar and Yesâr, two slaves who followed the trade of sword-cutters at Mecca, and used to read the pentateuch and gospel, and had often Mohammed for their auditor, when he passed that way. Another tells us, it was one Aîsh, or Yâîsh, a domestic of al Haweiteb Ebn Abd al Uzza, who was a man of some learning, and had embraced Mohammedism. Another supposes it was one Kais, a Christian, whose house Mohammed frequented; another, that it was Addâs, a servant of Otba Ebn Rabîa; and another, that it was Salmân the Persian. According to some Christian writers, Abdallah Ebn Salâm, the Jew who was so intimate with Mohammed (named by one, according to the Hebrew dialect, Abdias Ben Salon and by another, Abdala Celen), was assisting to him in the compiling his pretended revelations. This Jew Dr. Prideaux confounds with Salmân the Persian who was a very different man, as a late author has observed before me; wherefore, and for that we may have occasion to speak of Salmân hereafter, it may be proper to add a brief extract of his story as told by himself. He was of a good family of Ispahan, and, in his younger years, left the religion of his country to embrace Christianity; and traveling into Syria,

was advised by a certain monk of Amuria to go into Arabia, where a prophet was expected to arise about that time, who should establish the religion of Abraham; and whom he should know among other things, by the *seal of prophecy* between his shoulders. Salmân performed the journey, and meeting with Mohammed at Koba, where he rested in his flight to Medina, soon found him to be the person he sought, and professed Islâm. The general opinion of the Christians, however, is, that the chief help Mohammed had in the contriving his Korân, was from a Nestorian monk named Sergius, supposed to be the same person with the monk Boheira, with whom Mohammed in his younger years had some conference, at Bosra, a city of Syria Damascena, where that monk resided. To confirm which supposition, a passage has been produced from an Arab writer, who says that Boheira's name in the books of the Christians, is Sergius; but this is only a conjecture; and another tells us, his true name was Saïd, or Felix, and his surname Boheira. But be that as it will, if Boheira and Sergius were the same man, I find not the least intimation in the Mohammedan writers that he ever quitted his monastery to go into Arabia (as is supposed by the Christians); and his acquaintance with Mohammed at Bosra was too early to favor the surmise of his assisting him in the Korân, which was composed long after; though Mohammed might, from his discourse, gain some knowledge of Christianity and of the scriptures, which might be of use to him therein. From the answer given in this passage of the Korân to the objection of the infidels, viz., that the person suspected by them to have a hand in the Korân spoke a foreign language, and therefore could not, with any face of probability, be supposed to assist in a composition written in the Arabic tongue, and with so great elegance, it is plain this person was no Arabian. The word Ajami, which is here used, signifies any *foreign* or *barbarous* language in general; but the Arabs applying it more particularly to the Persian, it has been thence concluded by some that Salmân was the person; however, if it be true that he came not to Mohammed till after the Hejra, either he could not be the man here intended, or else this verse must have been revealed at Medina, contrary to the common opinion.

(2). These words were added for the sake of Ammâr Ebn Yâser, and some others, who being taken and tortured by the Koreish, renounced their faith out of fear, though their hearts agreed not with their mouths. It seems Ammâr wanted the constancy of his father and mother, Yâser, and Sommeiya, who underwent the like trial at the same time with their son, and resolutely refusing to recant, were both put to death, the infidels tying Sommeiya between two camels, and striking a lance through her privy parts. When news was brought to Mohammed, that Ammâr had denied the faith, he said, it could not be, for that Ammâr was full of faith from the crown of his head to the soul of his foot, faith being mixed and incorporated with his very flesh and blood; and when Ammâr himself came weeping to the prophet, he wiped

his eyes, saying, *What fault was it of thine, if they forced thee?* But though it be here said, that those who apostatize in appearance only, to avoid death or torments, may hope for pardon from God, yet it is unanimously agreed by the Mohammedan doctors, to be much more meritorious and pleasing in the sight of God, courageously and nobly to persist in the true faith, and rather to suffer death itself than renounce it, even in words. Nor did the Mohammedan religion want its martyrs, in the strict sense of the word; of which I will here give two instances, besides the above-mentioned. One is that of Khobaib Ebn Ada, who being perfidiously sold to the Koreish, was by them put to death in a cruel manner, by mutilation, and cutting off his flesh piece-meal; and being asked, in the midst of his tortures, whether he did not wish Mohammed was in his place, answered *I would not wish to be with my family, my substance, and my children, on condition that Mohammed was only to be pricked with a thorn.* The other is that of a man who was put to death by Moseilama, on the following occasion. That false prophet having taken two of Mohammed's followers, asked one of them, what he said of Mohammed? the man answered, That he was the apostle of God: *And what sayest thou of me?* added Moseilama; to which he replied, *Thou also art the apostle of God;* whereupon he was immediately dismissed in safety. But the other, having returned the same answer to the former question, refused to give any to the last, though required to do it three several times, but pretended to be deaf, and was therefore slain. It is related that Mohammed, when the story of these two men was told him, said, *The first of them threw himself on God's mercy; but the latter professed the truth; and he shall find his account in it.*

Page 233: (1). These were the Jews; who being ordered by Moses to set apart Friday (the day now observed by the Mohammedans) for the exercise of divine worship, refused it, and chose the sabbath-day, because on that day God rested from his works of creation; for which reason they were commanded to keep the day they had chosen in the strictest manner.

Page 234: (1). Their first transgression was their rejecting the decisions of the law, their putting Isaiah to death, and their imprisoning of Jeremiah: and the second, was their slaying of Zachariah, and John the Baptist, and their imagining the death of Jesus.

(2). Some imagine the army meant in this place was that of Bakhtnash; but others say the Persians conquered the Jews this second time, by the arms of Gudarz (by whom they seem to intend Antiochus Epiphanes), one of the successors of Alexander at Babylon. It is related that the general in this expedition, entering the temple, saw blood bubbling up on the great altar, and asked the reason of it, the Jews told him it was the blood of a sacrifice which had not been accepted of God; to which he replied, that they had not told him the truth, and ordered a thousand of them

to be slain on the altar; but the blood not ceasing, he told them that if they would not confess the truth, he would not spare one of them; whereupon they acknowledged it was the blood of John; and the general said, *Thus hath your Lord taken vengeance on you;* and then cried out, *O John, my Lord and thy Lord knoweth what hath befallen thy people for thy sake ; wherefore let thy blood stop, by God's permission, lest I leave not one of them alive;* upon which the blood immediately stopped.

(3). Or inconsiderate, not weighing the consequence of what he asks. It is said that the person here meant is Adam, who, when the breath of life was breathed into his nostrils, and had reached so far as his navel, though the lower part of his body was, as yet, but a piece of clay, must needs try to rise up, and got an ugly fall by the bargain. But others pretend the passage was revealed on the following occasion. Mohammed committed a certain captive to the charge of his wife, Sawda bint Zamâa, who, moved with compassion at the man's groans, unbound him, and let him escape: upon which the prophet, in the first motions of his anger, wished her hand might fall off; but immediately composing himself, said aloud, *O God, I am but a man : therefore turn my curse into a blessing.*

Page 235: (1). Literally, *the bird*, which is here used to signify a man's *fortune* or *success*; the Arabs, as well as the Greeks and Romans, taking omens from the flight of birds, which they supposed to portend good luck, if they flew from the left to the right, but if from the right to the left, the contrary; the like judgment they also made when certain beasts passed before them.

Page 236: (1). Prodigality, and squandering away one's substance in folly or luxury, being a very great sin. The Arabs were particularly guilty of extravagance in killing camels, and distributing them by lot, merely out of vanity and ostentation; which they are forbidden by this passage, and commanded to bestow what they could spare on their poor relations, and other indigent people.

Page 239: (1). These are generally supposed to have been the tribe of Thakif, the inhabitants of al Tâyef, who insisted on Mohammed's granting them several very extraordinary privileges, as the terms of their submission to him; for they demanded that they might be free from the legal contribution of alms, and from observing the appointed times of prayer; that they might be allowed to keep their idol Allât for a certain time, and that their territory might be declared a place of security and not be violated, like that of Mecca, etc. And they added, that if the other Arabs asked him the reason of these concessions, he should say, that God had commanded him so to do. According to which explication it is plain this verse must have been revealed long after the Hejra.

Page 241: (1). These were, the changing his rod into a serpent, the making his hand white and shining, the producing locusts,

lice, frogs and blood, the dividing of the Red Sea, the bringing water out of the rock, and the shaking of Mount Sinai over the children of Israel. In lieu of the three last some reckon the inundation of the Nile, the blasting of the corn, and scarcity of the fruits of the earth. These words, however, are interpreted by others, not of *nine miracles*, but of *nine commandments*, which Moses gave his people, and were thus numbered up by Mohammed himself to a Jew, who asked him the question, viz., That they should not be guilty of idolatry, nor steal, nor commit adultery or murder, nor practice sorcery or usury, nor accuse an innocent man to take away his life, or a modest woman of whoredom, nor desert the army; to which he added the observing of the sabbath, as a tenth commandment, but which peculiarly regarded the Jews: upon which answer, it is said, the Jew kissed the prophet's hands and feet.

Page 242: (1). These were certain Christian youths, of a good family in Ephesus, who, to avoid the persecution of the Emperor Decius, by the Arab writers called Decianus, hid themselves in a cave, where they slept for a great number of years. This apocryphal story (for Baronius treats it as no better, and Father Marracci acknowledges it to be partly false, or at least doubtful, though he calls Hottinger *a monster of impiety*, and the *off-scum of heretics*, for terming it a fable), was borrowed by Mohammed from the Christian traditions, but has been embellished by him and his followers with several additional circumstances. What is meant by al Rakin the commentators cannot agree. Some will have it to be the name of the mountain, or the valley, wherein the cave was; some say it was the name of their dog; and others (who seem to come nearest the true signification) that it was a brass plate, or stone table, placed near the mouth of the cave, on which the names of the young men were written. There are some, however, who take the companions of al Rakin to be different from the seven sleepers; for they say the former were three men who were driven by ill weather into a cave for shelter, and were shut in there by the falling down of a vast stone, which stopped the cave's mouth, but on their begging God's mercy, and their relating each of them a meritorious action which they hoped might entitle them to it, were miraculously delivered by the rock's rending in sunder to give them passage.

Page 243: (1). This dog had followed them as they passed by him when they fled to the cave, and they drove him away; whereupon God caused him to speak, and he said, *I love those who are dear unto God; go to sleep therefore, and I will guard you*. But some say, it was a dog belonging to a shepherd who followed them, and that the dog followed the shepherd; which opinion is supported by reading, as some do, *câlebohôm, their dog's master* instead of *calbohôm*, their dog. Jallalo'ddin adds, that the dog behaved as his masters did, in turning himself, in sleeping, and in waking. The Mohammedans have a great respect

for this dog, and allow him a place in paradise with some other favorite brutes ; and they have a sort of proverb which they use in speaking of a covetous person, *that he would not throw a bone to the dog of the seven sleepers* ; nay, it is said that they have the superstition to write his name, which they suppose to be Katmîr (though some, as is observed above, think he was called al Rakim), on their letters which go far, or which pass the sea, as a protection, or kind of talisman, to preserve them from miscarriage.

Page 244: (1). Jallalo'ddin supposes the whole space was three hundred solar years, and that the odd nine are added to reduce them to lunar years. Some think these words are introduced as spoken by the Christians, who differed among themselves about the time ; one saying it was three hundred years, and another, three hundred and nine years. The interval between the reign of Decius, and that of Theodosius the younger, in whose time the sleepers are said to have awaked, will not allow them to have slept quite two hundred years ; though Mohammed is somewhat excusable, since the number assigned by Simeon Metaphrastes is three hundred and seventy-two years.

Page 245: (1). Though these seem to be general characters only, designed to represent the different end of the wicked, and of the good ; yet it is supposed, by some, that two particular persons are here meant. One says they were two Israelites and brothers, who had a considerable sum left them by their father, which they divided between them ; and that one of them, being an unbeliever, bought large fields and possessions with his portion, while the other, who was a true believer, disposed of his to pious uses ; but that in the end, the former was ruined, and the latter prospered. Another thinks they were two men of the tribe of Makhzûm ; the one named al Aswad Ebn Abd'al Ashadd, an infidel ; and the other Abu Salma Ebn Abd'allah, the husband of Omm Salma (whom the prophet married after his death), and a true believer.

Page 247: (1). The original word properly signifies the space of eighty years and upward. To explain this long passage the commentators tell the following story : They say that Moses once preaching to the people, they admired his knowledge and eloquence so much, that they asked him whether he knew any man in the world who was wiser than himself ; to which he answered in the negative : whereupon God, in a revelation, having reprehended him for his vanity (though some pretend that Moses asked God the question of his own accord), acquainted him that his servant al Khedr was more knowing than he ; and, at Moses' request told him he might find that person at a certain rock, where the two seas met ; directing him to take a fish with him in a basket, and that where he missed the fish, that was the place. Accordingly Moses set out, with his servant Joshua, in search of al Khedr ; which expedition is here described.

Page 248: (1). Or, the two-horned. The generality of the

commentators suppose the person here meant to be Alexander the Great, or, as they call him, Iscander al Rûmî, king of Persia and Greece; but there are very different opinions as to the reason of this surname. Some think it was given him because he was king of the East and of the West, or because he had made expeditions to both those extreme parts of the earth; or else because he had two horns on his diadem, or two curls of hair, like horns, on his forehead; or, which is most probable, by reason of his great valor. Several modern writers rather suppose the surname was occasioned by his being represented in his coins and statues with horns, as the son of Jupiter Ammon; or else by his being compared by the prophet Daniel to a he-goat; though he is there represented with but one horn. There are some good writers, however, who believe the prince intended in this passage of the Korân was not Alexander the Grecian, but another great conqueror, who bore the same name and surname, and was much more ancient than he, being contemporary with Abraham, and one of the kings of Persia of the first race; or, as others suppose, a king of Yaman, named Asaab Ebn al Râyesh. They all agree he was a true believer, but whether he was a prophet or no, is a disputed point.

Page 249: (1). The commentators say the wall was built in this manner. They dug till they found water, and having laid the foundation of stone and melted brass, they built the superstructure of large pieces of iron, between which they laid wood and coals, till they equaled the height of the mountains; and then setting fire to the combustibles, by the help of large bellows, they made the iron red hot, and over it poured melted brass, which filling up the vacancies between the pieces of iron, rendered the whole work as firm as a rock. Some tell us that the whole was built of stones joined by clamps of iron, on which they poured melted brass to fasten them.

Page 251: (1). The palm to which she fled, that she might lean on it in her travail, was a withered trunk, without any head or verdure, and this happened in the winter season; notwithstanding which it miraculously supplied her with fruits for her refreshment; as is mentioned immediately. It has been observed, that the Mohammedan account of the delivery of the Virgin Mary very much resembles that of Latona, as described by the poets, not only in this circumstance of their laying hold on a palm-tree (though some say Latona embraced an olive-tree, or an olive and a palm, or else two laurels), but also in that of their infants speaking; which Apollo is fabled to have done in the womb.

Page 252: (1). These words are variously expounded; some taking them to express admiration at the quickness of those senses in the wicked, at the day of judgment, when they shall plainly perceive the torments prepared for them, though they have been deaf and blind in this life; and others supposing the words contain a threat to the unbelievers, of what they shall then hear and

see ; or else a command to Mohammed to lay before them the terrors of that day.

Page 253: (1). These are generally supposed to have been the words of the angel Gabriel, in answer to Mohammed's complaint for his long delay of fifteen, or, according to another tradition, of forty days, before he brought him instructions what solution he should give to the questions which had been asked him concerning the sleepers, Dhu'lkarnein, and the spirit. Others, however, are of the opinion that they are the words which the godly will use at their entrance into paradise ; and that their meaning is, *We take up our abode here at the command and through the mercy of God alone, who ruleth all things, past, future, and present ; and who is not forgetful of the works of his servants.*

Page 254: (1). For the true believers must also pass by or through hell, but the fire will be damped and the flames abated, so as not to hurt them, though it will lay hold on the others. Some, however, suppose that the words intend no more than the passage over the narrow bridge, which is laid over hell.

Page 255: (1). That is, except he who shall be a subject properly disposed to receive that favor, by having possessed Islâm. Or, the words may also be translated, according to another exposition, *They shall not obtain the intercession of any, except the intercession of him, etc.* Or else, *None shall be able to make intercession for others, except he who shall have received a covenant (or permission) from God ; i.e., who shall be qualified for that office by faith and good works, according to God's promise, or shall have special leave given him by God for that purpose.*

Page 256: (1). For Moses had an impediment in his speech, which was occasioned by the following accident. Pharaoh one day carrying him in his arms, when a child, he suddenly laid hold of his beard, and plucked it in a very rough manner, which put Pharaoh into such a passion, that he ordered him to be put to death ; but Asia, his wife, representing to him that he was but a child, who could not distinguish between a burning coal and a ruby, he ordered the experiment to be made ; and a live coal and a ruby being set before Moses, he took the coal and put it into his mouth, and burned his tongue ; and thereupon he was pardoned. This is a Jewish story a little altered.

Page 257: (1). The commentators say, that his mother accordingly made an ark of the *papyrus*, and pitched it, and put in some cotton ; and having laid the child therein, committed it to the river, a branch of which went into Pharaoh's garden ; that the stream carried the ark thither into a fish-pond, at the head of which Pharaoh was then sitting, with his wife Asia, the daughter of Mozahem ; and that the king, having commanded it to be taken up and opened, and finding in it a beautiful child, took a fancy to it, and ordered it to be brought up. Some writers mention a miraculous preservation of Moses before he was put into the ark ; and tell us, that his mother having hid him from Pharaoh's offi-

cers in an oven, his sister, in her mother's absence, kindled a large fire in the oven to heat it, not knowing the child was there, but that he was afterward taken out unhurt.

Page 260: (1). Lest they infect thee with a burning fever; for that was the consequence of any man's touching him, and the same happened to the persons he touched; for which reason he was obliged to avoid all communication with others, and was also shunned by them, wandering in the desert like a wild beast. Hence, it is concluded that a tribe of Samaritan Jews said to inhabit a certain isle in the Red Sea, are the descendants of our al Sâméri; because it is their peculiar mark of distinction, at this day, to use the same words, viz., *La mesâs*, i.e., *Touch me not*, to those they meet. It is not improbable that this story may owe its rise to the known hatred borne by the Samaritans to the Jews, and their superstitiously avoiding to have any commerce with them, or any other strangers.

(2). For this, with the Arabs, is one mark of an enemy, or a person they abominate; to say a man has a black liver (though I think we express our aversion by the term white-livered), reddish whiskers and gray eyes, being a periphrasis for a foe, and particularly a Greek, which nation were the most inveterate enemies of the Arabs, and have usually hair and eyes of those colors. The original word, however, signifies also those who are squint-eyed, or even blind of a suffusion.

Page 266: (1). Abraham took his opportunity to do this while the Chaldeans were abroad in the fields, celebrating a great festival; and some say he hid himself in the temple; and when he had accomplished his design, that he might the more evidently convince them of their folly in worshipping them, he hung the axe, with which he had hewn and broken down the images, on the neck of the chief idol, named by some writers, Baal; as if he had been the author of all the mischief. For this story, which, though it be false, is not ill invented, Mohammed stands indebted to the Jews; who tell it with a little variation; for they say Abraham performed this exploit in his father's shop, during his absence; that Terah, on his return, demanding the occasion of the disorder, his son told me that the idols had quarreled and fallen together by the ears about an offering of fine flour, which had been brought them by an old woman; and that the father, finding he could not insist on the impossibility of what Abraham pretended, without confessing the impotence of his gods, fell into a violent passion and carried him to Nimrod that he might be exemplarily punished for his insolence.

Page 267: (1). The commentators relate that, by Nimrod's order, a large space was enclosed at Cûtha, and filled with a vast quantity of wood, which being set on fire burned so fiercely, that none dared to venture near it; then they bound Abraham, and putting him into an engine (which some suppose to have been of the devil's invention), shot him into the midst of the fire; from

which he was preserved by the angel Gabriel who was sent to his assistance; the fire burning only the cords with which he was bound. They add that the fire having miraculously lost its heat, in respect to Abraham, became an odoriferous air, and that the pile changed to a pleasant meadow; though it raged so furiously otherwise, that, according to some writers, about two thousand of the idolaters were consumed by it. This story seems to have had no other foundation than that passage of Moses, where God is said to have brought Abraham *out of Ur, of the Chaldees*, misunderstood; which words the Jews, the most trifling interpreters of scripture, and some moderns who have followed them, have translated, *out of the fire of the Chaldees*; taking the word *Ur*, not for the proper name of a city, as it really is, but for an appellative, signifying *fire*. However, it is a fable of some antiquity, and credited, not only by the Jews, but by several of the eastern Christians; the twenty-fifth of the second Canûn, or January, being set apart in the Syrian calendar, for the commemoration of Abraham's being cast into the fire. The Jews also mention some other persecutions which Abraham underwent on account of his religion, particularly a ten years' imprisonment; some saying he was imprisoned by Nimrod; and others, by his father Terah.

(2). Some tell us, that Nimrod, on seeing this miraculous deliverance from his palace, cried out, that he would make an offering to the God of Abraham; and that he accordingly sacrificed four thousand kine. But, if he ever relented, he soon relapsed into his former infidelity; for he built a tower that he might ascend to heaven to see Abraham's God; which being over-thrown, still persisting in his design, he would be carried to heaven in a chest borne by four monstrous birds; but after wandering for some time through the air he fell down on a mountain with such force, that he made it shake, whereto (as some fancy) a passage in the Korân alludes, which may be translated, *although their contrivances be such as to make the mountains tremble*. Nimrod, disappointed in his design of making war with God, turned his arms against Abraham, who, being a great prince, raised forces to defend himself; but God, dividing Nimrod's subjects, and confounding their language, deprived him of the greater part of his people, and plagued those who adhered to him by swarms of gnats, which destroyed almost all of them; and one of those gnats having entered into the nostril, or ear, of Nimrod, penetrated to one of the membranes of his brain, where, growing bigger every day, gave him such intolerable pain, that he was obliged to cause his head to be beaten with a mallet, in order to procure some ease, which torture he suffered four hundred years; God being willing to punish, by one of the smallest of his creatures, him who insolently boasted himself to be lord of all. A Syrian calendar places the death of Nimrod, as if the time were well known, on the eighth of Thamûz, or July.

Page 268: (1). The Mohammedan writers tell us, that Job was

of the race of Esau, and was blessed with a numerous family, and abundant riches; but that God proved him, by taking away all that he had, even his children, who were killed by the fall of a house; notwithstanding which he continued to serve God, and to return him thanks, as usual; that he was then struck with a filthy disease, his body being full of worms, and so offensive, that as he lay on the dung-hill none could bear to come near him, that his wife, however (whom some call Rahmat the daughter of Ephraim the son, of Joseph, and others Makhir the daughter of Manasses), attended him with great patience, supporting him with what she earned by her labor; but that the devil appeared to her one day, after having reminded her of her past prosperity, promised her that if she would worship him, he would restore all they had lost; whereupon she asked her husband's consent, who was so angry at the proposal, that he swore, if he recovered, to give his wife a hundred stripes; that Job having pronounced the prayer recorded in this passage, God sent Gabriel, who taking him by the hand raised him up; and at the same time a fountain sprang up at his feet, of which having drank, the worms fell off his body, and washing therein he recovered his former health and beauty; that God then restored all to him double; his wife also becoming young and handsome again, and bearing him twenty-six sons; and that Job, to satisfy his oath, was directed by God to strike her one blow with a palm-branch having a hundred leaves. Some, to express the great riches which were bestowed on Job after his sufferings, say he had two threshing-floors, one for wheat, and the other for barley, and that God sent two clouds which rained gold on the one, and silver on the other, till they ran over. The traditions differ as to the continuance of Job's calamities; one will have it to be eighteen years, another thirteen, another three, and another exactly seven years, seven months and seven hours.

Page 269: (1). Whose office it is to write down the action of every man's life, which, at his death, he rolls up, as completed. Some pretend one of Mohammed's scribes is here meant; and others take the word *Sijil*, or, as it is also written, *Sijjill*, for an appellative, signifying a *book* or *written scroll*; and accordingly render the passage, *as a written scroll is rolled up*.

Page 272: (1). *i.e.*, The Caaba; which the Mohammedans pretend was the first edifice built and appointed for the worship of God. The going round this chapel is a principal ceremony of the pilgrimage, and is often repeated; but the last time of their doing it, when they take their farewell of the temple, seems to be more particularly meant in this place.

Page 277: (1). Literally, *seven paths*; by which the heavens are meant, because, according to some expositors they are the *paths* of the angels and of the celestial bodies; though the original word also signifies things which are *folded* or *placed like stories* one above another, as the Mohammedans suppose the heavens to be.

Page 281: (1). The original word *barzakh*, here translated *bar*, primarily signifies any partition, or interstice, which divides one thing from another; but is used by the Arabs not always in the same, and sometimes in an obscure sense. They seem generally to express by it what the Greeks did by the word *Hades*; one while using it for the place of the dead, another while for the time of their continuance in that state, another while for the state itself. It is defined by their critics to be the interval or space between this world and the next, or between death and the resurrection; every person who dies being said to enter into *al barzakh*; or, as the Greek expresses it, *καταβῆναι εἰς ᾅδου*. One lexicographer tells us that in the *Korân* it denotes the grave; but the commentators on this passage expound it a bar, or invincible obstacle, cutting off all possibility of return into the world, after death. See chapter 25, where the word again occurs. Some interpreters understand the words we have rendered behind them, to mean before them (it being one of those words, of which there are several in the Arabic tongue, that have direct contrary significations), considering *al Barzakh* as a future space, and lying before, and not behind them.

Page 282: (1). For the understanding of this passage, it is necessary to relate the following story:

Mohammed having undertaken an expedition against the tribe of Mostalak, in the sixth year of the *Hejra*, took his wife *Ayesha* with him, to accompany him. In their return, when they were not far from Medina, the army removing by night, *Ayesha*, on the road, alighted from her camel, and stepped aside on a private occasion; but, on her return, perceiving she had dropped her necklace, which was of onyxes of *Dhafâr*, she went back to look for it; and in the meantime her attendants, taking it for granted, that she was got into her pavillion (or little tent surrounded with curtains, wherein women are carried in the east) set it again on the camel, and led it away. When she came back to the road, and saw her camel was gone, she sat down there, expecting that when she was missed some would be sent back to fetch her; and in a little time she fell asleep. Early in the morning, *Safwân Ebn al Moattel*, who had stayed behind to rest himself, coming by, and perceiving somebody asleep, went to see who it was and knew her to be *Ayesha*; upon which he waked her, by twice pronouncing with a low voice these words, *We are God's, and unto him must we return*. Then *Ayesha* immediately covered herself with her veil; and *Safwân* set her on his own camel, and led her after the army, which they over-took by noon, as they were resting. This accident had like to have ruined *Ayesha*, whose reputation was publicly called in question, as if she had been guilty of adultery with *Safwân*; and Mohammed himself knew not what to think, when he reflected on the circumstances of the affair, which were improved by some malicious people very much to *Ayesha's* dishonor; and notwithstanding his wife's protestations of her innocence, he could not get rid of his perplexity, nor stop the

mouths of the censorious, till about a month after, when this passage was revealed, declaring the accusation to be unjust.

Page 284: (1). To enter suddenly or abruptly into any man's house or apartment, is reckoned a great incivility in the east; because a person may possibly be surprised in an indecent action or posture, or may have something discovered which he would conceal. It is said, that a man came to Mohammed, and wanted to know whether he must ask leave to go in to his sister; which being answered in the affirmative, he told the prophet that his sister had nobody else to attend upon her, and it would be troublesome to ask leave every time he went in to her. *What,* replied Mohammed, *wouldest thou see her naked?*

Page 291: (1). The commentators are at a loss where to place al Rass. According to one opinion it was the name of a well (as the word signifies) near Midian, about which some idolaters having fixed their habitations, the prophet Shoaib was sent to preach to them; but they not believing on him, the well fell in, and they and their houses were all swallowed up. Another supposes it to have been in a town in Yamâma, where a remnant of the Thamûdites settled, to whom a prophet was also sent; but they slaying him, were utterly destroyed. Another thinks it was a well near Antioch, where Habib al Najjâr (whose tomb is still to be seen there, being frequently visited by Mohammedans) was martyred. And a fourth takes al Rass to be a well in Hadramaut, by which dwelt some idolatrous Thamûdites, whose prophet was Handha, or Khantala (for I find the name written both ways) Ebn Safwân. These people were first annoyed by certain monstrous birds, called Anka, which lodged in the mountain above them, and used to snatch away their children, when they wanted other prey; but this calamity was so far from humbling them, that on their prophet's calling down a judgment upon them, they killed him, and were all destroyed.

Page 301: (1). The Arab historians tell us that Solomon, having finished the temple of Jerusalem, went in pilgrimage to Mecca, where, having stayed as long as he pleased, he proceeded toward Yaman; and leaving Mecca in the morning, he arrived by noon at Sanaa, and being extremely delighted with the country, rested there; but wanting water to make the ablution, he looked among the birds for the lap-wing, called by the Arabs al Hudbud, whose business it was to find it; for it is pretended she was sagacious or sharp-sighted enough to discover water underground, which the devils used to draw, after she had marked the place by digging with her bill; they add, that this bird was then taking a tour in the air, whence, seeing one of her companions alighting, she descended also, and having had a description given her by the other of the city of Saba, whence she was just arrived, they both went together to take a view of the place, and returned soon after Solomon had made the inquiry which occasioned what follows. it may be proper to mention here what the eastern writers fable of the manner of Solomon's traveling. They say that he had a

carpet of green silk, on which his throne was placed, being of a prodigious length and breadth, and sufficient for all his forces to stand on, the men placing themselves on his right hand, and the spirits on his left; and that when all were in order, the wind, at his command, took up the carpet, and transported it, with all that were upon it, wherever he pleased; the army of birds at the same time flying over their heads, and forming a kind of canopy, to shade them from the sun.

(2). Which the commentators say was made of gold and silver, and crowned with precious stones. But they differ as to the size of it; one making it four-score cubits long, forty broad, and thirty high; while some say it was four-score, and others thirty cubits every way.

Page 302: (1). Bearing the presents, which they say were five hundred young slaves of each sex, all habited in the same manner, five hundred bricks of gold, a crown enriched with precious stones, besides a large quantity of musk, amber, and other things of value. Some add that Balkis, to try whether Solomon was a prophet or no, dressed the boys like girls, and the girls like boys, and sent him in a casket, a pearl not drilled, and an onyx drilled with a crooked hole; and that Solomon distinguished the boys from the girls by the different manner of their taking water, and ordered one worm to bore the pearl, and another to pass a thread through the onyx. They also tell us that Solomon, having notice of this embassy, by means of the lapwing, even before they set out, ordered a large square to be enclosed with a wall built of gold and silver bricks, wherein he ranged his forces and attendants to receive them.

Page 308: (1). viz., The longest terms of ten years. The Mohammedans say, after the Jews, that Moses received from Shoaib the rod of the prophets (which was a branch of a myrtle of paradise, and had descended to him from Adam) to keep off the wild beasts from his sheep; and that this was the rod with which he performed all those wonders in Egypt.

Page 309: (1). It is said that Haman, having prepared bricks and other materials, employed no less than fifty thousand men, besides laborers, in the building; which they carried to so immense a height that the workmen could no longer stand on it, that Pharaoh, ascending this tower, threw a javelin toward heaven, which fell back again stained with blood, whereupon he impiously boasted that he had killed the God of Moses; but at sunset God sent the angel Gabriel, who, with one stroke of his wing, demolished the tower, a part whereof, falling on the king's army, destroyed a million of men.

Page 313: (1). The commentators say, Karûn was the son of Yeshar (or Izhar), the uncle of Moses, and, consequently, make him the same with the Korah of the scriptures. This person is represented by them as the most beautiful of the Israelites, and so far surpassing them all in opulency that the riches of Karûn

have become a proverb. The Mohammedans are indebted to the Jews for this last circumstance, to which they have added several other fables; for they tell us that he built a large palace over-laid with gold, the doors whereof were of massy gold; that he became so insolent because of his immense riches, as to raise a sedition against Moses, though some pretend the occasion of his rebellion to have been his unwillingness to give alms, as Moses had commanded; that one day, when that prophet was preaching to the people, and, among other laws which he published, declared that adulterers should be stoned, Karûn asked him what if he should be found guilty of the same crime? To which Moses answered, that in such case he would suffer the same punishment; and thereupon Karûn produced a harlot, whom he had hired to swear that Moses had lain with her, and charged him publicly with it; but on Moses adjuring the woman to speak the truth, her resolution failed her, and she confessed that she was suborned by Karûn to accuse him wrongfully; that then God directed Moses, who had complained to him of this usage, to command the earth what he pleased, and it should obey him; whereupon he said, *O earth swallow them up!* and that immediately the earth opened under Karûn and his confederates, and swallowed them up, with his palace and all his riches. There goes a tradition, that as Karûn sank gradually into the ground, first to his knees, then to his waist, then to his neck, he cried out four several times, *O Moses, have mercy on me!* but that Moses continued to say, *O earth, swallow them up,* till at last he wholly disappeared; upon which God said to Moses, *Thou hast no mercy on Karûn, though he asked pardon of thee four times; but I would have had compassion on him if he had asked pardon of me but once.*

Page 315: (1). This is true, if the whole life of Noah be reckoned; and accordingly Abulfeda says he was sent to preach in his two hundred and fiftieth year, and that he lived in all nine hundred and fifty; but the text seeming to speak of those years only which he spent in preaching to the wicked antediluvians, the commentators suppose him to have lived much longer. Some say the whole length of his life was a thousand and fifty years; that his mission happened in the fortieth year of his age, and that he lived after the Flood sixty years; and others give different numbers; one, in particular, pretending that Noah lived near sixteen hundred years. This circumstance, says al Beidâwi, was mentioned to encourage Mohammed, and to assure him that God, who supported Noah so many years against the opposition and plots of the antediluvian infidels, would not fail to defend him against all attempts of the idolatrous Meccans and their partisans.

Page 323: (1). The Arab writers say, that Lokmân was the son of Baûra who was the son or grandson of a sister or aunt of Job; and that he lived several centuries, and to the time of David, with whom he was conversant in Palestine. According to the description they give of his person, he must have been deformed enough; for they say he was of a black complexion (whence some call him an Ethiopian),

with thick lips and splay feet ; but in return he received from God wisdom and eloquence in a great degree, which some pretend were given him in a vision, on his making choice of wisdom preferably to the gift of prophecy, either of which were offered him. The generality of the Mohammedans, therefore, hold him to have been no prophet, but only a wise man. As to his condition, they say he was a slave, but obtained his liberty on the following occasion: His master having one day given him a bitter melon to eat, he paid him such exact obedience as to eat it all ; at which his master being surprised, asked him how he could eat so nauseous a fruit ? To which he replied, it was no wonder that he should for once accept a bitter fruit from the same hand from which he had received so many favors. The commentators mention several quick repartees of Lokmân, which, together with the circumstances above mentioned, agree so well with what Maxinus Planudes has written of Esop, that from thence, and from the fables attributed to Lokmân by the orientals, the latter has been generally thought to have been no other than the Esop of the Greeks. However, that be (for I think the matter will bear a dispute), I am of the opinion that Planudes borrowed great part of his life of Esop from the traditions he met with in the east concerning Lokân, concluding them to have been the same person, because they were both slaves, and supposed to be the writers of those fables which go under their respective names, and bear a great resemblance to one another ; for it has long since been observed by learned men that the greater part of that monk's performance is an absurd romance, and supported by no evidence of the ancient writers.

Page 328: (1). This passage was revealed to abolish two customs among the old Arabs. The first was their manner of divorcing their wives, when they had no mind to let them go out of their house, or to marry again; and this the husband did by saying to the woman, *Thou art henceforward to me as the back of my mother*; after which words pronounced he abstained from her bed, and regarded her in all respects as his mother, and she became related to all his kindred in the same degree as if she had been really so. The other custom was the holding their adopted sons to be as as nearly related to them as their natural sons, so that the same impediments of marriage arose from that supposed relation, in the prohibited degrees, as it would have done in the case of a genuine son. The latter Mohammed had a peculiar reason to abolish—viz., his marrying the divorced wife of his freedman Zeid, who was also his adopted son, of which more will be said by-and-bye. By the declaration which introduces this passage, that God *has not given a man two hearts*, is meant, that a man cannot have the same affection for supposed parents and adopted children, as for those who are really so. They tell us the Arabs used to say, of a prudent and acute person, that he had two hearts ; whence one Abu Mâmer, or, as others write, Jemil Ebn Asad al Fihri, was surnamed Dhu'lkalbein, or *the man with two hearts*.

(2). On the enemies' approach, Mohammed, by the advice of Salmân, the Persian, ordered a deep ditch or entrenchment to be dug round Medina, for the security of the city, and went out to defend it with three thousand men. Both sides remained in their camps near a month, without any other acts of hostility than shooting of arrows and slinging of stones; till, in a winter's night, God sent a piercing cold east wind, which benumbed the limbs of the confederates, blew the dust in their faces, extinguished their fires, over-turned their tents, and put their horses in disorder, the angels at the same time crying, *Allah acbar!* round about their camp; whereupon Toleiha Ebn Khowailed, the Asadite, said aloud, *Mohammed is going to attack you with enchantments, wherefore provide for your safety by flight*; and accordingly the Koreish first, and afterward the Ghatfânites, broke up the siege, and returned home; which retreat was also not a little owing to the dissensions among the confederate forces, the raising and fomenting whereof the Mohammedans also ascribe to God. It is related that when Mohammed heard that his enemies were retired, he said, *I have obtained success by means of the east wind; and Ad perished by the west wind.*

Page 330: (1). These were the Jews of the tribe of Koreidha, who, though they were in league with Mohammed, had, at the incessant persuasion of Caab Ebn Asad, a principal man among them, perfidiously gone over to his enemies in this war of the ditch, and were severely punished for it. For the next morning, after the confederate forces had decamped, Mohammed and his men returned to Medina, and, laying down their arms, began to refresh themselves after their fatigue; upon which Gabriel came to the prophet and asked him whether he had suffered his people to lay down their arms, when the angels had not laid down theirs; and ordering him to go immediately against the Koradhites, assuring him that himself would lead the way. Mohammed, in obedience to the divine command, having caused public proclamation to be made that every one should pray that afternoon for success against the son of Koreidha, set forward upon the expedition without loss of time; and being arrived at the fortress of the Koradhites, besieged them for twenty-five days, at the end of which those people, being in great terror and distress, capitulated, and at length, not daring to trust to Mohammed's mercy, surrendered at the discretion of Saad Ebn Moadh, hoping that he, being the prince of the tribe of Aws, their old friends and confederates would have some regard for them. But they were deceived: for Saad, being greatly incensed at their breach of faith, had begged of God that he might not die of the wound he had received at the ditch till he saw vengeance taken on the Koradhites, and therefore adjudged that the men should be put to the sword, the women and children made slaves, and their goods be divided among the Moslems, which sentence Mohammed had no sooner heard than he cried, out, *That Saad had pronounced the sentence of God and the same was accordingly executed, the number of men who*

were slain amounting to six hundred, or, as others say, to seven hundred, or very near, among whom were Hoyai Ebn Akhtab, a great enemy of Mohammed's, and Caab Ebn Asad, who had been the chief occasion of the revolt of their tribe; and soon after Saad, who had given judgment against them, died, his wound, which had been skinned over, opening again.

Page 334: (1). By faith is here understood entire obedience to the law of God, which is represented to be of so high concern (no less than eternal happiness or misery depending on the observance or neglect thereof), and so difficult in the performance, that if God should propose the same on the conditions annexed, to the vaster parts of the creation, and they had understanding to comprehend the offer, they would decline it, and not dare to take on them a duty, the failing wherein must be attended with so terrible a consequence; and yet man is said to have undertaken it, notwithstanding his weakness and the infirmities of his nature. Some imagine this proposal is not hypothetical, but was actually made to the heavens, earth and mountains, which at their first creation were endued with reason, and that God told them he had made a law, and had created paradise for the recompense of such as were obedient to it, and hell for the punishment of the disobedient; to which they answered they were content to be obliged to perform the services for which they were created, but would not undertake to fulfill the divine law on those conditions, and therefore desired neither reward nor punishment; they add that when Adam was created, the same offer was made to him, and he accepted it. The commentators have other explications of this passage, which it would be too prolix to transcribe.

Page 335: (1). Some suppose these were images of the angels and prophets, and that the making of them was not then forbidden; or else that they were not such images as were forbidden by the law. Some say these spirits made him two lions, which were placed at the foot of his throne, and two eagles, which were set above it; and that when he mounted it the lions stretched out their paws, and when he sat down the eagles shaded him with their wings.

(2). The commentators, to explain this passage, tell us that David, having laid the foundations of the temple of Jerusalem, which was to be in lieu of the tabernacle of Moses, when he died, left it to be finished by his son Solomon, who employed the genii in the work; that Solomon, before the edifice was quite completed, perceiving his end drew nigh, begged of God that his death might be concealed from the genii till they had entirely finished it; that God therefore, so ordered it, that Solomon died as he stood at his prayers, leaning on his staff, which supported the body in that posture a full year; and the genii, supposing him to be alive, continued their work during that term, at the expiration whereof the temple being perfectly completed, a worm, which had gotten into the staff, ate it through, and the corpse fell to the

ground and discovered the king's death. Possibly this fable of the temple's being built by genii, and not by men, might take its rise from what is mentioned in scripture, that *the house was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building*; the Rabbins indeed, tell us of a worm, which might assist the workmen, its virtue being such as to cause the rocks and stones to fly in sunder. Whether the worm which gnawed Solomon's staff were of the same breed with this other, I know not; but the story has perfectly the air of a Jewish invention.

Page 343: (1). To explain this passage, the commentators tell the following story:

The people of Antioch being idolaters, Jesus sent two of his disciples thither to preach to them; and when they drew near the city they found Habib, surnamed al Najjâr, or the *carpenter*, feeding sheep, and acquainted him with their errand; whereupon he asked them what proof they had of their veracity, and they told him they could cure the sick, and the blind, and the lepers; and to demonstrate the truth of what they said, they laid their hands on a child of his who was sick, and immediately restored him to health. Habib was convinced by this miracle, and believed; after which they went into the city and preached the worship of one true God, curing a great number of people of several infirmities; but at length, the affair coming to the prince's ear, he ordered them to be imprisoned for endeavoring to seduce the people. When Jesus heard of this, he sent another of his disciples, generally supposed to have been Simon Peter, who, coming to Antioch, and appearing as a zealous idolater, soon insinuated himself into the favor of the inhabitants and of their prince, and at length took an opportunity to desire the prince would order the two persons who, as he was informed, had been put in prison, for broaching new opinions, to be brought before him to be examined; and accordingly they were brought; when Peter, having previously warned them to take no notice that they knew him, asked them who sent them, to which they answered, God, who had created all things, and had no companion. He then required some convincing proof of their mission, upon which they restored a blind person to his sight and performed some other miracles, with which Peter seemed not to be satisfied, for that, according to some, he did the very same miracles himself, but declared that, if their God could enable them to raise the dead, he would believe them; which condition the two apostles accepting, a lad was brought who had been dead seven days, and at their prayers he was raised to life; and thereupon Peter acknowledged himself convinced, and ran and demolished the idols, a great many of the people following him, and embracing the true faith; but those who believed not were destroyed by the cry of the angel Gabriel.

Page 347: (1). The usual way of striking fire in the east is by

rubbing together two pieces of wood, one of which is commonly of the tree called Markh, and the other of that called Afâr; and it will succeed even though the wood be green and wet.

Page 349: (1). Some suppose that the entertainment mentioned will be the welcome given the damned before they enter that place; and others, that they will be suffered to come out of hell from time to time, to drink their scalding liquor.

Page 354: (1). Some say that Solomon brought these horses, being a thousand in number, from Damascus and Nisibis, which cities he had taken; others say that they were left him by his father, who took them from the Amalekites; while others, who prefer the marvelous, pretend that they came up out of the sea, and had wings. However, Solomon, having one day a mind to view these horses, ordered them to be brought before him, and was so taken up with them that he spent the remainder of the day, till after sunset, in looking on them; by which means he neglected the prayer, which ought to have been said at that time, till it was too late; but when he perceived his omission, he was so greatly concerned at it, that ordering the horses to be brought back, he killed them all as an offering to God, except only a hundred of the best of them. But God made him ample amends for the loss of these horses, by giving him dominion over the winds.

(2). The most received exposition of this passage is taken from the following Talmudic fable:

Solomon, having taken Sidon, and slain the king of that city, brought away his daughter Jerâda, who became his favorite; and because she ceased not to lament her father's loss, he ordered the devils to make an image of him for her consolation; which being done, and placed in her chamber, she and her maids worshiped it morning and evening, according to their custom. At length Solomon being informed of this idolatry, which was practiced under his roof, by his vizir Asâf, he broke the image, and having chastised the woman, went out into the desert, where he wept and made supplication to God; who did not think fit, however, to let his negligence pass without some correction. It was Solomon's custom, while he eased or washed himself, to entrust his signet, on which his kingdom depended, with a concubine of his named Amîna; one day, therefore, when she had the ring in her custody, a devil, named Sakhar, came to her in the shape of Solomon, and received the ring from her; by virtue of which he became possessed of the kingdom, and sat on the throne in the shape which he had borrowed, making what alterations in the law he pleased. Solomon, in the meantime, being changed in his outward appearance, and known to none of his subjects, was obliged to wander about, and beg alms for his subsistence; till at length, after the space of forty days, which was the time the image had been worshiped in his house, the devil flew away, and threw the signet into the sea; the signet was immediately swallowed by a fish, which being taken and given to Solomon, he found

the ring in its belly, and having by this means recovered the kingdom took Sakhar, and tying a great stone to his neck, threw him into the lake of Tiberias.

Page 361: (1). These, some say, will be the angels Gabriel, Michael, and Israfil, and the angel of death, who yet will afterward all die, at the command of God; it being the constant opinion of the Mohammedan doctors, that every soul, both of men and of animals, which live either on land or in the sea, and of the angels also, must necessarily taste of death; others suppose those who will be exempted are the angels who bear the throne of God, or the black-eyed damsels, and other inhabitants of paradise. The space between these two blasts of the trumpet will be forty days, according to Yahya and others; there are some, however, who suppose it will be as many years.

Page 369: (1). Al Zamakhshari says this smoke proceeded from the waters under the throne of God (which throne was one of the things created before the heavens and the earth), and rose above the water; that the water being dried up, the earth was formed out of it, and the heavens out of the smoke which had mounted aloft.

Page 380: (1). For some time before the resurrection Jesus is to descend on earth, according to the Mohammedans, near Damascus, or, as some say, near a rock in the holy land named Afik, with a lance in his hand, wherewith he is to kill anti Christ, whom he will encounter at Ludd, or Lydda, a small town not far from Joppa. They add that he will arrive at Jerusalem at the time of morning prayer, that he shall perform his devotions after the Mohammedan institution, and officiate instead of the Imâm, who shall give place to him; that he will break down the cross, and destroy the churches of the Christians, of whom he will make a general slaughter, excepting only such as shall profess Islâm, etc.

Page 382: (1). For annually on this night, as the Mohammedans are taught, all the events of the ensuing year, with respect to life and death, and the other affairs of this world, are disposed and settled. Some, however, suppose that these words refer only to that particular night on which the Korân, wherein are completely contained the divine determinations in respect to religion and morality, was sent down; and, according to this exposition, the passage may be rendered, *The night whereon every determined or adjudged matter was sent down.*

(2). The commentators differ in their expositions of this passage. Some think it spoke of a smoke which seemed to fill the air during the famine which was inflicted on the Meccans in Mohammed's time, and was so thick that, though they could hear, yet they could not see one another. But, according to a tradition of Ali, the smoke here meant is that which is to be one of the previous signs of the day of judgment, and will fill the whole space from east to west, and last for forty days. This smoke,

they say, will intoxicate the infidels, and issue at their nose, ears and posteriors, but will very little inconvenience the true believers.

Page 400: (1). That is, from a place whence every creature may equally hear the call. This place, it is supposed, will be the mountain of the temple of Jerusalem, which some fancy to be higher heaven than any other part of the earth; whence Israfil will sound the trumpet, and Gabriel will make the following proclamation: *O ye rotten bones, and torn flesh, and dispersed hairs, God commandeth you to be gathered together to judgment.*

Page 414: (1). The meaning of this obscure passage is, if ye shall not be obliged to give an account of your actions at the last day, as by your denying the resurrection ye seem to believe, cause the soul of the dying person to return into his body; for ye may as easily do that as avoid the general judgment.

Page 427: (1). That is, Friday, which being more peculiarly set apart by Mohammed for the public worship of God, is therefore called Yawn al jomá, *i.e.*, the day of the assembly or congregation; whereas before it was called al Arûba. The first time this day was particularly observed, as some say, was on the prophet's arrival at Medina, into which city he made his first entry on a Friday; but others tell us that Caab Ebn Lowa, one of Mohammed's ancestors, gave the day its present name, because on that day the people used to be assembled before him. One reason given for the observation on Friday, preferably to any other day of the week, is because on that day God finished the creation.

(2). By returning to your commerce and worldly occupations, if ye think fit; for the Mohammedans do not hold themselves obliged to observe the day of their public assembly with the same strictness as the Christians and Jews do their respective Sabbaths; or particularly to abstain from work, after they have performed their devotions. Some, however, from a tradition of their prophet, are of opinion that works of charity, and religious exercises, which may draw down the blessing of God, are recommended in this passage.

Page 437: (1). The original word al Hâkkat is one of the names or epithets of the day of judgment. As the root from which it is derived signifies not only *to be or come to pass of necessity*, but also *to verify*; some rather think that day to be so called because it will verify and *show the truth* of what men doubt of in this life, viz., the resurrection of the dead, their being brought to account, and the consequent rewards and punishments.

Page 438: (1). This is supposed to be the space which would be required for their ascent from the lowest part of creation to the throne of God, if it were to be measured; or the time which it would take a man up to perform that journey, and this is not contradictory to what is said elsewhere (if it be to be interpreted of the ascent of the angels), that the length of the day whereon they ascend is one thousand years; because that is meant only of

their ascent from earth to the lower heaven, including also the time of their descent. But the commentators generally taking the day spoken of in both these passages to be the day of judgment, have recourse to several expedients to reconcile them, some of which we have mentioned in another place; and as both passages seem to contradict what the Mohammedan doctors teach, that God will judge all creatures in the space of half a day, they suppose those large numbers of years are designed to express the time of the previous attendance of those who are to be judged; or else to the space wherein God will judge the unbelieving nations, of which they say there will be fifty, the trial of each nation taking up one thousand years, though that of the true believers will be over in the short space above mentioned.

Page 447: (1). Some take these words to be spoken of Adam, whose body, according to Mohammedan tradition, was at first a figure of clay, and was left forty years to dry before God breathed life into it, others understand them of man in general and of the time he lies in the womb.

Page 451: (1). These are the angel of death and his assistants, who will take the souls of the wicked in a rough and cruel manner from the inmost part of their bodies, as a man drags up a thing from the bottom of the sea; but will take the souls of the good in a gentle and easy manner from their lips, as when a man draws a bucket of water at one pull. There are several other interpretations of this whole passage, some expounding all the five parts of the oath of the stars, others of the souls of men, others of the souls of warriors in particular, and others of war-horses; a detail of which, I apprehend, would rather tire than please.

Page 455: (1). Is the name of the general register, wherein the actions of all the wicked, both men and genii, are distinctly entered. *Sejn* signifies a *prison*; and this book, as some think, derives its name from thence, because it will occasion those whose deeds are there recorded to be *imprisoned* in hell. *Sejjin*, or *Sajin*, is also the name of the dungeon beneath the seventh earth, the residence of Eblis and his host, where, it is supposed by some, that this book is kept, and where the souls of the wicked will be detained till the resurrection. If the latter explication be admitted, the words, *And what shall make thee to understand what Sejjin is?* should be enclosed within a parenthesis.

Page 456: (1). The word is a plural, and signifies high places. Some say it is the general register wherein the actions of the righteous, whether angels, men, or genii, are distinctly recorded. Others will have it to be a place in the seventh heaven, under the throne of God, where this book is kept, and where the souls of the just, as many think, will remain till the last day. If we prefer the latter opinion, the words, *And what shall make thee to understand what Illiyyún is?* should likewise be enclosed in a parenthesis.

Page 457: (1). Literally, *the lords of the pit*. These were the ministers of the persecution raised by Dhu Nowâs, king of Yaman, who was of the Jewish religion, against the inhabitants of Najrân; for they having embraced Christianity (at that time the true religion, by the confession of Mohammed himself), the bigoted tyrant commanded all those who would not renounce their faith to be cast into a pit, or trench, filled with fire, and there burnt to ashes. Others, however, tell the story with different circumstances.

Page 460: (1). Or *pillars*. Some imagine these words are used to express the great size and strength of the old Adites; and then they should be translated, *who were of enormous stature*. But the more exact commentators take the passage to relate to the sumptuous palace and delightful gardens built and made by Sheddâd the son of Ad. For they say Ad left two sons, Sheddâd and Sheddîd, who reigned jointly after his decease, and extended their power over the greater part of the world; but Sheddîd dying, his brother became sole monarch; who, having heard of the *celestial paradise*, made a garden in imitation thereof, in the deserts of Aden, and called it Irem, after the name of his great-grandfather; when it was finished he set out, with a great attendance, to take a view of it; but when they were come within a day's journey of the place, they were all destroyed by a terrible noise from heaven. Al Beidâwi adds that one Abdallah Ebn Kelâbah (whom, after D'herbelot, I have elsewhere named Colabah) accidentally hit on this wonderful place, as he was seeking a camel.

Page 465: (1). The word al Kadr signifies *power* and *honor* or *dignity*, and also the *divine decree*; and the night is so named either from its excellence above all other nights in the year, or because, as the Mohammedans believe, the *divine decrees* for the ensuing year are annually on this night fixed and settled, or taken from the *preserved table* by God's throne, and given to the angels to be executed. On this night Mohammed received his first revelations; when the Korân, say the commentators, was sent down from the aforesaid table, entire and in one volume, to the lowest heaven, from whence Gabriel revealed it to Mohammed by parcels, as occasion required. The Moslem doctors are not agreed where to fix the night of al Kadr; the greater part are of opinion that it is one of the ten last nights of Ramadân, and, as is commonly believed, the seventh of those nights, reckoning backward; by which means it will fall between the 23rd and 24th days of that month.

Page 469: (1). This chapter relates to the following piece of history, which is famous among the Arabs; Abraha Ebn al Sabâh, surnamed al Ashram, *i.e.*, the *Slit-nosed*, king or viceroy of Yaman, who was an Ethiopian, and of the Christian religion, having built a magnificent church at Sanaa with a design to draw the Arabs to go in pilgrimage thither, instead of visiting the temple of Mecca, the Koreish, observing the devotion and concourse of the pilgrims at the Caaba began considerably to diminish, sent

one Nofail, as he is named by some of the tribe of Kenânah, who getting into the aforesaid church by night, defiled the altar and walls thereof with his excrements. At this profanation Abraha being highly incensed, vowed the destruction of the Caaba, and accordingly set out against Mecca at the head of a considerable army, wherein were several elephants, which he had obtained of the king of Ethiopia, their numbers being, as some say, thirteen, though others mention but one. The Meccans, at the approach of so considerable a host, retired to the neighboring mountains, being unable to defend their city or temple; but God himself undertook the protection of both. For when Abraha drew near to Mecca, and would have entered it, the elephant on which he rode, which was a very large one, and named Mahmûd, refused to advance any higher to the town, but knelt down whenever they endeavored to force him that way, though he would rise and march briskly enough if they turned him toward any other quarter; and while matters were in this posture, on a sudden a large flock of birds, like swallows, came flying from the sea coast, every one of which carried three stones, one in each foot, and one in its bill; and these stones they threw down upon the heads of Abraha's men, certainly killing every one they struck. Then God sent a flood, which swept the dead bodies, and some of those who had not been struck by the stones, into the sea; the rest fled toward Yaman, but perished by the way; none of them reaching Sanaa, except only Abraha himself, who died soon after his arrival there, being struck with a sort of plague or putrefaction, so that his body opened, and his limbs rotted off by piecemeal. It is said that one of Abraha's army, named Abu Yacsûm, escaped over the Red Sea into Ethiopia, and going directly to the king, told him the tragical story; and upon that prince's asking him what sort of birds they were that had occasioned such a destruction, the man pointed to one of them, which had followed him all the way, and was at that time hovering directly over his head, when immediately the bird let fall the stone, and struck him dead at the king's feet. This remarkable defeat of Abraha happened the very year Mohammed was born, and as this chapter was revealed before the Hejra, and within fifty-four years, at least, after it came to pass, when several persons who could have detected the lie, had Mohammed forged this story out of his own head, were alive, it seems as if there was really something extraordinary in the matter, which might, by adding some circumstances, have been worked up into a miracle to his hands. Marracci judges the whole to be either a fable, or else a feat of some evil spirits, of which he gives a parallel instance, as he thinks, in the strange defeat of Brennus, when he was marching to attack the temple of Apollo at Delphi. Dr. Prideaux directly charges Mohammed with coining this miracle, notwithstanding he might have been so easily disproved, and supposes, without any foundation, that this chapter might not have been published till Othman's edition of the Korân, which was many years after, when all might be

dead who could remember anything of the above-mentioned war. But Mohammed had no occasion to coin such a miracle himself to gain the temple of Mecca any greater veneration ; the Meccans were but too superstitiously fond of it, and obliged him, against his inclinations and original design, to make it the chief place of his new invented worship. I cannot, however, but observe Dr. Prideaux's partiality on this occasion, compared with the favorable reception he gives to the story of the miraculous overthrow of Brennus and his army, which he concludes in the following words: " Thus was God pleased in a very extraordinary manner to execute his vengeance upon those sacrilegious wretches for the sake of religion in general, how false and idolatrous soever that particular religion was, for which that temple at Delphos was erected." If it be answered, that the Gauls believed the religion, to the devotions of which that temple was consecrated, to be true (though that be not certain), and therefore it was an impiety in them to offer violence to it, whereas Abrahah acknowledged not the holiness of the Caaba, or the worship there practiced ; I reply, that the doctor, on occasion of Cambyses being killed by a wound he accidentally received in the same part of the body where he had before mortally wounded the Apis, or bull worshiped by the Egyptians, whose religion and worship that prince most certainly believed to be false and superstitious, makes the same reflection: " The Egyptians," says he, " reckoned this as an especial judgment from heaven upon him for that fact, and perchance they were not much out in it ; for it seldom happening in an affront given to any mode of worship, how erroneous soever it may be, but that religion is in general wounded hereby, there are many instances in history, wherein God hath very signally punished the profanations of religion in the worst of times, and under the worst modes of heathen idolatry."

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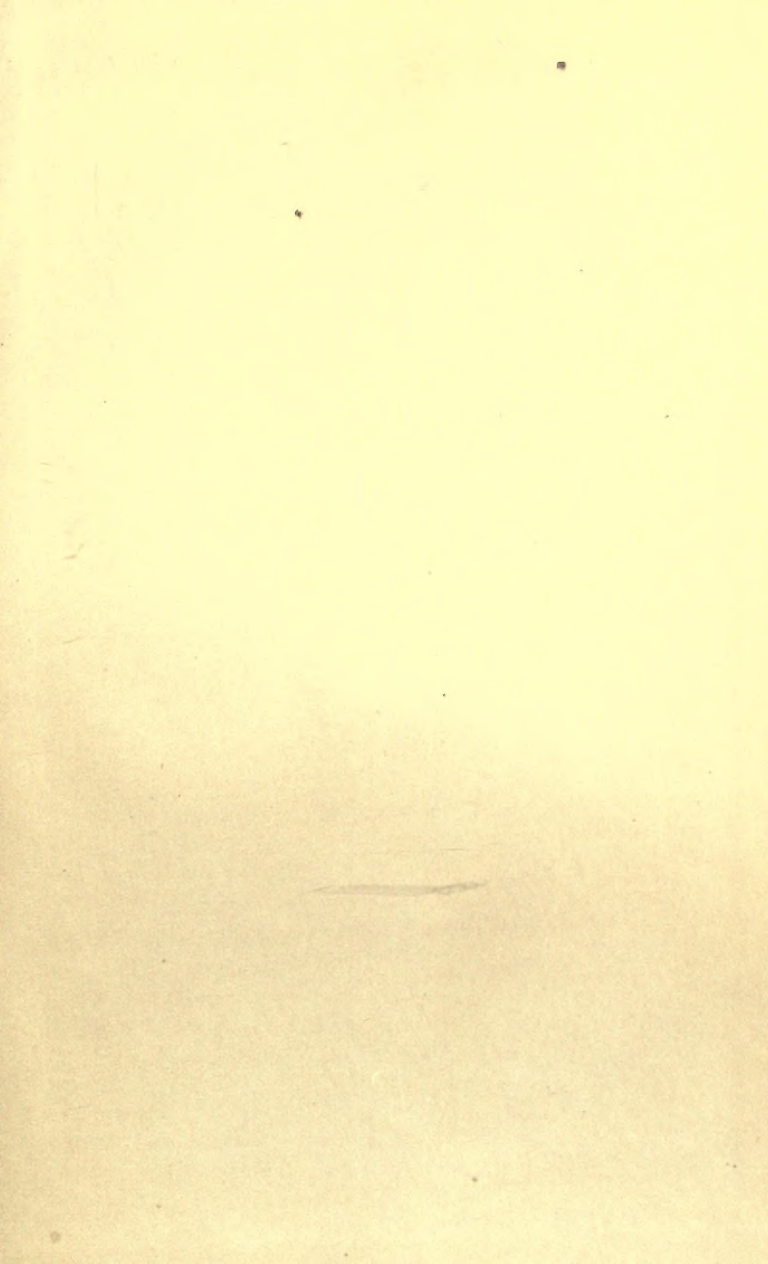
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